

way between independence and dependence. Like Hamlet they have not yet made up their mind whether to finish the job or leave it half finished with disastrous results. Malta's independence is still partly servile.

The new commercial ties of Malta with Libya inevitably stress the need for the intensive teaching of Arabic in Malta even for commercial purposes. The Arabs are more proudly conscious of their linguistic nationality than some of our muddle-headed government officials whose linguistic personality can be described as undefined and distressingly schizophrenic.

Arabic is taught in our university as a background subsidiary language for a B.A. Honours degree in Maltese. But that is hardly enough even for the purely commercial purposes that the new Arabo-Maltese relations will inevitably entail in the coming years of business and cultural relations not only with Libya but also with the other Arab States. Arabic was taught in our university as an independent language from 1796 to 1889 when it was discontinued.

The growth and development of this university is still largely dependent on the advice that the R.U.M. Commission (English with only one Maltese member) makes to the Malta government which renews its appointment from year to year by a unanimous or majority vote in the House of Representatives. The editor of this Journal insisted several times on the need for his Chair to include the teaching of Arabic Language and History in our university, mentioning among other reasons that Malta as a Semitic speaking country with a European civilisation is in a privileged position for the promotion of Arabic and Islamic Studies even much more than English universities or any other university in Europe. The English response was always politely negative. The case made out was good; but the answer was an apologetic 'No'. There was no money for the proposed lectureship or Chair. However, in 1965 I succeeded in securing a lecturer in Arabic and thus the discontinued tradition which I had personally revived single-handed from 1940 to 1964 has been resumed and continued ever since. The university has an important role to play in the promotion of national interests. One such interest is the expansion of the Department of Maltese and Oriental Studies to include a course of Arabic Language, History and Civilisation, such as exists in several British and continental universities, amongst them the University of Palermo which I visited recently as a member of the Malta University delegation.

May we hope that the Malta Foreign Office and the representative of the government of Libya will shortly tackle the problem of cultural collaboration between Malta and Libya in the University of Malta as a first step in order to add another bridge of mutual understanding and collaboration between our two friendly peoples? Both Malta and Libya need men of imagination. We present our proposal to men of imagination in Libya and Malta. The ball is at their feet. Who is going to kick it off first?

COMPARATIVE MALTESE AND ARABIC PROVERBS

By J. AQUILINA

The oldest published collection of Maltese proverbs is M.A. Vassalli's book *Motti, Aforismi e Proverbi Maltesi* which the author published in 1828 with the financial assistance of his benefactor John Hookham Frere. The collection contains 864 proverbs translated into Italian. But there are hundreds of other proverbs and sayings in De Soldanis's larger work *Damma tal-Kliem Kartaginis mscerred fel fom tal-Maltn u Ghaucin* (1750) which is a four volume manuscript work preserved at the Royal Malta Library. De Soldanis is also the author of an earlier unpublished book entitled *Apostegmi e Proverbi Maltesi* given in alphabetical order but with the letters A and C missing. This collection was published by Dr. G. Cumì in *Malta Letteraria* No. 5 May 1928. Unlike Vassalli, De Soldanis translates the proverbs and sayings into Italian literally, but hardly ever explains the figurative meaning of their social context. Unfortunately, one sometimes has to reproduce some of the obscure proverbs given by De Soldanis and then attempt an explanation which, coming so late after the compilation of his work, is very often of a tentative nature. A few more recent collections like P.P. Castagna's *Malta bil-gzejjer tagħha* (3 vols. 1885), Fr. C. Fenech's *Il-Qawl Malti Jew Kliem l-x-Xib* (1955), Captain E.D. Busuttil's *Gabra ta' Qwiel Maltn, u Qwiel Ingliżi li jaqblu magħhom* (1942) add very little to the original list of De Soldanis and Vassalli.

I have in the press what is going to be the largest dictionary of Maltese proverbs which are given under separate headings with their literal translation and sometimes also their field of figurative application. The proverbs are translated into English literally and as idiomatically as possible. But the translation of some of the proverbs is very disappointing because the essence of their wit, like the fragrance of a flower cut off from its stem, completely evaporates and one has the uneasy feeling that the proverb in translation reads more like a parody of the original than a

faithful reproduction. In separate sections and in smaller print, these proverbs are compared with as many proverbs in other languages as I could find. In some cases, I have given additional etymological notes on words of Romance or Semitic origin of philological interest. Of the whole collection of proverbs, comparatively very few are of Arabic origin, but the total list of correspondences in all the work is fairly impressive. Some of these proverbs are mixed in the sense that they may be Arabic and European at the same time, sometimes literally and sometimes approximately. Here arises the question as to the criteria that must be adopted to establish which is the original version. Comparatively only a small number of Maltese proverbs corresponds to Arabic ones because since 1090, when the Normans conquered Malta, the social context of our country moved in the direction of Sicily. Internal Arabic linguistic influence may have lasted for another 200 years after the Arab domination when Frederick II turned the Arabs out of the island to put an end to further conspiracies.

A proverb is the product of a form of communication which reproduces the social atmosphere of the times and the experiences of the people living in those times. Most proverbs, like old folk songs, contain a larger percentage of words of Semitic origin. A country's proverbs therefore can be described as the sum-total of the people's practical wisdom.

The longer post-Arabic period of European cultural and historical influences (1090-1967) accounts for the larger number of Maltese proverbs either of a general European origin in a very broad sense or of Romance origin in a narrower sense or completely local.

History helps us to understand what happened in the Maltese language. After the Arabs left the country, the Arab vocabulary which they left behind them began to serve social interests and ideas which reached our island from the European continent and especially through Sicily and later through Italy. The social impact of the European civilisation on the one-time Arabic-speaking island has been much profounder than the Arab domination.

The present Maltese linguistic heritage is a matter of single words, phrases and idioms which no longer form part of the Arabic civilisation

which began in Malta and Gozo in the 9th century. Many Maltese proverbs, though couched in a completely Arabic vocabulary, are the translation of Italian, and generally Sicilian proverbs, many of which can be compared with those collected by the famous Sicilian parameologist Giuseppe Pitre (1841-1916). Very interesting are those Maltese proverbs which correspond to Arabic ones but have also their literal correspondences in one or more European languages. I give two such examples. One is the Maltese proverb: *Min ma jibkix ma jerdax*, 'The baby that (lit. he who) does not cry will not be suckled', advice to those who want something but do not bother to ask for it either because they are careless or because they are shy. Feghali in his book of proverbs *Proverbes et Dictons Syro-Libanais* (No. 907) gives the corresponding Arabic Proverb: *kti:r en-naqq kti:r er-rā:qa* 'Plus un enfant pleure, plus il tette' [كثير النقى كثير الرضاعة] This proverb does not occur in Sicilian and Italian from which we borrowed most of the Maltese non-Arabic proverbs, but it occurs in Spanish '*El que no allora no mama*' and also in Turkish 'They do not give the bread to the infant that does not cry' recorded by Rev. E.J. Davis, M.A. on page 25 of his book *Osmanli Proverbs and Quaint Sayings* and by Rev. H. Jensen in his *A Classical Collection of Tamil Proverbs* - No. 1947 (1897) 'A crying child will get milk'. Another interesting Maltese proverb is *Omm il-gifa qatt ma taghli imma lanqas tifrah* 'The mother of the coward neither grieves nor rejoices' to which corresponds the Arabic proverb (said of a timid person who avoids all risks of all kind even those worthwhile) *?umm al dzaba:ni la: tafrahu u la: takzanu* [أم الجبان لا تفرح ولا تحزن] corresponding to the Latin proverb *Mater timidi neque laeta est neque tristis* (MEIDANI Vol. I p. 101 No. 300). *In vituperanda timiditate adhibetur*. Scharaf-Aldin *In meo codice proverbium non legitur*. The Arabic proverb in its turn, at least part of it, corresponds to Latin *Mater timidi flere non solet*, a literal, corresponding Turkish proverb being 'The mother of a timid son never weeps'.

I am now going to give a few more examples of Maltese-Arabic proverbs with the respective headings under which they will appear in my book *A Comparative Dictionary of Maltese Proverbs*.

Strangely enough of the 85 proverbs under the section 'God and Religion' there is only the Maltese proverb given by M.A. Vassalli (No. 819) which has its literal Arabic correspondent. This is *it-tigrega hija u tivvub tizzib-ir' Alla* - ?eddedga:dga bti'rab wibte'ailis saub rabba [(Even) a hen after drinking raises its head upwards to its God' (FRAY No. 1601; FEH No. 2904).

This is no more strange than the fact that, apart from the language which is certainly an Arabic heritage, there is no evidence of Arabic survivals in Malta. But in the proverbs dealing with *Craft and Evil* we find 4 Maltese proverbs which have Arabic approximate correspondences but none of which is exclusively Arabic. One of these four proverbs which seems of direct Arabic origin is: *lbza' mill-fqir li jsir sinjur, u mill-qabba li tighor l-unur*, 'Beware of the poor man that becomes rich, and of the whore that becomes respectable'. - *alla:h ul mǧz:r min el-faqr: r ul l-mitkabbir wilqani: ul mit-dgabbir* [الله المجير من الفقير المتكبر والغني المتجبر] 'God (guard us against) keep us from a proud, destitute man, and a pompous, rich man' (FRAY No. 346); but there are several other European proverbs of approximately the same meaning and similar wording such as It. 'Dio ti guardi da villan 'ifatto e da cittadino disfatto'; 'Il villan nobilitato non conosce il parentado'; Rum. 'Beware of a new boyar (= nobleman) and an old beggar' (CHAMPION); Eng. 'No pride like that of an enriched beggar'.

Under the heading entitled *Hypocrisy and False Appearances* I included *Stabba (In heba) wara sebgħu (subghajb), imbagħad jidher kollu*, 'He hides behind his finger, then comes out into full view'. - *byetxabba bexya:l esbsu* [بيتخبى بخيال اصبعوا] 'D'une personne qui sait toujours se tirer d'affaire, qui a toujours une raison ou une excuse à donner' (FEH No. 106 and FRAY No. 1061). I know of no other European correspondences. I recorded the very common Maltese proverb *L-ewwel tidobni (tferini) u mbagħad iddewuni*, 'You first wound me, then you cure me' to which corresponds literally the Arabic proverb *byedgraħ webyerboṭ* [بيجرح ويربط] 'Il blesse et panse' i.e. 'C'est une personne qui se brouille avec un ami et immédiatement se réconcilie avec lui, ou bien

devient tout de suite l'ami d'une autre personne, abandonnant la première amitié' (FEH No. 2284); 'Il blesse et cure' (RASS No. 789). There are similar proverbs in several other European languages.

The Maltese proverb *Il-giddieb (gideb) għomru qasir*, 'Liars (lies) are short-lived' corresponds to Ar. *ʕumr al kaṣṣa:b qasir*: r [عمر الكذاب قصير] 'The liar is short-lived' (BURCK No. 423). This proverb occurs in several European proverbs; but while Maltese and Arabic describe liars as short-lived, the European languages describe a lie as short-legged, though the English, not only say that 'A lie has no legs', but also that 'A lie never lives to be old'.

From now onwards to shorten the communication as much as possible, I give only Maltese proverbs which one can definitely consider as of exclusively Arabic origin because there are no literal, or approximate, correspondences in Sicilian and other European languages.

RETRIBUTION

Min jobzoqluk f'wiċċek tistbix tobzoqlu f'wiċċu 'Do not hesitate to spit in the face of him who spits in your face' - *illi byibzuq bkaffak ?ubzuq bdaqnu* [اللي يبيزق بكك ابزق بدفته] 'He who spits on your palm, spit on his beard' (FRAY No. 448).

Min jithallat man-nuħħala, it-tigieg tferkxu (tgerxu), 'He who gets himself mixed up with bran will be scratched by hens' - *dyetsxallaṭ meṣan-noxxa:l yakluh l-kla:b* [زيتخلط مع النخال ياكلوه الكلاب] 'What is mixed with the bran will be eaten by the dogs' (Andjira WEST. No. 387).

TROUBLES

Min jidbøl bejn il-basla u qoxriħa jibqa' b'riħiħa, 'He who gets in between the onion and its skin carries its smell' - *ya:da:xel bain el-qesre wettu:me ya:sa:mem ri:ħa maijma* [يا داخل بين القشرة والتومة يا شام رجة ميشومة] 'Celui qui s'introduit entre l'écorce et l'ail, sentira une odeur désagréable' (FEH No. 294; BURCK No. 93; MEID Vol. II, No. 369, p. 519; FRAY No. 550).

Il-borma fuq tlieta toqgħod, 'The pot rests on three (a tripod)' - ?essi:
ba ma btu:qaf ?illa sa tla:ti(ə) | السببية ما بتوقف الآع [ثلاثة]
| 'A tripod stands only on three legs' (FRAY No. 1938).

SOCIAL POSITION

Li jien kont amir, u int amir, kieku min isaq il-bmir? 'Were I an Emir,
and you an Emir, which one of us would drive the asses?' - ?enta
mir:wana mir: fku:n isu:g el hmir:r? | انت مير وانا مير |
[شكون يسوق الحمير?] 'Toi Emir et moi Emir (prince) lequel de nous
conduira les ânes?' (As No. 23) given also by FRAY No. 704; FEQH No.
1221 and MBOU No. 37.

MAN AND WOMAN

l-għaġġa żżen mix-xitan, 'The old woman is shrewder (or worse)
than the devil' - laġġa:za ktsar men l-?i:sa:n | المكورة اكثر |
[من الشيطان] 'An old woman is worse than the devil' (WEST No. 20).

Kull' andar għandu l-karfa tteqfu, 'Every threshing floor has its chaff' -
s-sa:ba ma tskun bla gerfa | الصابة ما تكون بلا كرفة |
[The heap of threshed com is not without unthreshed ears] Andjra (WEST
No. 248).

Qabel ma tara (or) tikri d-dar, għandek tistaqsi għall-gar, 'Before you
rent a house inquire about the neighbour'. - s?a:l san edg-dgə:r
qabl ed-da:r | اسأل عن الجار قبل الدار | 'Informe-toi du
voisin avant (d'acheter) ta maison' (FEQH No. 1645). There are other
Arabic variants.

CHILDREN AND PARENTS

Il-borma taqlibba għal fommha, il-bint (or it-tifla) tixbah l'ommha, 'Turn
the pot upside down over its mouth, the daughter takes after her mother' -
qləb el qdi:ra əala fmi:mə:ta tefbeħ ?el bent ummimə:ta
[قلب القديرة على فميتها تشبه البنت أميتها] 'En mettant
la marmite sens dessus dessous, elle ne cesse pas d'être marmite; ainsi
la fille ressemble à sa mère' (As No. 253). There are other Arabic variants.

L-omm basla, il-missier teuma, it-tifla kif tkun t'ub? 'If the mother is
an onion, and the father a garlic, how can the daughter smell good?' -
?abu:h basal wa ?ummu tu:m we mnain baddaha tidgi ri:ħt
ett:i:bt | أبوه بصل وأمّه توم، ومنين بدّها تجي ريحة |
[الدليّة?] 'His father is an onion; his mother is a garlic; (so) where
does good fragrance come from?' (FRAY No. 58).

LOVE, SEX AND MARRIAGE

Għidli bin (bint) min int u ngħidlek x'int, 'Tell me whose son (daughter)
you are and I'll tell you what you are' - s?a:l ?an ?el-?emm qabl
an tlemm | اسأل عن الأم قبل ان تلم | 'Renseigne-toi sur la
mère avant de prendre la fille' (FEQH No. 1384).

Fejn tkobb il-qalb jimxu r-riglejn, 'Where the heart loves, there the
legs walk' - ?el-?edgr ma betdebb ella ma trah ma bethebb
[الاجر ما بتدب الآ مطرغ ما بتحب] | 'Le pied ne va que là où
l'amour le guide' (FEQH No. 1279).

Apparently the Maltese have not inherited any of the feeling of jealousy
with which the Arab male regards his woman. Of the 10 Maltese proverbs,
referring to this lack of emotional balance there is not one which is of
Arabic origin.

NEIGHBOURS

Bongornu, bonasira, la hadtli u lanqas hadtlek, 'Good morning, good
evening; I have taken nothing from you and you have taken nothing from
me'. - saba:h ?el-xe:r ya dga:ri enti biħa:lak wa?ana
biħa:li | صباح الخير يا جاري انت بحالك وانا بحالي |
[Bonjour, voisin! reste chez toi, je resterai chez moi] (LAND No. LII).

Hares tajjeb 'il darek u la thallix 'il garek, 'Guard your house carefully
and don't tempt your neighbour to steal' - fudd ed-da:r uthe
edgdga:r əandek ya tek enna:r | شد الدار واطح الجار |
[Close the house and send away the neighbour, lest he give you fire] (WEST No. 1106); sakkir ba:bak ula tithim

dga: rak [سكّر بابك ولا تتهم جارك] 'Lock your door rather than accuse your neighbour' (FRAY No. 1908; FEGH No. 1646; MBCH No. 965).

HABITS

Il-ghada li titrabba jiba, il-kefen biss inehhha, 'Only the shroud will take away the habits in which you have been brought up' - xaselt el-baden ma bigaiyera gair el-kafen [خصلة البدن ما بغير الكفن] 'Nos habitudes ne nous quittent qu'au cercueil' (FEGH No. 544).

CHARACTER

Minn bassa joxha u min fiswa jmut, 'A fart makes him faint and break of wind kills him' - mn el-faswæ byegfa mn-eđđarta bimut [من الفسوة بيغش من الضرطة يموت] 'Une vessie le fait s'évanouir, un pet le fait mourir!' Cette expression triviale est passée en proverbe; elle est employée vulgairement pour désigner quelqu'un qui est sans énergie, faible de caractère, sans courage et sans force de caractère (FEGH No. 485).

SELF-INTEREST

Ahjar fwiedi minn uliedi, 'Better my liver than my children' Ahjar fwiedi minn uliedu, È meglio il fegato che i figli suoi. - fwa:di wa la ?awla:di [فواذي ولا اولادي] 'Mes entrailles plutôt que mes enfants'. Se dit de l'amour que la mère a pour ses enfants; elle préfère mourir à leur place' (MBCH No. 1336).

Merhba bib meta gie, meta ma giex Alla hennieb, 'When he came he was welcomed, and when he did not come, God cheered him' - marhba be lli dga u dga:b wu lli dga u ma dga:b masalih u dga:b, [مرحباً بالي جا وجاب والي جا وما جاب ما عليه جواب] 'Welcome to him who comes and brings (something), and he who comes and does not bring (anything) gets no answer' (WEST No. 1121).

GRATITUDE AND INGRATITUDE

Ahjar habib mal-keleb inkella ma' sidu, 'Better (be) the friend of a dog than of his master' - ?usmal ma:ru:f ma: kalb wela tasmlu ma ?ibna:dam [اعمل ممرؤف مع كلب ولا تعمله مع ابن] 'Do good to a dog rather than to a man' (FRAY No. 254).

Min jiebu 'l omma jsir ghamna, 'He who marries our mother becomes our uncle (step-father)' - ?aiyamen ?exed ?emme bqellu ya ?amme [ايا من اخذ امي بقلو عي] 'Quiconque prendra ma mère, je l'appellerai oncle (= beau-père)' (FEGH No. 932; RASS No. 873).

VANITY AND SELF-CONCEIT

Kulhadd jerhan (jirah) bl-gharusa tieghu, 'Every one feels pleased (happy) with his own bride' - kellemen biganni qa dzama:l hebba:btu (a laila) [كلمن بيغني عا جمال حباتو] 'Chacun chante les beautés de sa belle (de sa Laila)'. Ce proverbe veut dire que chacun se laisse conduire par une passion ou un plaisir qui l'absorbe tout entier. Cf. 'A chaque fou sa marotte' (FEGH No. 1334).

GLUTTONY AND GREED

Min jibza' ghall-ikel tal-qattusa jeklub il-grieden, 'He who grudges the cat's food will be eaten by rats' - allađi yatha:raf ?ala qa:fa el-qitt taskalu el-fa:r ða:ni:h [الذي يتحارف على عشا] 'Celui qui veut faire des éparques sur le souper de son chat, aura ses deux oreilles mangées par les rats' (MEIB p. 30).

lz-zejjed bhan-nieqes (or hu n-nieqes), 'Too much is like (or, is the brother of) too little' - ?ez-za:yed xai en-nø:qes [الزائد خي] 'Le trop est le frère du moindre' (FEGH No. 271).

WORK, DILIGENCE AND IDLENESS

Dak li ma jhobbx jadedem ma' l-lnsara jkolli jaqa' jadedem ma' l-lisiera, 'He who does not like to work with Christians will have to work with

slaves' - el-xadma ma'a n-nasara wa le l-gias xsa:ra [الحد
امة مع النصارى ولا الكلاس خسارة] 'To work with Christians is
better than to lose (time) by sitting idle' (WEST No. 587).

Abdem ghal babba u ghodd mal-battal, 'Work even for a grain (one
twelfth of a penny), then count (your earnings) with the idle' - ?iftiqil
bdgedi:d (bba:ra 'bmi riya', 'bfils', 'bqataa) wəxə:sib
al batta:l [اشتغل بجديد وحاسب البطال] 'Travaille pour
un liard et donne-toi de garde du désœuvré' (LAND No. XII).

SLOTH AND LAZINESS

Bi nhar jigri (or jiggerreu) fuq il-bjut u bil-lejl jabruq (rabarqa) iz-zjut,
'During the day he runs (or they run) about on the roofs, and during the
night he bums (they bum) the oil' - zəi ?ula:d z-zfu:ts bəl-li:l
iharq z-zjut u n-nha:r iqabtu l-qnu:ts [زي اولان
الزفوت بالليل يحرقوا الزيت والنهار يقبضوا القوت] 'It is
the manner of scamps (lit. 'sons of pitch') to bum oil-lamps at night and
to seize comers at day, (to sleep in)' (WEST No. 642).

MONEY AND WEALTH

Il-babar tqassmu jsir ghadajjar, 'If you divide the sea, it will become
pools' - qassam el-baħr sawa:qi: tatallab ma tala:qi:
[قسم البحر سواقي تطلب ما تلاقى] 'Divisez la mer en rigoles,
cherchez-les, il n'y a plus rien'. (MEIB p. 102).

Bla flus la tghannaq u lanqas tbus, 'Without money one can neither
embrace nor kiss' - li ma wandu flu:s ma iderraq ma ibu:s
[الي ما عنده فلوس ما يذرع ما يبيوس] 'He who has no money
can neither embrace nor kiss' (WEST No. 880); illi ma wandu flu:s
ma yaqannaq ma yabu:s [الي ما عنده فلوس ما يعتق ما
بيوس] 'Celui qui n'a pas d'argent n'étreint ni embrasse' (MBCH No.
281).

POVERTY AND THRIFT

Kulhadd jidfen 'l ommu kif jista', 'Every one buries his mother as best

he can' - küll waħed jedfen yimma:h ki:f iħebb [كل واحد
يدفن يمه كيف يحب] 'Everyone buries his mother as he likes
(WEST No. 1388).

Abjini llum u oqtolni ghada, 'Help me (lit. give me life) today, kill me
tomorrow' - ?aħyini el-yaum we uqtulni gadda [أحييني اليوم
واقتلني غدا] 'Fais-moi vivre aujourd'hui et tu pourras me tuer demain'
(MBCH No. 21).

SQUANDERING, WASTE AND BANKRUPTCY

Min ghandu l-bzar (zejje d) iroxxu fuq il-kromb, 'He who has got manure
(to spare) let him spread it on the tumips'. - elli quwa zaqafraⁿ
yaqamlu faqla:l [التي قوى زعفرانو يعملو فاعلال] 'Celui qui
dispose de beaucoup de safran, n'a qu'à en assaisonner même les escar-
gots' (As. No. 46); hal wendu bha:r birefʃal-qerravis
[هالعندو بهار بيرش عالقرتين] 'Qui a du poivre, en saupoudre
les orties'; 'Il faut être riche et prodigue pour jeter du poivre aux orties;
elli wendu bha:r birefʃal hebbaize [التي عندو بهار
ببيرش عالخبيزة] 'Qui a du poivre, en saupoudre la mauve' (FEGH No.
1120); li andu zaqfra:n yaqamlu faqla:l [لي عنده الزعفران
يعمله في اغلال] 'He who has saffron (which is expensive) spices
snails with it' (WEST No. 857, MBCH No. 235).

TRADE AND BUSINESS

Rhis u m'erhsu dan il-laħam: izda la maraq u la xaham, 'This meat is
so cheap it could not be cheaper, but it contains neither gravy nor fat' -
men estarxes el-laħm wend el-maraq yendem [من استرخس
اللحم عند المرق يندم] 'Qui choisit viande à bon marché, aura
mauvais bouillon' (FEGH No. 2442).

Il-fumar hobza islifbielu, ghax jekk ma jagħtibilekx, teħodbielu, 'Lend
a loaf to a baker, because if he does not give it back to you, you can
take it back from him' - ?aħti xubzak lil xabba:z ulau ?akal
nuqqa [أعط خبزك للخباز ولو أكل نصه] 'Give your dough (lit.
bread) to a baker though he may eat half or it'. Let experts or profes-

sionals do things for you, however expensive they may be. In the long run, it is more advantageous. (FRAY No. 243; MBCH No. 151).

PRACTICAL WISDOM AND FORESIGHT

iftah bihik u ftah jwu aghlu u nsatar, 'Open the door and show off or shut it and hide yourself' - ?iftah ba:bak wiftixir yamma sakkir ba:bak winsitir [افتح بابك واقتخر يما سكر بابك وانستر] 'Either open your door and live gloriously, or else shut it and live gloriously, or else shut it and hide yourself inside' (FRAY No. 266).

Saqs l-imgarrah mhux lit-tabib (or lill-gharef), 'Ask the man of experience and not the doctor' - sa:l l-mdgarrah ra:tsa: t-tabib [اسأل المجرب لا تسأل الطبيب] 'Ask the experienced one, don't ask the doctor (meaning that she knows what she is talking about)' (WEST No. 14, MBCH No. 967).

ABBREVIATIONS

- AS Si Ahmed Abihi, *Proverbes Inédits* (n.d.).
- BURCK John Lewis Burckhardt, *Arabic Proverbs or the Manners and Customs of the modern Egyptians*. Second édit., London, MDCCCLXXV.
- CHAMPION Selwyn Gurney Champion, *Racial Proverbs*, (London, 1950).
- FEGH Monseigneur Michel Feghali, *Proverbes et Dictons Syro-Libanais*, Paris (1938).
- FRAY Anis Frayha, *Modern Lebanese Proverbs*, (1953).
- LAND Carlo Landberg, *Proverbes et Dictons de la Province de Syrie Section de Saydâ* (Leide/Paris, 1883).

- MBCH Mohammed Ben Cheneb, *Proverbes Arabes de l'Algérie et du Maghreb* (Paris, 1905).
- MEIB Anatole de Meibohm, *Proverbes Arabes* (Les éditions universitaires d'Egypte, Cairo, 1948).
- MEID *Meidani Proverbia*, edited by G.W. Freytag (Bonne, 1839).
- RASS Ahmed Rassim, *Chez le Marchand de Musc (Proverbes populaires arabes)* (Egypt (?), n.d.).
- WEST Edward Westermarck, *Wit and Wisdom in Morocco*, London, 1930.

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