

## CHAPTER FOUR

## REDUPLICATION

The Lexical items in Annang and English in distributional equivalence by Udoka (2006) and Udoka, Enang, Utin, (2018),

1. *Abasi iyakka nduongo inung ke nsia ebiong.*

God forbid that I should waste salt in cooking the intestine of a porcupine.

**Meaning:** This proverb suggests an individual who engages in a worthless venture. The intestine of a porcupine is very bitter, not edible. Cooking it is laboring in vain.

2. *Adung-mben-udua ade ekpo, anyam – anyong ade imo.*

A trader who resides near the market is impoverished while the visiting trader flourishes with wealth.

**Meaning:** This is a question of resourcefulness. An insider has nothing to show for his endeavours but a new comer is fully integrated into the business.

3. *Akikere asanga isang akan ikpat, ikpat asanga ke akem ini.*

Thoughts travel faster than legs but legs travel on time.

**Meaning:** Our actions are first conceived in our minds before they are carried out in the physical form.

4. *Atang iko nnuene-akwa, isong-isong ekop, anyong ikokpo.*

One who pleads the cause of ants is heard only by the earth, the heaven has not heard it.

**Meaning:** Ants are invisible creatures and anything concerning them will be known to those who perceive them. Minor things should not attract the attention of the nobles.

5. *Asanga-isang ibuko mbuk, ino ibuko ntim.*

A traveller does not recount his experiences; a thief does not recount his woes.

**Meaning:** Naturally a traveler experiences some untold suffering during his trips. Some of these experiences are worth mentioning, others are not. Likewise a thief, some days favour him, some do not. He cannot boast of what he passes through in every encounter. Human beings experience some ups and downs in their daily travails.

6. *Ama-owo isehe idem nkang-atuk.*

People in love do not mind each other's appearance.

**Meaning:** When people are well connected, nothing comes between them whenever they meet. It is an expression of love to hug and embrace themselves always.

7. *Asasa asak-ama, ete ke atara-aran.*

The guinea fowl is burnt out but viewers attribute it to a robust health.

**Meaning:** Sometimes what people consider as a progress in life is actually a sign of failure.

8. *Akom-akom adib awo.*

It is only the roof that hides people.

**Meaning:** We often assume that money answers every problem. Wealthy people also have

their tales of woes.

9. *Ade abok ade ndien; ubokobok asuk ade ndien.*

A well cooked food is a delicacy; the one that is not well cooked is still a delicacy.

**Meaning:** Rarely does a household throw away a meal due to bad cooking. It will still be consumed eventually. This is a case of one man's meat is another man's poison.

10. *Ayo akuukum, isiereke.*

It is only night time; there is no dawn yet.

**Meaning:** What we cannot achieve now may come into our possession in due course.

11. *Awo isitata ekwe usung.*

No one opens a parcel meant for another.

**Meaning:** People pry into other people's business. They want to know the secret of others in order to spread unfounded rumours about them.

12. *Ayop afoon efang, ese ediongo k'uten.*

A palm tree that would produce good rafters is known by its fronds.

**Meaning:** A child that will grow into a responsible adult is detected right from his youth.

13. *Atim-usung anyiehe ibuo uyaha, andidia mmo ko atie.*

A person who pounds yam flakes is doing so in vain, the consumer is waiting somewhere.

**Meaning:** Sometimes people labour for the benefit of others.

14. *Awana-anwan ama ade iba, amuum ayoho ita.*

When two people fight, the mediator becomes the third.

**Meaning:** It is our responsibility to keep peace between our warring brothers.

15. *Awan aman utok, utok aman iko, iko aman mkpa.*

A fight begets a quarrel, a quarrel begets trouble and trouble begets death.

**Meaning:** A little misunderstanding among individuals can generate into more trouble and even death. When complications set in, such people may be unable to extricate themselves.

16. *Ama anam awo, asua ano nyo.*

A friend betrays a friend, while the enemy mocks him.

**Meaning:** People whom we are in a close relationship with, are the source of our problems while the enemy supports them.

17. *Awot uko atua usen-nnananyen.*

He who destroys the valiant laments in times of need.

**Meaning:** People play different roles in the society: some defend, some empower, some provide while some build. The death of such individuals is usually regarded as a loss to that community.

18. *Akpede mma adiongo ke ekwong ada anyion inyong, mkpa ke mum nkwe.*

Had I known that the snail would crawl away I would have covered it.

**Meaning:** This is a regrettable situation involving two people; one betraying the trust of the other person.

19. *Akan awo ikanna Abasi.*  
Anyone who oppresses another cannot oppress God.

**Meaning:** People use their superior offices to oppress others but God always provides an alternative means of livelihood.

20. *Adat ubok-ukpokpo nsung akekpokpo akwok.*  
One uses the same hands that he used to trap flies, to trap bees.

**Meaning:** Some situations call for a more careful handling than others. We cannot give the same attention to every situation. Wisdom is required in some cases.

21. *Atotoro, akokok, ase afon ke akpokpo ufok.*  
Watery stooling and vomiting are better handled in one's house.

**Meaning:** A bad condition requires some privacy.

22. *Akpede nanga awo abong akam ke mkpo afon, akiko ikpisi mummo unen akworo-iko.*  
If prayer would surmount all our problems, the tiger would not devour the pastor's hen.

**Meaning:** In spite of incessant prayers, the righteous also experiences misfortune.

23. *Ayen akaha ukang-eka, iyeme ndidia, eka inohono anye isin .*  
A child who visits the mother requests for no food; he cannot refuse if he is offered some.

**Meaning:** A matter between mother and child needs no prompting.

24. *Ayen isikaha ukang ete amo inyong ubok-ubok.*  
A child does not visit his father and returns empty-handed.

**Meaning:** A good father is always willing to bless his child at every opportunity.

25. *Akpede aka ukang ikwot anye asosoro, kene soro.*  
If you meet the frog squatting in its home, squat with it.

**Meaning:** When you are in Rome, do as the Romans.

26. *Ayen utom isi-tokpo nke.*  
A messenger does not frame a message with a proverb.

**Meaning:** A message should be delivered in a clear and unambiguous term, without using embellishments to conceal the meaning.

27. *Awo adisikutte awo ase akut ekpo.*  
A person who disregards other people only regards a ghost.

**Meaning:** As humans we interrelate with one another; this is by mutual cooperation. Some people maintain an – I-don't-care attitude. Such people end up relating with nobody in a time of trouble.

28. *Afere anemme mkpo akpa-atak.*  
A delicious soup consumes condiments.  
**Meaning:** A capital project demands money; a healthy child demands attention and care.
29. *Abuud idad ase-amum abon, imum-mo andi-damma.*  
The shame of a mad person reflects on the family, not on the insane.  
**Meaning:** An ignoble act of an individual is often felt by the entire family.
30. *Awo isidoho awo ino uyai, ese ebak usen-nnananyen.*  
People do not marry for beauty. It is to forestall the day of eventuality.  
**Meaning:** Beauty is not the only criteria for marriage. Other qualities are paramount especially in a day of misfortune. A partner can be handy and supportive.
31. *Ama adede akom awo, ada akom ekpo.*  
If you greet to a fault, you are likely to greet a ghost.  
**Meaning:** If one wants to be endeared to everyone, one will not escape one's detractors.
32. *Anam eti-mkpo anam ano idem.*  
One who does good does so for himself.  
**Meaning:** One good turn deserves another.
33. *Andiduo aduo-duo emum akiko-unen ewot.*  
Someone falls down, a cock is slaughtered.  
**Meaning:** A person who rejoices at the misfortune of others.
34. *Afid-mbongo-mbongo isifono akang iba.*  
Loose stooling is never good for a repeat experience.  
**Meaning:** Once beaten, twice shy. We should be able to learn from our past mistakes.
35. *Aditan asong afang, afang ade ayen awong ikot.*  
Aditan (vegetable) is senior to afang; afang is a common place vegetable in the bush.  
**Meaning:** We should give respect to our elders.
36. *Awo akpesong anye atime afiong.*  
A grown up person should stay away from afiong.  
**Meaning:** Afiong is a cultural dance reserved for the maidens. It is performed at night in a village square. The proverb alludes to the fact that elderly people should avoid unwholesome or irrational behavior.
37. *Awo isiboho adiongo idem awo dakada ke ayo.*  
No one tells a sane person to go away from the sun.  
**Meaning:** A sensible person knows when a situation portends danger.
38. *Atoro afid mben-usung, ete adiyiehe, eka ayie.*  
One who defecates by the roadside, if the father does not march on it, the mother would do so.

**Meaning:** Whatever evil a person commits will affect him by and large.

39. *Atem-eti ntem, atem iso-essiet.*  
A good bush clearer, clears his frontage

**Meaning:** Charity begins at home. Our sense of hygiene should begin from our home.

40. *Awo ama afioiho ndidet ikwa, amum atat k'ubok.*  
When a person is sure of the grains of his machete, he catches the wasp with his hand.

**Meaning:** An individual who has the necessary prowess performs daring acts.

41. *Afong ama-awaha, ibiete nte ema ekum idong ekpat.*  
When a clothe is in tatters, it does not appear as if it carried some trimmings.

**Meaning:** In old age, all our one time beauty fades away.

42. *Awo ankebene nkesiak efik, anyong adi ese adimbengo uduoho.*  
The person I took (to hospital) for a surgery upon his return challenged me to a fight.

**Meaning:** People's kindness to others are quickly forgotten.

43. *Ekpo unyiehe atung ise, ifop edia uwut.*  
An indolent person who has no barn of yams but he craves for roast yam.

**Meaning:** Someone who desires what he cannot afford.

44. *Eti-ufan afon akan idiok-ayen eka.*  
A good friend is better than a bad sibling.

**Meaning:** Sometimes our benefactors are not our blood relations.

45. *Ekwong ase akama mmem-mmem etap adok nkara.*  
The snail uses a tender saliva to climb a thorn-filled tree (nkara).

**Meaning:** A difficult situation should be approached with caution.

46. *Eto ama akpa ayak adung; adung ade uku eto.*  
When a tree withers the roots outlive it; the roots give prestige to a tree.

**Meaning:** A man's heritage naturally passes on to his children. A childless person leaves little to be remembered.

47. *Edet adaka, edet ada.*  
A tooth gives away and it is replaced by another.

**Meaning:** When the parents depart, the children take over.

48. *Edimama adep, efide edim.*  
One rainfall leaves a memory for another.

**Meaning:** An event will always leave a mark that makes it more memorable than a past event.

49. *Eda ewot ekpu edot ke abang-akpakpa.*  
A rat will be killed on top of maize pot.

**Meaning:** What a person is addicted to will also be the cause of his death.

50. *Edim-idiok-awo ase abong eti.*  
The rain of the wicked can drench the righteous.

**Meaning:** The wickedness of the wicked also has an impact on others such as family members, friends, neighbours and colleagues.

51. *Ese ekpa-kpat eka-ekpo ekesuk.*  
The foremost masquerade is taken home gently.

**Meaning:** A big problem is handled with caution.

52. *Efok-ayen ama ayie ubok nne asana, adia ndidia nne mbong*  
A child who washes his hands clean eats with kings.

**Meaning:** A responsible youth keeps company with the elders.

53. *Eyied asuk adok ke esa Abaa, Abaa idiongoke.*  
The bush rat is rummaging through the backyard of Abba without his knowledge.

**Meaning:** People remain ignorant of a threatening situation until it becomes too late.

54. *Ekong-ebuk ayop adia usoro mbukpo eyoho idung.*  
The pie-crew makes a feast; the hawks fill the place.

**Meaning:** Both the piecrew (ekong ebuk ayop) and the hawks (mbukpo) are of the same class of birds. What attracts one also attracts the other. They are birds of a feather.

55. *Etok-udok anam-utom mkpa akang.*  
An over-burdened weeding hoe that dies of famine.

**Meaning:** The lack of reward for the services we render to others.

56. *Eke takpa afere, abu aduk.*  
As the soup is being scooped, crayfish slips in.

**Meaning:** Crayfish in this proverb portends evil. This is a calm situation that is marred by misfortune.

57. *Akwat ako-ekpang, anye adia ekpang.*  
One who scraps the porridge pot eats the porridge.

**Meaning:** Ekpang is a delicacy and it is believed that the bottom of the pot (dregs) contains more condiments. A patient dog eats the fattest bone.

58. *Edia ama aduk ifiok-ifiok ese edok ifiok-ifiok.*  
A yam that yields wisely is also harvested wisely.

**Meaning:** A con man dies and a con man buries him.

59. *Etok-ayen akam awo utom ke afid ayoho idib.*

A child who runs errands for people has excreta in his stomach.

**Meaning:** An industrious person cannot experience hunger.

60. *Emā ediongo ete ayen, edeb edia ke adan eno adia.*  
When a child's father is known he is served yam with palm oil.

**Meaning:** The good deeds of the parent pave a way for the children.

61. *Essien-itiaba isidioko awo.*  
Seven generation is never a reproach to man.

**Meaning:** One cannot experience ill-luck or misfortune throughout his life time. He can heave a sigh of relief sometimes.

62. *Iko ka nsan-nsan, nsan-nsan awo edungo.*  
Trouble depart to a far distance, a far distance is inhabited by people.

**Meaning:** The misfortune that we predict for other people may affect our relations in that vicinity.

63. *Iko aka ama adok asuk atang.*  
The news is over but a person with cancrum oris rages on.

**Meaning:** People who spend their time to discuss past events.

64. *Inuen isisongoke ima ke nkok-eto.*  
Birds do not fly away completely from the branch of a tree.

**Meaning:** No matter how death strikes in a family, there must be a sole survivor.

65. *Iso idehe abe aka, edem idehe akpere atak.*  
Forward movement is not a guarantee, coming at the rear is not a curse.

**Meaning:** It is not how fast we run that we reach our target. Those who started out late may arrive even before those who set out early. Man proposes but God disposes.

66. *Inyion ama anyie nko-nno, efang ayid.*  
When a cripple has a steady breadwinner, he develops cramps.

**Meaning:** An individual who depends on the goodwill of others is often redundant.

67. *Inua atang eti-iko anye atang idiok.*  
The mouth that speaks good also speaks evil.

**Meaning:** Human beings are like a two-edged sword – we protect and destroy, praise and condemn. There is no perfect individual.

68. *Inuen keed k'ubok afon akan iba k'ikot.*  
A bird at hand is worth more than two in the bush.

**Meaning:** Anything that we have pursued to a conclusion has more value than the ones we desire.

69. *Idim – idotenyin isikpaha iyak.*

A river of hope yields no dead fish.

**Meaning:** The things we build our hopes on hardly meet our expectations.

70. *Ikpa-ukot akpa-mkpa ikemme adu-uwem.*  
A dead man's shoe does not size the living.

**Meaning:** A bad legacy left behind by the dead should not be our concern.

71. *Inuen iba ekeka udia, keed anyong akpong keed, keed ana ikot.*  
Two birds went out for food; one returned and the other slept in the bush.

**Meaning:** This is a betrayal of trust. One friend leads the other into trouble or death.

72. *Iyip inua ifonno se ememen, inungifon se efi fiat eduok.*  
The blood in the mouth is not good to swallow, it is not good to spit out either.

**Meaning:** Some personal problems that affect humans are inescapable like the albatross.

73. *Ikut akpekute awo aben, awo ate mmeben ikut.*  
Rather than the tortoise to detect man first, man detects the tortoise.

**Meaning:** The tortoise is a bush animal that always hides inside its shell with its eyes open. This vantage position enables it to view everything that approaches the bush including humans. By the time an individual stumbles on the tortoise and exclaims "Oh I have caught a tortoise", the tortoise had already seen him. The proverb is about people who boast of their achievements which others have already accomplished.

74. *Kukut nanga nyen-ekpu atie ubara-ubara, ade afiong ikekem eka aman.*  
Do not mind the bloody nature of the young rat; it is in a full cycle that the mother delivers it.

**Meaning:** An accomplishment does not often depend on might.

75. *Mkpo s'kaan awo k'ibuoy anyem anyem iduk.*  
The thing that dances around the nostril wants to enter the eye.

**Meaning:** A persistent problem is a time bomb. It can explode into a crisis anytime.

76. *Mkpuk udib akesuk adi ntom, eso adikpe ana ikot.*  
At the outbreak of mushroom, the hare harvested it and spent the night in the bush

**Meaning:** Over indulgence in an act is harmful.

77. *Nkuku asukko anek k'ibuoy akiko-unen, akpena adiongo k'usen keed ke ada imum imen.*  
The grasshopper that dances on the head of the cock would have realised that one day the cock would swallow it.

**Meaning:** An individual who keeps company with a bad person is putting his life on the line.

78. *Nnuon ubok keed amayie adan, ayed keed nwen.*  
When a finger picks oil, it rubs on another one.

**Meaning:** An individual's exploit may spell doom over an entire family.



79. *Ndiadia mkpo ufok Etok-enyong-enyong ade ndehe ama nne Etok-enyong-enyong.*  
I eat and dine with Etok enyong enyong but I am not friendly with him.

**Meaning:** Unreciprocated relationship; a fair weather friend.

80. *Nsung akenne akpo awo nduk udi.*  
The fly that follows a corpse into the grave.

**Meaning:** A person who is too curious or is engaged in a blind pursuit.

81. *Mkpa aseke ada etok-ebua k'iso isiyakka akop uyo – ikot ete-ufok.*  
The death that stares at a puppy does not allow it to listen to its master's entreaties.

**Meaning:** Our blind pursuit for material things stops us from listening to the advice of others.

82. *Mkpo akenam ubuene anye aben nsek-mbinyong awuo urua, anamdie abo adep.*  
It was necessity that caused the poor to harvest premature plantain to the market and the desperate bought it.

**Meaning:** Plantain is a food item that is edible when it is fully mature but a poor person can harvest it at any time for sale in order to circumvent the economy. The helpless person also buys it at any affordable price.

83. *Mkpo ekenam nsungikang anye aduk ikot ekekakpa ntukube.*  
Misfortune caused the smoke to retreat into the bush and metamorphosed into dew.

**Meaning:** Too many unpleasant experiences can stifle a person's growth.

84. *Mkpo asineke ke idib akwawo ayem nkwa-unen, mmo ke idib etokayen asine.*  
The thing that is present in the stomach of an elder demanding for an egg is also present in that of an infant.

**Meaning:** A call for justice and fair play, equal right.

85. *Nyen-nkuriku abiet eka ke mfot-edem.*  
The offspring of an owl resembles the mother by the back side.

**Meaning:** A child of a wicked person follows the footsteps of his father.

86. *Sikke sang, sikke sang, ase abobo awo itie.*  
Shift for me, shift for me, robs one of his own position.

**Meaning:** Being too accommodating may jeopardize one's chances in life.

87. *Si ininge inuen ke ase adia akpa.*  
It is what is delicious to a bird that kills it.

**Meaning:** Over indulgence in a particular life style spells doom for an individual.

88. *Se ebebet ebebet, isim ebot ama atuk awo efiat etap.*  
A taboo is a taboo; we recoil at the touch of a goat's tail.

**Meaning:** What society regards as a taboo must be dreaded by all.

89. *Mmamana ndikut nnuk ebot, idehe mmamana ebot amana.*  
I was born to behold the horns of a goat; my birth did not precede the birth of a goat.

**Meaning:** What constitutes our traditional life is sacred and should be so dreaded by both the young and the old. These values are older than a people's life span.

90. *Ukod aben ifene-ayop nno ukod abiom atie.*  
An in-law who puts a bunch of palm fruits on the head of another in-law to sit with.

**Meaning:** Oppression of an individual by a relation.

91. *Utuko mkpamma-mkpamma efut iba, aboro keed afon akan.*  
Instead of having two flat bottoms, one round one is better.

**Meaning:** What people claim as progress in life is not worth mentioning to others.

92. *Ufok k'ufok isidehe adusat.*  
There is no disparity among family members.

**Meaning:** Family members are mandatorily united.

93. *Ubok abop edib asuk abop edip.*  
A hand that counts twenty always counts twenty.

**Meaning:** There will always be an increase in wealth once it is well secured.

94. *Ukod akpeyakka ebene, amaiykkake eyak esuk.*  
If an in-law is bearable, we adopt him, if not we drop him.

**Meaning:** We should not waste our resources on an unrepentant fellow.

95. *Udara andide ankut nyien ibekeke, diongo ke akwa aduk itak.*  
Any African star-apple that notices my presence and does not fall to the ground is indication that the tree is affected by bacteria.

**Meaning:** A person who does not give honour to whom honour is due, is an ingrate.

96. *Unam abokko afia ase abaabak nnuk-nnuk eto.*  
An animal which escapes from a trap is ever scared of a crooked tree.

**Meaning:** Once beaten, twice shy. Anything that gives us a negative memory must be avoided at all cost.

97. *Usen idara ase ayoho nne mfuho.*  
A day of joy is full of sorrow.

**Meaning:** The things that make us happy also harbor some hidden traps. Sadness and joy is a twin; when one appears, the other lurks behind.

98. *Ubok mum, ubok mum, anye anuk ekpat.*  
Hand grip to hand grip clears a log of wood.

**Meaning:** United we stand, divided we fall. Cooperation among members of a community protects that community from destruction.

99. *Unam amaduo ke nkuum ese emum ke nkuum.*  
When an animal falls on thorns, it is also caught on thorns.

**Meaning:** An urgent matter requires an urgent attention.

100. *Usung inwang akpenyiong nanga anyiong, awo ibene ebua ibop ke enang-ukwak.*  
No matter the distance to a farm, we do not tie a dog on a bicycle.

**Meaning:** Over-pampering of a child is faulty.

### References

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