RESEARCH ARTICLE

HEAD EXPRESSIONS AND IDIOMS IN NORTH GAZA GOVERNORATE "A STRUCTURAL AND SEMANTIC ANALYSIS"

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ABSTRACT

This research aimed to analyze the idioms and the expressions associated with the parts of head in North Gaza Governorate structurally and semantically. To achieve this objective, the researcher designed an analysis card, special for this purpose. Through interviewing different members of the study community, the researcher collected 79 items. The collected items were classified semantically into 3 subfields: positive, negative and neutral and the items were classified structurally into 4 fields: noun phrases, verb phrases, prepositional phrases and clauses. The structure analysis indicates that 36 (46 %) of the collected items were phrasal verbs and 21 (27 %) noun phrases. 14 (17 %) and 8 (10 %) items were clauses and prepositional phrase respectively. Semantically, the expressions that convey negative meaning occupied the highest percentage 67% (53 items), the expressions with neutral meaning got the lowest rate 14 % (11 items) and the expressions with positive meaning gained 19 % (15 items)

1. Background:

Knowledge of linguistic features only is not adequate for successful intercultural communication; this knowledge, in fact, must be supported by an awareness of sociocultural contexts, tendencies, conventions, and norms in which the communication takes place (Yagiz & Izadpanah, 2013). Minasova added that language is a coating material for culture, in vocabulary, grammar rules, idioms, proverbs and interpretation, folklore, literature, science, in written and oral discourse, cultural values are maintained (Ter-Minasova, 2000).

An idiom is generally a colloquial metaphor; it requires some foundational knowledge, information, or experience, to use only within a culture where the insider parties must have common reference. Idioms are not considered part of the language, but rather part of the culture. Abbas also added that some linguists try to classify idioms in terms of color, number, animals and human body etc. (Abbas, 2009). According to Abbas Idioms are a cultural phenomenon rather than a linguistic one. Their origins may be hidden in: The Bible, Mythology, Literature, History, Culture, Customs, traditions, beliefs, Sports games and Film-making.

2. Language and Culture:

Indeed, language is an instrument for humans' communications with each other, the growth and development of their talents, causing creativity, innovation, and novelty, exchanging and transferring their experiences, and on the whole, for formation of society(s). (Mahadi & Jafari, 2012).

The culture of people finds reflection in the language they employ because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do (Elmes, 2013).

Behera (1990) claims that language lives only so long as there are people who speak it and use it as their native tongue. Therefore, it is essential to consider the relevant socio-cultural contexts of their communication.

To sum up, I can say that language and culture are closely related. In this sense, language is a mirror which reflects our culture through our verbal behavior. Most sociolinguists claim that culture is so glutinous that it sticks to us from womb to tomb. Although, we can integrate ourselves into our adopted culture to some extent, our own culture stays with us perennially, follows us like our own shadow wherever we go. Therefore, each one of us is a representative of his/her own culture. Our cultural identity appears through our personality as well as interpersonal behavior, both verbal and non-verbal (Patil, 2013).

3.   Culture and Meaning:

Humanity without a verbal communication system is hardly imaginable. The great orators had much to say concerning the many uses one might make of words: persuasion, exhortation, and elegy; the forms that rhetoric might take cover all the demands of society. The politician uses his language to gain supporters, the lawyer to argue his case, the writer to weave a tale. Yet one's language is not limited to the formal or elevated aspects of life; it can be used just as effectively to tell about last Saturday's adventures as to relate the long wanderings of Odysseus, and so on. A speaker may lend his words power through their arrangement into a coherent thought, but without them, he is powerless indeed. (Dunai, 2008).

Generally, Words are closely connected with the speaker's life and means of expression, and it is not uncommon for words to take on a positive or negative emotive quality based on the context of use and the speaker's attitudes and beliefs concerning the ideas represented in the linguistic symbol (ibid). Furthermore, knowing the meaning of the sentence uttered is not enough in itself to enable a hearer to recognize what the speaker intended to convey. Sometimes, factors that seem to be external to the linguistics of the utterance need to be taken into account. For instance, in interpreting some utterances, in addition to understanding the meanings of the words uttered, a hearer will need to the context of the utterance, who his interlocutor is, where/how/why/when the utterance is taking place, and the nature of the topic. (Kjøll, 2010).

To complement the above, I can claim that meaning depends on the culture and the situation. So, from that point, I assume that the terms denotation and connotation meaning are useful to separate the literal, value-neutral and restricted sense of an expression from its figural, cultural or associative meaning (Finegan, 2004).

4.   Idioms:

4.1   Culture and Idioms:

Language is the most important communication tool for a human being. It is a tool for human thinking and the social transmission of information as well. In other words, language is an integral part of culture, at the same time, it is also a carrier of culture (Wang, 1997). Language is influenced by culture, which in turn exerts influence on culture. Edward Tylor views Culture as a complex issue, including knowledge, belief, art, morals, law, custom…etc., and people, as members of the community, get the verbal and non-verbal abilities of that society (Tylor, 2010).

Based on the above point, there is always an inherent connection between language and culture. English and Arabic are completely different languages, which will undoubtedly be reflected in the idioms (also called idiomatic expressions) that are full of cultural characteristics. Idiomatic expressions are important parts in building the materials of language. They are relatively fixed phrases and there can be variants in their forms. The meaning of idiomatic expressions is not the mere addition of literal meaning. They are holistic and also

have rich cultural connotations. In the process of language research, language lever should not only be studied but also its potential cultural connotations (Ping, 2018).

4.2   Idioms and Expressions:

As mentioned above, idioms tell much about people's traditional ways of experiencing reality, about values and warnings, and rules and wisdom the elders want to impress on the minds of their young. In addition, an idiom cannot be understood simply from the meaning of its individual words. (Langlotz, 2006). According to (Beekman & Callow, 1974) "idioms are peculiar linguistic constructions that have raised many eyebrows in linguistics and often confuse newcomers to a language". Besides that, Idioms are considered as one class of figurative expressions which occur in all expressions of "at least two words which cannot be understood literally and which function as a unit semantically" (Al-Shawi & Mahadi , 2012) differentiate between idioms and expressions:

Idioms are words that cannot be defined "literally" While expressions are used to convey a message the way the speaker wants it to be understood.

An expression is easier to understand when compared to an idiom that you're not familiar with. Expressions are often idioms but what makes them different from idioms is that idioms are usually parts of the sentence and expressions are usually an utterance.

In that perspective, I can consider idioms as distinctive and colorful expressions, which have no literal meaning. Linguistically speaking, idioms are defined as ''multi-word lexemes, whose meaning is not a compositional function of the meaning of the component words'. Clearly, those expressions (idioms) convey a distinct meaning without the necessary application of the grammatical rules, while the meaning that is carried by the individual words of those idioms does not provide us with any clue to guess the meaning of the whole idiom (Abbas, 2009).

4.3   Types of Idioms:

Linguists classify idioms into different categories. According to (O'grady, Dobrovolsky, & Katamba, 2011), they classified idioms to:

Semantic Idioms: these idioms are said to be picturesque in that their literal meanings may invoke a rich and sometimes bizarre message, and are most often based on metaphor. English examples include kick the bucket, a red herring, pull someone's leg, and fly by the seat of one's pants.

Syntactic Idioms: These are expressions whose syntactic structures cannot be generated by general principles. An English example is by and large as well as sixes and sevens.

4.4   Structure of Idioms:

A structure is an arrangement or organization of elements which are related to each other and which function effectively to achieve a purpose. Language comprises structures at the different levels of linguistic analyses. The structures and substructures within language do not occur haphazardly, but in ways that can be described. The phonology, morphology, syntax, and semantics of a language reveal not only general but peculiar patterns of combination. Idioms contain constituents which are distinctly ordered and structured to encapsulate meaning. (Udosen, Offong, & Ekah, 2017). (Udoson et al) divide idioms according to their structure into several types:

4.4.1 Infinitive Phrases:

An infinitive is a verb form that can be used as a noun, an adjective or an adverb. An infinitive phrase consists of an infinitive "to" and any modifier or complements the infinitive has. For Examples: To eat life.

4.4.2 Compound Idioms:

Compound idioms in this sense refer to words which are linked with a conjunction and are used idiomatically. For example: Rat and cat.

4.4.3 Noun Phrases:

They refer to the noun phrases in which the noun is the head of the noun phrase, and the noun phrase idioms are direct objects in sentences they appear in. For example: Song which blocks someone's voice.

4.4.4 Sentential Idioms:

It's classified to declarative, imperative and interrogative sentences.

- Declarative sentences**:** e.g**.:** Manner should be like body.
- Imperative Sentences: e.g.: Put talk in house.
- Interrogative sentences: e.g.: Standing on a mortar.

In addition to the above, (Vikner, Jørgensen, & Gelderen, 2016) mentioned another type of the structure of idioms which is:

4.4.5 Verb Phrase:

The head of a verb phrase is, as the name indicates, a verb. Like other phrases, a verb phrase may be:

- Simple and contain only one verb; for example: (The new coffee machine works perfectly).
- Or complex and contain more than one verb; for example: (The visitor must have come on foot).

5. Body Parts Idioms:

It is not really easy to learn a lot of idioms and to get used to using them in everyday speech, so it is better to study them together with context, which is suitable to the idiom, or a situation when it can be used, and for a better understanding of the context. Idioms can be categorized into several types featuring the following fields: Animals, Colors, People's Character and Appearance, Body parts, Politics, Crimes and Police and etc (Bashirov, 2012)

The use of body parts to form idioms is also very common now and could be considered universal because all human beings have the same body parts. As a further explanation, many linguists have studied this type of idioms in different fields and areas and dividing it according to their view. (Yoan & Hyun , 2013)

According to Yoan & Hyun 2013, body parts idioms can be divided into three groups: First, study idioms on one part or more of the human body such as the 'head', 'nose', 'eye' and 'ear' separately. Second group, conduct comparative studies in idioms between language and other languages. Third group, which is the most current, study methods of teaching idioms related to human body parts (Ibid).

6. Methodology:

According to the brief discussion on research and research tools and their characteristics, this research follows the analytical-descriptive and qualitative approach. Where in this research, idioms and expressions of head parts will be analyzed semantically and structurally.

Figure 1: Head parts Structural Analysis.

6.1   Research Tool:

To collect data for this research, the researcher used three tools:

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- Observation: The researcher observed the daily conversation of the people in North Gaza and the specific expressions they used, specifically the expressions related to the head.
- Interview: The researcher met different groups of people and asked them, as a normal daily chat not a formal interview, about these expressions, their meaning and the situations in which they are used.
- Analysis Card: The researcher designed an analysis card to analyze the data semantically and structurally.

6.2   Data Collection:

The researcher collected data by observing daily life conversations of people in North Gaza Governorate and paid special attention to head-related expressions that they use, as soon as an expression is spotted, the researcher approached the speaker to inquire about the idioms meaning. At the end, the collected items analyzed.

6.3   Data Analysis:

The researcher designed an analysis card as a tool to achieve his goal, where the collected items were categorized structurally and semantically. The semantic classification was divided into three types fields: neutral meaning, positive meaning and negative meaning. While the structural classification provides the form of each idiom and expression such as noun phrases, verb phrase, prepositional phrases and clauses.

7.   Discussion:

In accordance with what was explained in the previous chapter and after collecting data using interview, observation and analysis card, this chapter analyzes these idioms and expressions that related to the head parts based on the specific analysis method. The researcher collected 79 items, each one of these items is analyzed structurally and semantically. Structurally, the idioms and expressions classification were divided into 4 subfields: noun phrase, verb phrase, prepositional phrase and clause. The semantic classification is divided into three main categories: the semantic meaning has 3 types: neutral meaning, positive meaning and negative meaning.

7   The Structural Analysis:

The following figure classifies head parts idioms and expressions structurally, which is divided into 4 fields: noun phrase, verb phrase, prepositional phrase and clause.

7.1   Noun Phrase:

The researcher collected 21 (27%) idioms and expressions that are considered as a noun phrases. The following table show some examples of head parts idioms and expressions that deem noun phrase:

No	Item	IPA	Meaning
1	بظليا بماني	Baʑallibha biʑmaɣi	I think of something over and over again.
2	حط ذلك	Haṭ darnak	listen to me / focus with me.

Table 5: Examples of head parts idioms and expressions with neutral meaning with its English meaning and transcription in IPA.

7.1.1   Verb Phrase:

The researcher collected 36 (46%) idioms and expressions that considered as a verb phrase. The following table presents some examples:

7.1.2   Prepositional Phrase:

The researcher collected 8 (10 %) idioms and expressions that considered as a prepositional phrase. The following table presents some examples.

No	Item	IPA	Meaning
1	عينه زاينة	/ʕænuh zaːjyah/	He often leers at women.
2	راسه أعجر	/raːsuh aʕdʒar/	He doesn't try to understand.
5	لسانها حلو	/Lsaːnha ħlu/	Her speech is always kind and cheerful.

Table 1: Example of head parts idioms and expressions that considered noun phrases with its English meaning and transcription in IPA.

The researcher collected 14 (17%) idioms and expressions that considered as clauses. The following table shows some examples.

7.1.3 Clause:

The researcher collected 14 (17%) idioms and expressions that considered as clauses. The following table shows some examples.

7.2 S Semantic Meaning

The following figure classifies the body parts idioms and expressions according to the semantic meaning, which is divided into 3 fields: Neutral, Positive and Negative.

No	Item	IPA	Meaning
1	نزل من عيني	/Nizil min ʕeni/	I don't respect him anymore.
2	ابلع لسانك	/iblaʕ ilsaːnak/	Keep the secret.
4	لحس عقلها	/Laħas ʕaqilha/	He Deceived her.
5	لوى بوزه	/Lawa buːzuh/	He doesn't like what happens.

Table 2: Example of head parts idioms and expressions that considered verb phrase, its English meaning and transcription in IPA

7.2.1   Neutral Meaning:

The researcher collected 11 (14 %) idioms and expressions that have a neutral meaning, these expressions are used positively and negatively the context. The following table presents some examples.

No	Item	IPA	Meaning
1	في غمضة عين	/fi ɣamdit ʕæn/	Very fast.
2	ع راسي من فوق	/ʕraːsi min fuːq/	I respect you highly.

Table 3: example of head parts idioms and expressions that considered prepositional phrases with its English meaning and transcription in IPA.

No	Item	IPA	Meaning
1	مش شايف حد في عينه	/miʃ faːjif ħad fi ʕænuh/	When we describe an arrogant person.
3	راسه مليان بلاوي	/raːsuh maljaːn balaːwi/	He is wicked.
4	يا عيني عليك	/Ja: ʕæni ʕliːk/	I admire what you did.
5	الفاريت بتفسع' بدماغي	/ilʕafariːt btifsaʕat ' bidmaɣi/	I am furious.

Table 4:Example of head parts idioms and expressions that considered clauses with its English meaning and transcription in IPA.

7.2.2   Positive Meaning:

The researchers collected 15 (19 %) idioms and expressions that have a positive meaning. The following table presents some examples:
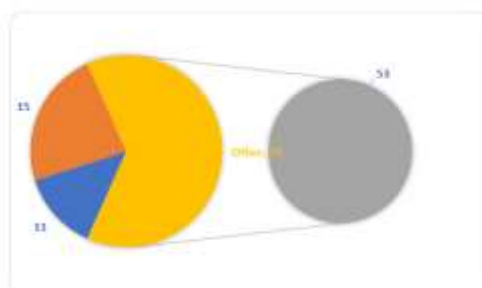
Figure 2:Head Parts Semantic Meaning Analysis.

7.2.3   Negative Meaning:

The researchers collected 53 (67 %) idioms and expressions that have a negative meaning. The following table presents some examples:

8.   CONCLUSIONS & RECOMMENDATION

8.1   Conclusions:

The findings were concentrated in two areas: structural and semantic analysis.

1.   Structurally, the researchers collected 79 items; the highest percentage of these items is considered as verb phrases which represents 46 %, while the noun phrases occupied 28 %, and clauses got 17 % and the least percentage was prepositional phrase with 9 %.

    According to the analysis, it was found that the noun phrase idioms and verb phrase idioms are the most widely used among people and perhaps this is due to the popularity of these patterns of sentences among people.

2.   Semantically, the researcher relied on the semantic meaning:

The researcher analyzed the semantic meaning in terms of 3 types of meaning: positive meaning and negative meaning, additionally the researchers added the neutral meaning for the expressions used in both cases positive and negative as well as expressions that are not considered positive or negative but it used in the context of the daily conversation of people in North Gaza Governorate.

After analyzing the items, the researcher noticed that 12 of these items are neutral, 14 items are positive and 53 items are negative. And as it is clear from the analysis, the largest number of expressions is considered negative expressions, which may be due to the fact that these expressions are used more frequently in negative events or to explain a negative idea about a person or something.

No	Item	IPA	Meaning
1	يرفع/يرفع الرأس	/jirfaʕ irra:s/ /birfaʕ irra:s/	What he did is a great honor to us.
2	ع راسي من فوق	/ra:si min fu:q/	I respect you highly.
3	مخه راكز	/Muxxuh ra:kiz/	He is conscious.
5	مخه لطيف	/Muxxuh nðˁi:f/	He is clever.

Table 6: Examples of head parts idioms and expressions with positive meaning with its English meaning and

No	Item	IPA	Meaning
1	مخه مركب شمال	/Muxxuh mrakkab fma:l/	He is unwise.
2	سيرتها ع كل لسان	/Si:rtha ʕkul lsa:n/	She has a bad reputation.
3	متمارجح في السما	/Mitma:rjiħ fi issama/	He is arrogant.
5	فيزرات مخه جدارية	/fju:za:t Muxxuh ʤida:ria/	She cannot think properly.

Table 7: Examples of head parts idioms and expressions with negative meaning; its English meaning and transcription in IPA

9.   Recommendations:

According to this research, the researcher would like to provide some recommendations:

9.1   To English Language Students:

Idioms and expressions are considered an interesting and important field that lecturers should pay attention and teach such expressions to their students and provide them with their meaning to enrich their information about idioms and expressions.

English teachers should pay attention to this field of linguistics (Sociolinguistics) because it has an essential role in making oral discourse successful. Educators should concentrate on the linguistic (the form) and the cultural meanings of idioms (functions) so that learners would have a comprehensive communicative competence. Briefly, it is better to teach idioms in contexts or in situations where idioms can be used.

This type of sociolinguistics research is rarely conducted in Arabic researches. Firstly, The researcher would like to recommend that researchers should carry out more research idioms on one part or more of the human body such as the 'head', 'nose', 'eye' and 'ear' separately. Secondly, conducting comparative studies on idioms between Arabic language and other languages.

Moreover, the researcher recommends studying this paper in order to understand the methodology of writing similar papers, and to do more studies about idioms in different fields such as color idioms, animal idioms, Islamic idioms, and idioms related to wedding and love etc.

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Appendix

"Data Collection & Data Analysis"

No	Item	IPA	Meaning	Structural Noun phrase	Verb phrase	Prepositional phrase	Clause	Semantic meaning Neutral	Positive	Negative
1.	اقلب عن وجهي	/ʔiqlib ʕan widʒhi/	Get out of my face		√					√
2.	بمزعلك وجهك	/Bamazziʕlak widʒhak/	I will cut your face (Threat)		√					√
3.	منحس وجهك	/Manħas widʒhak/	When something bad happens in someone's presence				√			√
4.	عيني فعينك	/ʕæni fʕænak/	I dare you	√						√
5.	طلع عينه	/tallaʕ ʕænuh/	Give someone a hard time		√					√
6.	انضرب عين	/Indˤʕarab ʕæn/	he got envied		√					√
7.	مش شايف حد في عينه	/miʃ ʃa:jif ħad fi ʕænuh/	When we describe an arrogant person				√			√
8.	نزل من عيني	/Nizil min ʕæni/	I don't respect him anymore		√					√
9.	عينه تقدح شرار	/ʕænuh tiqdaħ ʃara:r/	He is furious				√			√
10.	عينه زايغة	/ʕænuh za:jɣah/	He often leers at women	√						√
11.	في عينه شر	/ʕænuh kulha ʃar/	He intends to do something vicious			√				√
12.	على عيني	/ʕala ʕæni/	I am very willing to help him because I respect him highly		√				√	
13.	من عيوني	/Min ʕju:ni	I am very willing to		√				√	

#	Arabic	Transliteration	Meaning							
	التنتين	ettinti:n/	help him							
14.	عينه والقبر	/ʕænuh wil qabir/	His envy is deadly	√						√
15.	في غمضة عين	/fi ɣamdit ʕæn/	Very fast			√			√	
16.	عينه وقحة	/ʕænuh wiqħa/	He behaves impolitely without respecting others	√						√
17.	على عينه	/ʕala ʕænuh/	Against his will		√					√
18.	أكلني بعيونه	/ʔakalni biʕju:nuh/	He wants to kill me		√					√
19.	عينه بتفلق الحجر	/ʕænuh btifliq ilhadʒar/	He is envious				√			√
20.	فتح عينك	/Fattiħ ʕænak/	To remain alert and watchful, to notice what is happening around you		√			√		
21.	بكسرلك عينك	/Baksirlak ʕænak/	I insult you (Threat)		√					√
22.	بخزقلك عينك	/Baxzuqlak ʕænak/	I'll hurt your eye/Threat		√					√
23.	يا عيني عليك	/Ja: ʕæni ʕli:k/	I admire what you did				√		√	
24.	عيني عينك	/ʕæni ʕænak/	Not being ashamed even in my presence	√						√
25.	تكلم بعين قوية	/Tkallam bʕæn qawijja/	He is bold/ He is impudent/ He is self-confident		√					√
26.	من ساسي لراسي	/Min sa:si lara:si/	All of me		√			√		
27.	لين رأسها	/Lajjan ra:sha/	He persuaded her		√				√	
28.	برفع /يرفع الرأس	/jirfaʕ irra:s/ /birfaʕ irra:s/	What he did is a great honor to us		√				√	
29.	اجت ع راسي	/idʒat ʕra:si/	I am the one responsible for this trouble even though I am innocent.		√					√
30.	أكل راسي	/ʔakal ra:si/	He annoyed me		√					√
31.	رأسه أعجر	/ra:suh aʕdʒar/	He doesn't try to understand	√						√
32.	بتزن ع راسي	/Bitziħ ʕra:si/	She repeatedly bothers me about the same topic.		√					√
33.	بكسرلك راسك	/Bakassirlak ra:sak/	I am warning you not to do it again		√					√

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No.	Arabic	Transcription	English							
34.	ريحت راسي منه	/Rajjaħit ra:si minnuh/	I avoided him		√				√	
35.	ولا هزت شعرة من رأسي	/Wala hazzat ʃʕrah min ra:si/	She did not have any effect on me at all					√	√	
36.	شيله من راسك	/ʃi:luh min ra:sak/	Try to avoid him		√				√	
37.	نكس راسي/ خلى راسي في الأرض	/Nakkas ra:si/ /Xalla ra:si fi ilʔarid̪ʕ/	He disappointed me/distorted my reputation		√					√
38.	روق راسك	/Rawwiq ra:sak/	Try to calm down		√				√	
39.	ع راسي من فوق	/ʕra:si min fu:q/	I respect you highly			√			√	
40.	صدع لي راسي	/sʕaddaʕ li ra:si/	he a big headache for me (bothered me)		√					√
41.	العفاريت بتتنطط بدماغي/قدام عيني	/ilʕafari:t btit̪ʕnat̪ʕat̪ʕ bidmaɣi/ /ilʕafari:t btit̪ʕnat̪ʕat̪ʕ qudda:m ʕæni/	I am furious					√		√
42.	لعب بعقلي	/liʕib biʕaqli/	He easily tricked me		√					√
43.	عقلي طار من راسي	/ʕaqli t̪ʕa:r min ra:si/	I became mad					√		√
44.	مخه مركب شمال	/Muxxuh mrakkab ʃma:l/	He is unwise/not smart					√		√
45.	ركب راسه	/Rikib ra:suh/	He is stubborn		√					√
46.	راسه مليان بلاوي	/ra:suh malja:n bala:wj/	He is wicked					√		√
47.	مخه راكز	/Muxxuh ra:kiz/	He is conscious/wise	√					√	
48.	عقله مفوت	/ʕaqluh mfawwit/	He forgets things/ He is a schizophrenic person	√						√
49.	تحطش عقلك بعقله	/tħut̪ʕiʃ ʕaqlak bʕaqluh/	Don't challenge him		√				√	
50.	عقله ناقص	/ʕaqluh na:qisʕ/	His thinking is superficial	√						√
51.	مخه مسطل /فاضي/ مصيف	/Muxxuh msat̪ʕil/ /Muxxuh fa:d̪ʕi/ / Muxxuh msʕajjif/	He doesn't focus/ He does not think of anything	√						√
52.	مخه نظيف	/Muxxuh	He is clever	√					√	

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No.	Arabic	Transcription	English									
		/nðˤiːf/		√							▇	
53.	مخه تخين	/Muxxha txiːn/	He does not comprehend quickly	√								√
54.	ما عنده مخ	/maː ʕindu mux/	He is stupid					√				√
55.	مخه تنج / دماغه جزمة قديمة	/Muxxuh tinih/ /Dmaːɣuh dʒazma qadiːmah/	He is stubborn	√								√
56.	شغل مخك معايا	/ʃaɣɣil Muxxak maʕaːja/	Pay/give me your attention		√				√			
57.	ميروحش مخك لبعيد	/Majruː ħiʃ Muxxak labʕiːd/	Try to understand what I mean/don't misunderstand me					√	√			
58.	مخه مش معنا	/Muxxuh miʃ maʕna/	He is absent-minded	√								√
59.	لحس عقلها	/Laħas ʕaqilha/	He Deceived her		√							√
60.	فيوزات مخه ضاربة	/Fjuːzaːt Muxuh dˤaːrbah/	She cannot think properly					√				√
61.	عقله بوزن بلد	/ʕqluh biwzin balad/	He is very wise					√		√		
62.	بقلبها بدماغي	/Baqallibha bidmaɣi/	I think of something over and over		√				√			
63.	كبر راسك	/Kabbir raːsak/	Be wise		√				√			
64.	اطلع من راسي	/ʔitˤʕaʕ min raːsi/	Get off my back		√							√
65.	صح لسانك	/Saħ ilsaːnak/	You are right	√						√		
66.	ابلع لسانك	/iblaʕ ilsaːnak/	Keep the secret		√				√			
67. 3	امسك لسانك	/ʔImsik ilsaːnak/	Respect yourself and shut up		√							√
68.	سحب لسانه	/Saħab ilsaːnuh/	He made him reveal the secret		√							√
69.	سيرتها ع كل لسان	/Siːritha ʕkul ilsaːn/	She has a bad reputation	√								√
70.	لسانها زي الشفرة	/Lsaːnha zaj iʃʃafrah/	Her speech causes harm	√								√
71.	لسانها حلو	/Lsaːnha ħilu/	Her speech is always kind and cheerful	√							√	
72.	انعوج لسانك لما سافرت	/inʕawadʒ lsaːnak lamma safarit/	Your tongue twisted after going abroad.		√							√
73.	ع حل شعره	/ʕaħal ʃaʕruh/	He is rude/impolite			√						√
74.	منخاره في السما	/Minxaːruh fi	He is arrogant	√								√

		issama/									
75.	لوى بوزه	/Lawa bu:zuh/	He doesn't like what happens		√						√
76.	عض ع شفايفه	/ʕadˤ ʕaʃafa:jfuh/	He is regretful		√						√
77.	دانه مرخية	/ da:nuh marxijjah/	Eavesdropping on others	√							√
78.	قرصة دان	/Qarsit da:n/	Learn from something you've already mistaken	√					√		
79.	هات دانك	/Ha:t da:nak/	listen to me carefully		√				√		