

CHAPTER SIX

COHESION, COLLOCATION, COMPOUNDING, CONJUNCTION

201. *Anyong ayiang ebok.*  
Height has failed the monkey.  
**Meaning:** No one is perfect.
202. *Adung mben inyang akob usem ebok.*  
One who lives by a river bank understands the language of a monkey.  
**Meaning:** Our habit is oftken reinforced by the things that surround us.
203. *Anyong anyiong akan isong.*  
The sky is higher than the ground.  
**Meaning:** There are mysterious things that are still hidden from us.
204. *Ayen akede akot adubok.*  
A child is the father of the man.  
**Meaning:** Any child who stays alive will grow up to take care of the parents.
205. *Ayeyen ibete nnuk.*  
A grandchild is not above reprimand  
**Meaning:** Every child should be given a proper upbringing.
206. *Asanga usuk usuk inaha usung, inno ikokpo ntim.*  
A slow walker does not sleep on the road and a thief does not mind the beatings he receives.  
**Meaning:** People are sometimes confined to the situation that they find themselves.
207. *Affiong iyokko esit anye asiere usen.*  
The moon is not yet a full circle yet it beams throughout the night.  
**Meaning:** A task is not yet accomplished but the news is everywhere.
208. *Awo itaha isip ino anyie edet owo.*  
No one chews palm kernels for a person with teeth.  
**Meaning:** An adult should be able to take responsibility for his actions.
209. *Ayo iso anyiong akan edem.*  
The future is further than the past.  
**Meaning:** The future should bother us more than the past.

210. *Awo isi iduokko ikpong ino edet ekpu.*

No one throws away cocoyam because of a rat's bite

**Meaning:** An irresponsible individual is still acceptable in his immediate family.

211. *Ande ade utuenikang anyong abot.*

That one is a lamp on a hill top.

**Meaning:** This is a very illuminating individual who radiates good virtues wherever he goes and people feel his goodness.

212. *Akiko inen iba isi kpoko akom keed.*

Two cocks cannot crow on the same roof.

**Meaning:** Men of substance do not live together in harmony. There will always be a personality clash as they struggle for supremacy.

213. *Ase ade anyie iso afot mfot ikpong abon.*

It is better to leave the cocoyam peelings in front of individuals who eat them.

**Meaning:** We should be able to take responsibility for our actions.

214. *Ama adep unen se ekot.*

When you buy a hen, examine the skull.

**Meaning:** We should pay attention to details in matters of life.

215. *Affiong ayoho esit.*

It is a full moon.

**Meaning:** This is a full blown trouble that may be all-consuming.

216. *Anek unek idiongoke ke edem ina inwang.*

A dancer does not know that her buttocks are bare

**Meaning:** One who indulges in wicked acts does not realise that he will be exposed someday.

217. *Awo akpaniko ikpaha abiong.*

An honest person cannot die of hunger.

**Meaning:** A man of integrity cannot experience any lack. He would always fend for himself.

218. *Ade ediang akama mkprang atia idib.*

You are a cricket which uses its limbs to kick its belly.

**Meaning:** This is a person who intentionally works towards his failure.

219. *Anyie akpo afiak uduk.*

The owner of a he goat designs the rope.

**Meaning:** He who feels it knows it.

220. *Awo ama usua edu, umaha uyo iko.*

A person who hates your attitude does not like your voice.

**Meaning:** An enemy is an enemy in all ramifications.

221. *Adudung akama nnaana, asen akama unyong.*

A resident values sleeping over while a visitor values taking his leave.

**Meaning:** People have their preoccupations which they adhere to strictly.

222. *Abot ade atum adia akpenne uwem.*

The world accords long life to individuals who live in peace.

**Meaning:** The positive contributions people make in the world also contribute to their harmonious existence.

223. *Abasi abot ntan abot udaraikpat.*

God who created mud also created what to wash our feet with

**Meaning:** There is a solution to every problem.

224. *Ayen ama ayem mfat, Abasi ano nnam.*

When a child desires rashes, God gives him rabies.

**Meaning:** Man proposes and God disposes.

225. *Abasi ano awo mfat ana ano mbara.*

God who afflicts us with rashes will provide us with nails.

**Meaning:** There is no human problem which God cannot solve.

226. *Awo iyette nsek ayen idem idara ke mbat mmong.*

No one baths a baby and rinses her with dirty water.

**Meaning:** People give adequate attention to the things they cherish in life.

227. *Afong idotto isio.*

A dress does not fit an enemy.

**Meaning:** When we hate a person, everything about the person is detestable, including the attire.

228. *Awo nkara nkara, Abasi nkara nkara.*

When a person is dubious, God also becomes dubious.

**Meaning:** The way we relate with God is the way God relates with us.

229. *Atitia adia nkadi, ayen ufok nwed adia nkadi, ade afere adianga.*

A teacher eats cassava flakes; a student eats cassava flakes but the soup is different.

**Meaning:** People have different choices in life. These are often determined by what they value most.

230. *Ami ntie nte adok, nse nta awo akpo iso.*

I am like Cancrum Oris, I devastate a person's facial structure.

**Meaning:** Cancrum oris is a popular disease of old which afflicts a human face leaving it hollow. It takes the sensitive features away. The proverb refers to an individual who is antagonistic to another. He can take his pound of flesh from anywhere, not minding the harm he does to his opponent.

231. *Awo idiaha se edot anyen.*

No one reaps from what one's hopes are anchored on.

**Meaning:** Sometimes what we labour for does not meet our expectations. It is an exercise in futility.

232. *Ade mkpa mme uwem.*

It is a matter of death and life.

**Meaning:** Individuals who indulge in clandestine activities deserve equal treatment.

233. *Afid ete idung isi tebeke.*

The excreta of a family head has no odour.

**Meaning:** The actions of prominent individuals attract little or no criticism from the public. Their ill deeds are often swept under the carpet.

234. *Ase awo inua akop s'etang.*

The person who watches another person's mouth hears what he says.

**Meaning:** We should pay full attention to discussions involving our welfare.

235. *Awo akpa nne nsung asoro ade.*

That is an individual who dies and he is invaded by flies.

**Meaning:** This is achievement which is pleasing to a whole community, a sudden breakthrough in life.

236. *Akpan ikaha udua inyong abok.*

The shopping basket does not go to the market and it returns empty.

**Meaning:** Conscious endeavours will eventually produce some visible benefits.

237. *Afid akpon akan nkong.*

The excreta is larger than the wrapping leaf.

**Meaning:** This is a problem that is all consuming and prolonged.

238. *Awo ayie ubok ama, akemuum isong.*

A person finishes washing his hands but ends up grabbing with the soil.

**Meaning:** This is a case of an individual who makes a laudable achievement but chases shadows at the same time.

239. *Aanyong afon akan tiede.*

The person who is coming back from somewhere is better than the one who is sitting down idle.

**Meaning:** The first person is industrious and can fend for himself but the second person is redundant with no visible means of livelihood.

240. *Awo isibene nkadi ibuak nne nkwa itiat ibo ke ada aboho.*

A person does not mix cassava flakes with pebbles and expects to have a solid mould.

**Meaning:** Some issues are better handled separately in order to have a more effective result.

241. *Awo ama ayaiya nsung akene.*

A pretty person is attracted to flies.

**Meaning:** This is an individual who has multiple admirers by virtue of his or her beauty.

242. *Awo iban ekana ekuk adeunen anyiehe akuk duob eka.*

A man who is surrounded by women is a chick with a hundred mothers.

**Meaning:** An individual in this condition is often let down since no one is willing to take responsibility over him.

243. *Anyen ade ufup.*

The eye is a jealous object.

**Meaning:** The eye recognizes what it wants but only the heart understands what is good for the eye.

244. *Awo nwan andiyem ibo ekwe nsok nwan ufup inname k'ima, ayem idat andikpon.*

## Cohesion, Collocation, Compound, Conjunction

A co-wife who wants to deliver a parcel to her co-wife is not doing so out of loyalty, she wants to take the lion share.

**Meaning:** Self first attitude is an act of greed and jealousy. The co-wife is insincere and she is only after what will be of benefit to her.

245. *Ekokoi, ekoi mmong, enunuk, enuk kpa mmong.*

Fetching water directly is water and pushing it before fetching it is still water.

**Meaning:** Every creation by God has a solid foundation. It cannot be easily destabilised.

246. *Ekpu ama adiongo se anam ke usuk anye adok abot.*

When the rat stirs up trouble in the deep, it resettles in the mound.

**Meaning:** Human nature is flexible. When we forment trouble in one location, we look for a safe landing in another location.

247. *Edat etok ikpong enim isong idomo.*

We use a cocoyam seedling to test the soil texture.

**Meaning:** Little drops of water fill the pot.

248. *Efik akab ayide awo nwen ami nniak nno.*

An appendix afflicts another person and I show concern.

**Meaning:** An appendix is a personal ailment which should be handled by the owner. But in an emergency, the sick person can allow any caring individual to express concern up to the point of giving some medical advice. By sharing the burden of the sick as an outsider, he would certainly do more in his own case.

249. *Eti abia edim ase afiaad etap nanga edim adidekpe.*

A conscious rainmaker spits on and on before the rain falls.

**Meaning:** This is another way of saying a stitch in time saves nine. It calls for a timely intervention in matters of interest.

250. *Ette ama ama ayen ano eku akpo.*

A caring father gives the son a bonny meat

**Meaning:** The bonny meat will last longer in the mouth, unlike the fleshy meat. A father who loves the child will only give him a priceless thing.

251. *Essien anyie ayen isisideke.*

The compound of a man with a child does not come to ruins.

**Meaning:** A person who has a steady means of livelihood cannot experience poverty.

252. *Efob asasa unen akere idem.*

As the bush fowl is being roasted, the hen fears for its safety.

**Meaning:** A situation that is harmful to a strong-willed individual would terrify a weakling.

253. *Eto andibo idu uwem ase ada akpere ibong.*

A tree that wants to survive stands near a kola nut plant.

**Meaning:** A kola nut is an important economic tree and it is hardly cut off. It provides a permanent shelter to surrounding trees. People benefit from their relationship with men of substance.

254. *Ete unen akedia iton,*

*Eka unen akedia iton,*

*Idehe nyen idia esit etek eka*

The father hen ate from the scratch

The mother hen ate from the scratch.

If the young hen also eats from the scratch, the mother should not be nauseated.

**Meaning:** Some forms of behavior run in a family. A child should not be castigated for behaving like the parents.

255. *Ebok ase asese iso awo aduo.*

The monkey assesses a person's face before it approaches it.

**Meaning:** Luck does not shine on every individual. Some people labour in vain

256. *Etok uyo adokko awo ubiak.*

A small voice that belittles others.

**Meaning:** Sometimes the affront we experience in life comes from our subordinates.

257. *Eti ufan afon akan idiok ayeneka.*

A good friend is better than a bad brother

**Meaning:** The people who relate with us as outsiders are often more reliable than our kith and kin.

258. *Ifiok isi kemme awo.*

No one is a custodian of knowledge.

**Meaning:** No matter how superior we are, we still need advice from other people.

259. *Iyak ama akpon anyong eka idim.*

When a fish matures, it swims off into the deep sea.

**Meaning:** Anyone who is dependent today will one day be independent. The young shall grow.

260. *Inua imam imam anam awo mkpo nto ibuo.*

A cheerful individual who causes other people abominable acts.

**Meaning:** People's appearance can be very deceptive and a far cry from what they harbour in the mind.

261. *Idung anwa edi itiehe, ekpu ese asine ikpaukot ndiong.*

In a community where there are no cats, rats wear rain boots about.

**Meaning:** Cats in this context represent the government which operates by means of checks and balances. The rats are the citizens who take laws into their hands in the absence of a viable arm of government.

262. *Ibuod iba afon akan keed.*

Two heads are better than one.

**Meaning:** A collaborative effort would certainly produce diverse ideas in decision making.

263. *Iso Ekanem eti owo imaha ndok.*

The face of Ekanem the righteous abhors disgrace.

**Meaning:** A man of integrity does not tolerate a mean treatment.

264. *Idop nkuriku.*

The silence of an owl.

**Meaning:** An owl does not react rashly to any situation and it is difficult to predict its mood. A person who behaves like the owl is pregnant with surprises.

265. *K'uwot adaidat nsung ukom ke uyo.*

Do not kill the housefly in place of the tse-tse fly.

**Meaning:** Nobody should receive punishment for the crime of another person

266. *Kukene ufiak utip ikum.*

Do not join the weevil to perforate the calabash.

**Meaning:** We should not encourage evil or a bad habit.

267. *Mkpo udua ana, udua ana.*

An article of trade is there, the market is there.

**Meaning:** This is an impossible situation. The decision rests squarely on the people involved in the deal.

268. *Mkpo ndik adi anen akum.*

As a frightful incident approaches, the entrance is enveloped in darkness.

**Meaning:** This proverb is suggestive of some eventualities which are devastating to human beings.

269. *Mminyong ake sua itie ikpong anye ayem udian.*

The plantain was discontented with its loneliness and it required a companion.

**Meaning:** Co-habitation or a peaceful co-existence is an important aspect of human life. No man is an island.

270. *Mboho ntikpe anyen ke nnukebot awo.*

I will not lose an eye in the horns of another person's goat.

**Meaning:** We should not be too involved in the things which do not directly affect us.

271. *Mminyong una ayen nserise ase ata.*

The plantain of a childless couple is consumed by a squirrel.

**Meaning:** The wealth of the barren is laid up for strangers and outsiders.

272. *Mmonde ede mfi nne itam k'ibout.*

They are periwinkle with caps on their heads.

**Meaning:** People who have no respect for their seniors and are unwilling to bow down.

273. *Mkpo ake nam abu anye awune ekung.*

Necessity caused the crayfish to develop a hunchback.

**Meaning:** Quite often human beings experience misfortune not by their own making or design.

274. *Ndiaha eben awo ndat nnim isuo.*

I can not eat a person's pear and abuse the privilege given to me.

**Meaning:** We should not make an undue demand on our benefactors.

275. *Nwan akama isung atang uyo iko ebe.*

The wife of a debtor maintains the voice of the husband.

**Meaning:** Partners in crime always agree in their defence

276. *Nyiehe anyen mmum ino iba.*

I do not have the eye to catch two thieves.

**Meaning:** My suspicion about the behavior of an individual is very accurate.

277. *Nkoroto anam idem mbo ke inam afop.*

The mature yam which spites itself thinking that it is spiting the tender one.

**Meaning:** The mature yam looks more appealing but the tender one is more marketable. The proverb refers to a person who stalls the growth of a younger person without realising that he will one day vacate the seat for others.

278. *Nyiehe se nyen ekpu abo inam ukot enang, akwenge k'iyied ntan.*

There is nothing a little rat will do to a cow leg other than to smear it with sand.

**Meaning:** People with unequal prowess know the extent to which one can harm the other.

279. *Nkara idehe ifiok.*

Being tricky is not being wise.

**Meaning:** A person who deceives another person thinks he is wise but wisdom is not the same thing as trick. At an appropriate time, his tricks will fail him.

280. *Nnongo item afere ase afon nanga edi isinne ekpang.*

Cooking instructions are best given when the food is not yet stirred with a spoon.

**Meaning:** Whatever is worth doing is worth doing well. Lack of attention to details may be very costly.

281. *Nsasak ama amen eben atidong nsia ayieme ibiom.*

When the Bishop sunbird swallows African peer, the dove trembles in fear.

**Meaning:** A daring feat by the youths leaves the elders worrisome. Being energetic and daring, the youths may accomplish those tasks which defy the elders.

282. *Nsasak ase awuo adan idaha idem.*

The Bishop sunbird produces oil according to its weight.

**Meaning:** People should be utilised according to their capabilities.

283. *Nkok ibok nno usine anye anyie edet andom.*

I made a concoction for the field mouse and it developed the teeth to bite me.

**Meaning:** The tooth that bites the finger that fed it. Paying back a good deed with a bad coin.

284. *Nyen udung atikpe eka itut.*

The pestle that punctures its mother's womb.

**Meaning:** A child who gives away the mother's secret perhaps to indict her.

285. *Nsek ayen adia edia.*

An infant who consumes boiled yam.

**Meaning:** A young person who assumes the responsibility of an adult. A child cannot eat a boiled yam without teeth.

286. *Se awo ato ke adok.*

What a man shows is what he reaps.

**Meaning:** If a person indulges in evil, evil will not depart from him. This is the law of karma.

287. *Se efut akama ada awot iba.*

What the buttocks harbour will be revealed to the pants.

**Meaning:** Any secret information will be made open eventually whenever two or more people are concerned.

288. *Se edem adip ubak edia.*

Look at the back that can hide a piece of yam.

**Meaning:** This refers to a person who is not likely to make much progress in life.

289. *Utukko abiong awot anyie enangukwak anye awot akuk.*

Instead of hunger to kill a bicycle owner, let it kill money.

**Meaning:** A property owner should be able to sell some in order to offset his financial problems.

290. *Unek adiok ndop nda.*

Dancing should not involve a dull moment.

**Meaning:** Dancing as an art involves some movements of the visible body parts using different strokes. People should be committed in their actions.

291. *Ubuene akeben nsek mminyong awuo udua, andinamdie abo adep.*

The poor harvested premature plantain to the market and the desperate bought it from her.

**Meaning:** The two classes of people mentioned in this proverb belong to the low income group. It is only another poor person who would buy premature plantain at any affordable price. Class distinction is portrayed here.

292. *Utom awo akene awo ke edem.*

A person's deeds outlive a person.

**Meaning:** The evil that men do lives after them.

293. *Ukut ukok ntuen ade ukut ukok ntuen.*

If you rally around for my comfort, I will also rally around for your comfort.

**Meaning:** This is a case of rub me and I rub you.

294. *Unam ama abokko akpan awo udo amum, iso ekpo ade keed.*

If the first son misses an animal, the second son catches it slice they share the same ancestry.

**Meaning:** The rights of a family can be claimed by any member of that family.

295. *Ukot adia se adia, ifideke anyen k'unyong.*

No matter our hospitality to an in-law, he will not forget the fact that he will eventually take his leave.

**Meaning:** A stranger is a stranger inspite of our closeness to such an individual.

296. *Utukko ekpe tang ikut inua inua, wap ikut nsuam ke abak.*

Instead of discussing the tortoise verbally, it is rapidly bundled into palm nut oil soup.

**Meaning:** This is an intruder who has come to unsettle an already made plan.

297. *Udene ama ama utom etop edouk.*

When an umbrella finishes its duty it is thrown away.

**Meaning:** The proverb presupposes a betrayal of trust between friends. The friendship was solely dependent on the kindness of one partner.

298. *Ukot nuk ukot nne ukot afudo .*

In-law push another in-law to excel

**Meaning:** When Fortune smiles on us, it is our duty to develop others.

299. *Usung inwang ase afon ikpere.*

The road to a farm is better near.

**Meaning:** The task we handle should not be too laborious, else they defeat our purpose.

300. *Yak asine k'udung abet asen.*

Let it remain in the mortar for a visitor.

**Meaning:** A case will receive appropriate judgment at the appointed time.