

CHAPTER FIVE
PARALLEL STRUCTURE AND ASSOCIATION

101. Ataha udok itaka amana.
A worn out hoe does not depreciate the frame.
Meaning: The strength of a valiant man is still intact no matter his circumstances in life.
102. Ammo unam, ammo ke atang awot.
The people who criticize you are the same people whom you complain to.
Meaning: Sometimes, our ignorance causes us to relate with our enemies.
103. Asin mkpo ke abek ifia, anye ano ibiomo.
One who hides something in a bunch of firewood is the one who knows how to drop it.
Meaning: The secret that people harbor in their hearts are only known to them.
104. Adudut edim asiongo mkpikot ke ikpe.
A torrentious rain that brings out soldier ants from the debris.
Meaning: A lingering problem that affects innocent ones.
105. Atuk anyen akama ayen awo, amademe ayem eka.
It is a waste to nurse another person's child; when he wakes he will look for the mother.
Meaning: This is a case of labouring in vain.
106. Ayem akpo nsek-ayen adong anyen ke adiene.
One who needs the corpse of a baby searches the dung hill.
Meaning: Anyone who indulges in a mischievous act explores every nook and cranny.
107. Aka abio awo ade ayen awong, ama awuo ufok anye abiet ukum ada.
A stranger to another town is a child but in his own place he is indomitable like a mighty tree.
Meaning: People are more powerful in their immediate environment than in a strange place.
108. Ayo akum, idehe usen akwenge.
It is only nightfall, not the end of the day.
Meaning: What we cannot achieve now can still be possible in future.
109. Afiok se anam atim nkang ayie.
You know your offence and you smear yourself with charcoal.
Meaning: A guilty conscience causes a person to live in isolation of others.
110. Ayem Udara ase aka itak.

One who seeks the African star apples visits the tree.

Meaning: A person who requires the favour of another person would seek the benefactor

111. Afere akpenem ntom, usung akpede akpa.

A delicious soup should be equal to a robust yam foofoo.

Meaning: A person's position should be commensurate with the pay.

112. Anyie ufok ama akot ntaha, Abasi asin ikang.

When the owner of a house calls it dilapidated, God sets fire to it.

Meaning: If you do not value what you have, God impoverishes you.

113. Ayem akwa mkpo ase akongo mbang enang.

One who seeks great fame wears the jaw of a cow.

Meaning: An over-ambitious individual is saddled with an untold burden

114. Awo akob etibe idiaha sifon.

Anyone who engages in a monthly contribution cannot afford good food.

Meaning: A person who carries extra financial burden, cannot afford the comfort of a good life.

115. Anno awo iba adat ita.

One who points two (fingers) to another takes three.

Meaning: What goes around comes around.

116. Ama abo udia mkpo nne awo idomo, kama anyan ekpang.

If one chooses to dine with the devil, one should use a long spoon.

Meaning: You should keep a reasonable distance between yourself and your enemy.

117. Asua awo ato ufok.

A man's enemy is a member of his household.

Meaning: Our problems emanate from within; those who monitor our going and our coming.

118. Awo abenne nkanya aka afe abo ikenne ekum.

A person who brings bamboo leaves to the open homestead needs assistance.

Meaning: An individual who discloses his problem to others expects some solution from them.

119. Awo akpe nkut itut afid, ankut nanga ndoko anyong.

If a person sees my buttocks, it is when I am climbing an object.

Meaning: My secrets can only be revealed by me.

120. Atat akebo ke itang ino unyie isin.

The wasps said it is only admonishing those with large waist.

Meaning: The wasp is an insect with a very tiny waist line so it is trying to caution other insects of the consequences of being fat. The proverb alludes to people with excessive weight gain and the consequences involved.

121. Asio ayop ufok awo isinoho udok ikuk.

One who picks palm fruits from a neighbour's house cannot at the same time close the door.

Meaning: An individual who has encroached on the rights of others lacks a clear conscience.

122. Ama atum mbet ibuo udenge.

A law-abiding person is a level headed person.

Meaning: It is good to be law abiding as people who violate the law always run into problems.

123. Awo ama anyie akuk adep idat.

The rich possess all manner of property.

Meaning: Some of the gifts we buy for our children are harmful to them, such as earphones, rolling shoes etc

124. Ado uyai nwan akama mkpa isung.

One who marries a pretty wife is indebted to death.

Meaning: The things we value most can be the source of our demise. Such things are in high demand.

125. Asin ubok ke aba akwok ke akwok ase atop.

One who invades a beehive is stung by the bees.

Meaning: A curious individual is prone to imminent danger

126. Awo isibene awo ika isang ikinyong ikpong.

No one accompanies another on a journey and abandons the person on the way.

Meaning: One who plays the role of a pathfinder should not disappoint his followers.

127. Awo nwube eded ama ata akpakpa, ami nda ata itiat.

If a toothless individual eats corn, I will eat pebbles.

Meaning: If a feeble person achieves a daring feat, then an able-bodied person would do the unthinkable.

128. Ama adep edim amaaduduoko mbara.
After rainfall; it is dewfall.
Meaning: The juxtaposition of rainfall and dewfall suggests turbulence and calmness. The proverb means that every complex situation will still have a permanent solution
129. Affiong isiereke usen anye ayoho esit.
A new noon yet is it fully blown.
Meaning: A child who assumes the role of an adult
130. Ese esin ikang ke ndak ebo ikop uyo etim.
Fire is applied to dry grass in order to hear the sound of a millipede.
Meaning: We make comments in order to get feelers from others. For instance, a simple comment by an individual may trigger off a chain reaction from another person who sees it as an opportunity to blow hot and cold.
131. Eyied aka mfot ikpong, akiko aka.
The hare hunts for cocoyam peels, the tiger does the same.
Meaning: Both the rich and the poor struggle for the same position in life
132. Etuk anyen eno anwa item mkpo adia, anyen asuk ase ikot.
No matter how a cat is fed with cooked food, its eyes still look into the bush.
Meaning: An unrepentant criminal would always look for a way to commit a fresh crime, inspite of the leniency of the judiciary
133. Esese awo ndip ukot edoko nnuaka ntan ufok.
It is people with huge legs who are invited to mould bricks for a building.
Meaning: Responsibilities are given to whom the cap fits.
34. Ema ema eka ikpong ema nkok.
When we love the mother cocoyam, we also love the seedlings.
Meaning: The love we have for an individual should also be extended to his children.
135. Ekpu ukpaka, afo andom, afo amfut.
A wicked rat that bites and also soothes.
Meaning: Sometimes people who malign us are also close to us.
136. Ekpekene nanga inua ebua anyiong, awo ikpitaha ebua.
If we are to consider the length of a dog's mouth, no one would eat a dog.
Meaning: We cannot run away from a problem due to its complex nature. Every problem

has a possible solution

137. Ese eda ke ikure awo emem enyan ubok ewot nwure ufok awo afai.

We often stand in the compound of a peaceful man to point at the ruins of the compound of a violent man.

Meaning: A peaceful person radiates harmony and he builds his wealth for posterity while a violent man indirectly scatters his wealth, leaving only the ruins.

138. Ekpo akpa anyen, ikpaha utong.

The dead are bereft of the eyes but not the ears.

Meaning: In the African belief system, the dead live on to protect the living. They intervene in human affairs.

139. Ekpe uman afo abiet ebot.

Born of a lion but has the attributes of a goat.

Meaning: A child from a good home who grows up like a miscreant

140. Eyied akokot, isim ade nsek.

A growing hare still has a tender tail.

Meaning: A youth is still inexperienced despite his rapid growth

141. Ekong ama anyie adotusen, iwotto inyion.

When the drums of war are sounded, a cripple is not killed.

Meaning: Anything that has a proposal cannot challenge us beyond our wits.

142. Edia ayen ubuene itaha ikang.

The yam of an orphan does not catch fire.

Meaning: God provides resources for the poor, the orphan and the less privileged. He is interested in what concerns them.

143. Edat nyen unen eka urua anye akediongo eka.

A chick is taken to the market for sale, but it recognises the mother.

Meaning: The things that parents hide from their children are a common knowledge to them.

144. Eto idaha ikpong ikakpa akai.

A tree does not make a forest.

Meaning: A forest is a thick bush with a collection of trees, foliage, grass. An individual needs the support and the cooperation of other human beings to succeed in life. No man is an island.

145. Edim adep nanga akefuho.
The rain has fallen the way the clouds gathered.
Meaning: A situation or event has been given the attention it deserves
146. Edeme ade ikwa iso iba.
The tongue is a two-edged sword.
Meaning: Words which proceed from the tongue have the power to protect and to destroy, much like a knife.
147. Eben akedidi adikut ntokeyen ekyat ke itong.
The pear came to see children with bags on their necks.
Meaning: There is nothing new under the sun.
148. Ekpa akpa ikpa.
What cannot die no matter the matchet mark it receives.
Meaning: A very enduring individual who is not easily deterred by challenges.
149. Idehe usen etikpeke abe ke mfot ase aduo.
It is not on the day a pit is dug, that a frog falls into it.
Meaning: Good luck or ill luck may come our way unexpectedly.
150. Iboho ide nyiehe ebote ami nduk ikum nno unen.
Since I do not have a goat; I will not fetch fodder for a hen.
Meaning: We should not engage in tangible and intangible projects at the same time.
151. Isang mbaba anam urua ayok.
It is necessity which causes the market to swell up.
Meaning: People go to the market to buy and to sell; some go for window shopping
152. Iso Ikaha, edem itimeke.
There is no going forward or going backward.
Meaning: In a situation where there is a general confusion in the life of an individual, such a person may find it difficult to take a decision. He is in a fix and his thoughts roam to and fro.
153. Ikang akap ata ikut ayara mfot, ikide etok unen ayara nkanya edem.
If fire could burn a tortoise with a shell, talk more of a chick with feathers.
Meaning: The tortoise is regarded as a tough animal because of its shell which enables it to retreat when it senses danger. Nevertheless, it is still consumed by fire. So what will happen to a chick with mere feathers? The adjective "ayara mfot" and "ayara nkanya edem"

are protective devices which unfortunately do not protect either the tortoise or the chick. The proverb implies that if a prominent individual should succumb to danger, what will be the fate of a weakling?

154. Inwek akpe asua akuku, anye atimme idim usen.

If breathing is harmful to the mould, let it stay away from morning stream.

Meaning: A mould like a hill, exerts pressure on the people who fetch from the stream every morning, such people become breathless as they ascend the hilly sports on the road. It means that what cannot be endured must be avoided.

155. Ikang asak asin ubok.

Putting a finger into a burning fire.

Meaning: This is a person who is not scared about eventualities but blindly plunges in, not minding the consequences.

156. Iko ase atebe akan afid.

Trouble smells more than faeces.

Meaning: It takes a great deal of energy to wriggle oneself out of trouble.

157. Ifiok ade ntibe eto.

Knowledge is diverse like young plants.

Meaning: Wisdom comes in different manifestations like plants. It is a collection of several impressions.

158. Iko ande ade mbot edeme.

That matter is a boil on the tongue.

Meaning: The problem before us must be handled with caution.

159. Ikang itaha edet.

Heat does not consume the teeth.

Meaning: Every problem has a solution.

160. Ikang ata ikot asasaakere idem.

As the bush fire rages on, the guinea fowl thinks of its safety.

Meaning: A negative situation often compels an individual to think of an alternative plan.

161. Isidehe ayen amana ke udua ebo eka fut ukot.

A mother who delivers a child in the market does not hide her private part.

Meaning: Child birth is an exclusive experience for women but if a child is delivered in an open place it would be foolishness for the mother to cover her nakedness. Once an

incident is made open, it becomes a public concern.

162. Ifot isi taha ayen eka asong mbang.

A witch does not afflict the sibling of a vocal person.

Meaning: This proverb requires a timely intervention in our experiences in life. A witch can only kill a victim if the relations keep silent after tracing his problem to a source.

163. Ikut iyokko akpan anye atai mkparang.

A tortoise does not fill a square woven basket but it spreads up its limbs.

Meaning: Someone has not made any significant achievement but he begins to blow trumpet.

164. Ikut akeka inwongo, ekwong adika.

The tortoise went but did not drink, the snail followed suit.

Meaning: If a man of prowess fails to achieve a goal, talk more of a novice.

165. Idehe nde mma ayen ade ikwoko mkpo ke edem ubok.

The love of a child does not amount to rubbing of catarrh with the back of the hand.

Meaning: There are things we should not do as humans no matter how closely related we are to others.

166. Idehe inek nkuk udua ade iso, ade idat ayen uman.

It is not dancing around the market that matters, it is taking your child home to cater for.

Meaning: People jubilate during appointments but they fail to perform the required tasks.

167. Kukene ekaidim uyok ukwo.

Do not follow the ocean to overflow.

Meaning: One should not imitate the bad behavior of other people.

168. Kuyak mmong ayet ebomonkuku adiboiyo ekwong.

Do not allow the tears of a cocoo to affect the snail.

Meaning: The cocoo as a bird, is always sky-bound while the snail is a land creature. A problem that affects the rich can also affect the poor.

169. Mkpo isop eyem, ikut eduok mbiam.

Something gets lost and it is searched for; after it is found it becomes an aberration.

Meaning: The desires of our hearts sometimes come with sorrow.

170. Mkpo amakak idiok ikot akod amon.

When the gorilla is worn out (in a fight), it invites the orangutan.

Meaning: Insurmountable problems call for a superior handling.

171. Mkpó ama anam enyen, atuk íbuo.
What affects the eyes also affects the nose.
Meaning: The misfortune in one homestead can affect other people such as neighbours, friends and even a whole community. The eye and the nose are closely knit.
172. Mkpá akpetíe nt'ídap.
If death were like sleep.
Meaning: Death takes all but sleep is a natural cycle which can be contained with.
173. Mkpá isíohó awo eto.
Death spares nobody.
Meaning: Death is a call of nature. Whether rich or poor, young or old, we will all experience it. Death is a collective responsibility.
174. Mmányang ama aduoduoko íma.
The processed palm kernel oil has spilled out.
Meaning: This is a lost or a fragile opportunity. The spilled content represents an irrevocable loss.
175. Mmóng uyíe ubok asuk abeben awo akan ínyang.
Water from a wash hand basin can drown someone more than a river.
Meaning: A little crises can engulf a person more than a conflict if it is not well managed.
176. Nsonó ayen ekpó usung awoto.
I do not pity a child whom a large foofoo ball has killed.
Meaning: A person who strives where his hand does not reach must bear the consequences alone.
177. Nwan akama ísung atang uyoiko ebe.
The wife of a debtor maintains the voice of her husband.
Meaning: Partners in crime always agree in their defense.
178. Nanga edim edehe etok etok, abia ifiata etap.
When the rain was in droplets the rain maker did not spit.
Meaning: People allow situations to overwhelm them before they seek solution.
179. Ntang akebaak udiong anye aduk íbuo akesine.
The hair was afraid of the shaving knife and it retracted into the nose.
Meaning: People without godfather should avoid trouble

180. Nyen nsukakara atikpe nsukakara, nyen ukum atikpe ukum.
The offshoot of nsukakara brings forth nsukakara, the offshoot of ukum brings forth ukum.
Meaning: The trees mentioned in this proverb – nsukakara and utin – cannot be mistaken following their peculiar characteristics. In a normal circumstance a child should resemble the parents.
181. Nkakad itaha ekpeme, ibuo ikongo ekpe.
Termites do not consume a bottle, the lion does not experience headache.
Meaning: A strong willed individual can endure all manners of trouble.
182. S'ito k'udem ndi aseto k'udem anyong.
What emerges from the depths also returns to the depths.
Meaning: Every problem has a solution.
183. Sise nwot awo isikpono.
What kills a person is rather minute.
Meaning: Death is unpredictable. It will always be present
184. Sitti awo edak ade asongo.
What comes from a person's lions is the ideal thing.
Meaning: No matter how a person spends his resources on another person's child, it is his own children who matter most.
185. Se etata ememen, siduk inua akakpa ndien.
What goes into the mouth becomes a delicacy.
Meaning: The things we cherish are what we treasure.
186. Si ininge aka idoro.
What is sweet will be bitter.
Meaning: In a relationship the sweetness will come first followed by the bitterness. It cannot be an all pleasant experience.
187. Tongo usen nkoriko akendommo mbabak ekwong.
Since the day I was bitten by a Snail Dater, I avoid a snail.
Meaning: If a person is challenged by a minor issue, he becomes afraid of trying his hand on tougher ones.
188. Usuk idiok mkpo idehe idiok.

Some bad situations are not evil.

Meaning: Every disappointment is a blessing.

189. Ukod ebot ase adio nt' ubok adio.

A goat's hind legs tread where the forelegs tread.

Meaning: The proverb calls for a synergy among partners.

190. Unyiehe amemen etap afo ka mfiat ke ito ikwa.

One does not have saliva to swallow but he goes to lubricate his knife's handle with it.

Meaning: A kind individual who tends to show up with his lean resources.

191. Ukpono ade mkpono ukpono.

Respect is reciprocal.

Meaning: What is good for the goose is also good for the gander.

192. Ubok mum, Ubok mum, anye atud ekuat.

Hand to hand grip shifts a log.

Meaning: A collective effort lightens a task.

193. Ume ukak amam akpakpa akprak k'ikang.

It is over endurance which caused the corn to brittle in the fire.

Meaning: When a person is over burdened with a task, he can behave abnormally.

194. Unen asine nkwa akana ukpub.

An egg-laying hen upturns its anus.

Meaning: Responsibility goes with maturity/age.

195. Uruk ikot ikitaha ikwot ikpon.

A snake did not grow fat from eating the toad.

Meaning: Every person has a survival technique and does not depend always on other peoples good will.

196. Utin mbubi, isata itiat ike.

The evening sun does not dry the tobacco grinding stone.

Meaning: Total dependence on others can be rather disappointing.

197. Utin utin aka ukang inyang, inyang ikaha ukang utin.

It is only the sun that visits the river and the river does not visit the sun.

Meaning: This proverb suggests an unreciprocal relationship.

198. Uyen isidehe akang iba.

Childhood is never a repeated experience.

Meaning: Childhood is a stage of ignorance and innocence and it comes once in a life time. In adulthood, our thinking and our orientations should also change accordingly.

199. Usen edia ayokko ako ade ndien.

The day yam fills the pot is a feast day.

Meaning: There are moments of endless provision in our lives and we don't expect the situation to be permanent. Life is full of ups and downs.

200. Yak uda edem edimono unek ekpo.

Let the people at the rear visualise the dance of the masquerades.

Meaning: Harmony and peaceful co-existence are important in life.

References

Nann, D. L. (1980). On the surface syntax construction with easy-type adjectives in Language No. 3 Vol. 56.

Owulette, E. (2017). Principles of Annang Grammar. Wayne M. I. USA: Annang Writers Association.

Udoka, S. T. and Umoh, O. (2020). Understanding Ibibio Clause Structure from the perspective of English Language in Akwalbom State University (AKSU) Journal of English. VOL. 3, 2020