

Dotawo ▶
Monograph 4

Maher Habbob
Nubian Proverbs (Fadijja/Mahas)



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4

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 Vincent W.J. van Gerven Oei

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Proverbs give a wonderful insight into a culture.

To some African ethnic groups proverbs are not explained but rather they are self-explanatory. Their meaning is straightforward. In fact, proverbs in a nutshell communicate truth. Truth is sometimes bitter and can be corrupted by logical grammatical usage in language. Nevertheless proverbs spare the corruption of truth.

- Okeke Onyeka Augustine, Tanzania

*Dedicated to
Abubakr Sidahmed and Gerald Lauche,
my friends, guides, and compass.
Your sudden death made me lose my Nubian direction,
may your souls rest in peace.*

Acknowledgments

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Maher Habbob
Tōmās wa Afye

Introduction

In the 1995/96 academic year, twenty-five Egyptian Nubian students of the Faculty of Social Work in Aswan were recruited by Dr. Mud-dathir Salim to complete a brief Nubian ethnological survey, largely restricted to the area of New Nubia, over a period of several months. They documented Egyptian Nubian culture and heritage, among them proverbs, tales, lullabies, marriage customs, and *moulid* and mourning songs, as well as models of Nubian clothes, jewelry, and houses. Unfortunately their work remained incomplete and unpublished.

During this project, I collected about fifty Fadijja proverbs. Together with two female students, Walaah Salah al-Din from the village of Dahmit, who collected forty-two Kenzi proverbs, and Sanaa Gaber from village of Al-Maliki, who found nine Arabic proverbs, I continued working on Fadijja and Mattokki/Kenzi proverbs until the end of 1999, at which point I had collected about 365 Fadijja proverbs. This project turned into an obsession and a personal race to collect and document the heritage and folklore of Nubia. Nowadays (2020), my collection contains about 2,000 proverbs, in addition to dozens of tales, songs, and photographs.

A Note on the Presentation

The five hundred proverbs in this book are presented in three ways:

1. In Nubian script: ΓΙΝΔΙ ΔΑΓΙ ΦΕΝΤΙ ΚΑΜΜΟΥΝ.
2. Transliteration in Latin alphabet: *Gindi jaaqi fenti kammun*.

The transliteration follows the table on the next page:

¹ Following the method presented in Mukhtar Khalil KABBARA, *Nubiinga sikkir faaywa?* [How Do We Write the Nubian Language?], 1st edn. (Cairo: Nubian Studies and Documentation Center, 1997) and *Nubiinga kull* [*Learning the Nubian Language*] (Cairo: Nubian Studies and Documentation Center, 1999).

Nubian character	Approximate phonetic value	Transliteration
ⲁ	[a]	<i>a</i>
ⲁ̄	[a:]	<i>aa</i>
Ⲃ	[b]	<i>b</i>
Ⲅ	[g]	<i>g</i>
Ⲍ	[d]	<i>d</i>
Ⲉ	[ɛ]	<i>e</i>
Ⲉ̄	[ɛ:]	<i>ee</i>
Ⲛ	[tʃ]	<i>c</i>
Ⲙ	[z]	<i>z</i>
Ⲛ̄	[i]	<i>i</i>
Ⲛ̄̄	[i:]	<i>ii</i>
Ⲛ̄̄̄	[j]	<i>γ</i>
Ⲛ̄̄̄̄	[k]	<i>k</i>
Ⲛ̄̄̄̄̄	[l]	<i>l</i>
Ⲛ̄̄̄̄̄̄	[m]	<i>m</i>
Ⲛ̄̄̄̄̄̄̄	[n]	<i>n</i>
Ⲛ̄̄̄̄̄̄̄̄	[ɔ]	<i>o</i>
Ⲛ̄̄̄̄̄̄̄̄̄	[ɔ:]	<i>oo</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄	[u]	<i>u</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄	[u:]	<i>uu</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄	[p]	<i>p</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄	[r]	<i>r</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[s]	<i>s</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[t]	<i>t</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[f]	<i>f</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[w]	<i>w</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[ʃ]	<i>sh</i>
Ⲛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄	[h]	<i>h</i>

Nubian character	Approximate phonetic value	Transliteration
ⲃ	[dʒ]	j
Ⲅ	[ŋ]	ng
ϣ	[ɲ]	ny

3. A literal English translation: “Whoever is afraid of thorns will not eat dates.”
4. An indication as to when the proverb is used: To those who want to get something, yet fear the troubles that may come.

This collection of proverbs is loosely organized into several semantic domains, such as work, upbringing, agriculture, and marriage & family. The basis for classification is the proverb’s literal meaning. It may belong to a different semantic domain, as well.

Writing Nobíin: A Brief Chronology

Three orthographies have been involved in writing the Nobíin (Fadijja/Mahas) language, namely Nubian, Latin, and Arabic. In the Christian era of the Nubian kingdoms, a native script was derived from Greek, Coptic, and Meroitic scripts to write the Old Nubian language. If we accept the notion that considers Old Nubian as a direct ancestor of Nobíin,² then perhaps the 8th century CE was the first time for Nobíin to appear in writing. Stricker endorses Griffith’s view when he writes that Old Nubian is the “medieval phase of the language now spoken between Korosko and Hannak.”³ All Old Nubian literary works, both literary and documentary, are written in the distinctive Nubian script.

Nobíin in Latin script appeared centuries later. Here we are going to make a panoramic review with a particular focus on works of a literary nature. A tentative vocabulary list of Nobíin was made by Burckhardt.⁴ De Cadalvene and de Breuvery⁵ also included a vocabulary list in their survey of Egypt and Turkey. The transliteration systems employed in these works reflected the traditions pertaining to the respective countries to which each belonged. For instance, De Cadalvene and De Breuvery maintain the characters /a/, /e/, /i/, /o/,

2 F.L. GRIFFITH, “Some Old Nubian Christian Texts,” *The Journal of Theological Studies* 10, no. 40 (1909): pp. 545–551, at p. 545.

3 B.H. STRICKER, “A Study in Medieval Nubian,” *Bulletin of the School of Oriental Studies, University of London* 10, no. 2 (1940): pp. 439–454.

4 J.L. BURCKHARDT, *Travels in Nubia* (London: John Murray, 1819).

5 E. de CADALVENE and J. de BREUVERY, *L’Égypte et la Turquie, de 1829 à 1836*, Vol. 2: *Égypte et Nubie* (Paris, 1836).

and /ou/ (for /u/) for short as well as for long vowels. It is only after Lepsius introduced his notational system in 1853 that modifications of Latin scripts began showing systematic and standardized orientations that have culminated in the International Phonetic Alphabet (IPA). A real Nobíin literary work written in Latin script did not appear for more than two decades. The Gospel of Mark, translated into Nobíin and typeset in Latin script, was published in Berlin in 1860.⁶ It was translated in Cairo under the supervision of Lepsius by a Sudanese Nubian named Hasan, who was from the village of “Seree” (i.e., Serre, without identifying whether it was Serre East or West).⁷ From that time until the first decade of the 20th century, many editions of this Nobíin gospel appeared. Years later, Reinisch⁸ published his Nubian–German and German–Nubian dictionary, where Nobíin is represented in what seemed to Reinisch as two distinct dialects, “Fadisch” and “Mahassi.” In fact he treats Andaandi/Dongolawi, Mattokki/Kenzi, Fadijja, and Mahas as dialects of a single Nile Nubian language. A year later, the impressively comprehensive work of Lepsius⁹ on Nubian grammar appeared containing a Nubian–German and German–Nubian dictionary, and the translation of the Gospel of Mark in Nobíin. Latin script was used for writing Nobíin. In 1888, Rochemonteix produced his book of Nubian tales, which contained nine tales in Nobíin written in Latin script, with their French translations. For some reason, one of these Nobíin tales was produced in Arabic script.¹⁰ The Nobíin Gospel of Mark appeared in Cairo in 1899 in Arabic script.¹¹ By then the Old Nubian manuscripts had been being identified as Nubian by Schäfer and Schmidt,¹² to be properly deciphered and extensively studied by Griffith,¹³ and later more analyzed and criticized by Zyhlarz.¹⁴ In 1913, Hans Abel’s book¹⁵ appeared, which contained small examples of Nobíin folktales with their German translations and explanations and a glossary at the end using the Latin script.

6 G. LAUCHE, “A Contribution to the History of K.R. Lepsius, Translation of the Gospel of Mark into Mahas,” *The International Conference of Meroitic & Nubian Studies*, Nice, 1996.

7 Ibid.

8 L. REINISCH, *Die Nuba-sprache* (Vienna: Wilhelm Braumüller, 1879).

9 K.R. LEPSIUS, *Nubische Grammatik: Mit einer Einleitung über die Völker und Sprachen Afrikas* (Berlin: Wilhelm Hertz, 1880).

10 M. de ROCHEMONTEIX, *Quelques contes nubiens* (Cairo, 1888).

11 K.R. LEPSIUS, [*The Gospel According to St. Mark Translated into the Nubian language: An Edition of R. Lepsius’ version, Transliterated into Arabic characters by Theodor Irrsich*] (Alexandria, 1899).

12 H. SCHÄFER and K. SCHMIDT, “Die ersten Bruchstücke christlicher Literatur in altnubischer Sprache,” *Sitzungsberichte der Königlichen Preussischen Akademie der Wissenschaften* 43 (1906): pp. 774–785.

13 F.L. GRIFFITH, *The Nubian Texts of the Christian Period* (Berlin: Verlag der Königlichen Akademie der Wissenschaften, 1913).

14 E. ZYHLARZ, *Grundzüge der Nubischen Grammatik im Christlichen Frühmittelalter (Altnubisch)* (Leipzig: Deutsche Morgenländische Gesellschaft, 1928).

15 H. ABEL, *Eine Erzählung im Dialekt von Ermenne (Nubien)* (Leipzig, 1913).

A few decades later, in 1955, Mutwalli Badr published his first book on Nobíin,¹⁶ with some excerpts from the Andaandi/Dongolawi–Mattokki/Kenzi language and a vocabulary of Nobíin. He used both Latin and Arabic scripts for writing Nobíin. By this he initiated and launched a new era for writing Nobíin using Arabic script in a purely secular fashion in contrast to the missionary productions of the Gospel of Mark. The Latin script was also used by Abd Al-Rahman Ayoub in his study of the verbal system of the Fadijja dialect of Nobíin,¹⁷ where he includes in the appendix fifteen pieces, mostly folktales. A little later Latin script was also used by Bell in his publication on Nubian place-names in the geographical region known as the “Belly of Stones,” extending southwards from the Second Cataract in the middle of the Nobíin-speaking region.¹⁸ In 1978, Mutwalli Badr produced his book on Nobíin proverbs, using the Arabic script for writing Nobíin.¹⁹ In the same year, although it appeared as undated, his unprecedented Nobíin primer appeared with Latin script as the means of writing.²⁰ This Arabic–Latin dualism of writing characterizes all his works.

The decade of the 1990s witnessed a revival of the Nubian script for writing Nobíin but the fruit did not ripen until late in the nineties. By the turn of the twenty-first century, the script has become the choice of a considerable number of Nubian intellectuals in Sudan and Egypt as well.²¹ This surge was initiated by an article by Old Nubian scholar Gerald M. Browne.²² Within two decades his researches and publications on Old Nubian language amounted to more than sixty titles. The legacy of Latin script continued with Simon²³ publishing Andaandi and Nobíin songs and Roland Werner with his book of Nobíin grammar which included his own presentation of the primer of Mutwalli Badr.²⁴

Meanwhile, Mohyi al-Din Sherif (Muhyi al-Dīn Sharīf) finished his manuscript of a Fadijja primer in Latin script “for Eng-

16 Muhammad Mutwalli BADR, *Al-lugha al-Nubiyya [Study in Nubian Language]* (Cairo: Dar misr lil-tiba, 1955).

17 Abd al-Rahman AYOUB, *The Verbal System in a Dialect of Nubian* (Khartoum: Sudan Research Unit, University of Khartoum, 1968).

18 Herman BELL, *Place-names in the Belly of Stones* (Khartoum: Sudan Research Unit, University of Khartoum, 1970).

19 Muhammad Mutwalli BADR, *Hikam wa amthāl al-nuba [Anecdotes and Proverbs of Nubia]* (Khartoum: Institute of African & Asian Studies (IAAS), University of Khartoum, 1978).

20 Muhammad Mutwalli BADR, *Igra bi al-nubiyya (Nubiin nog gery) [Read in Nubian]* (Khartoum: Institute of African & Asian Studies (IAAS), University of Khartoum, [1978]).

21 M.J. HASHIM, *Contribution of Nubian Language Speakers to the Development of Their Writing System: Insights Arising from Nubian Literacy Classrooms*. PhD Thesis, School of Language and Area Studies, University of Portsmouth, 2006.

22 G.M. BROWNE, “Notes on Old Nubian,” *Bulletin of American Society of Papyrologists* 16, no. 4 (1979): pp. 249–256.

23 A. SIMON, ed., *Nordsudan: Musik der Nubier* (Berlin: Musikethnologische Abteilung, Museum für Völkerkunde Berlin, 1980).

24 R. WERNER, *Grammatik des Nubiin (Nilnubisch)* (Hamburg: Helmut Buske, 1987).

lish speakers.”²⁵ A year later, in 1996, the publication of the Nobíin-German Dictionary of Mukhtār Khalīl (Kabbāra)²⁶ came out using the Nubian script, which was the launching point for a new era. In 1997, Al-Hādi Hāshim & Wheeler (a.k.a. A. Cartwright) finished publishing their Nobíin primer in Latin script.²⁷ Hāshim & Wheeler expressed their wish to use the Nubian script, if software was provided. A year later, in 1997, Mukhtār Khalīl produced the first teaching book for the Nobíin alphabet using the Nubian script. The book is not a primer *per se*, but rather a book that introduces the Old Nubian characters so as to be used in writing Nobíin. Although the book is mostly about Nobíin, some of the exercises deal with Mattokki/Kenzi and Andaandi/Dongolawi. In 1998, Ahmed Sokarno Abdel-Hafiz published a book on how to write both Nobíin and Andaandi/Dongolawi-Mattokki/Kenzi using an Arabic-based script; two glossaries of were added as appendices.²⁸ The same year also witnessed the publication of the English/Arabic Andaandi/Dongolawi-Mattokki/Kenzi and Nobíin dictionary of Sunbāj where a Latin-based script was used for writing Nubian.²⁹ Also in 1998, a workshop on both Nile Nubian languages was organized in Cairo by the Nubian Studies and Documentation Centre. The result of this workshop was intended to be a primer for teaching both Nobíin and Andaandi/Dongolawi-Mattokki/Kenzi simultaneously in one book. Due to the overwhelming number of mistakes a second edition of the publication appeared in 2002, using the Nubian script for writing the two Nubian languages while Arabic script was used for the explanation. In 2005, al-Hādi Hasan Hāshim & Roland Werner published their collection of Nobíin folktales with an English translation, using Latin script to write Nobíin.

This brief overview shows that the writing of Nobíin language has a long history. In fact Meroitic and Nobíin (i.e., Old Nubian) are among the first languages of purely African origin to be written. Three scripts (Nubian, Latin, and Arabic) have been involved in the process of writing Nubian languages. One would assume that this history would have led to some sort of standardization for each script. While this was arguably achieved long ago for Old Nubian

25 M. SHERIF [Mohyi al-Din Sharif], *Fadijja Nubian Language Lessons: For English Speakers*, unpublished manuscript, Cairo, 1995.

26 Mokhtar KHALIL [Kabbara], *Wörterbuch der Nubischen Sprache (Fadijja/Mahas-Dialekt)* (Warsaw, 1996).

27 Al-Hādi Hasan HĀSHIM and A.L. WHEELER [A. Cartwright], *Nobinga Kull [Learn Nubian]* (Khartoum: Nobatia Society, 1997).

28 Ahmed Sokarno ABDEL-HAFIZ, *Nahw muhawala li kitab alughā al-Nubiyya [Toward an Attempt to Write the Nubian Language]* (Cairo, 1998).

29 Y. Sunbaj, *Al-qamus al-nubi [The Nubian Dictionary: English/Arabic/Kenzi-Dongolawi and Nobíin]*. Cairo, 1998.

(8th century to 15th century CE), a generally accepted orthography has not yet been adopted by modern Nubians.³⁰

³⁰ M.J. HASHIM, *Nubian Orthography* (Cairo: Nubian Studies & Documentation Centre, 2008).

Proverbs

(1)

ΓΟΥΔΔΟ ΔΓΙΝ ΜΟΥΡΤΙ ΨΑΡΑΨΑΤΤΑ.

Guddo aagin murti warawatta.

He who sits on the ground has the fastest running horse.

[Used to ridicule someone of many words and little action.]

(2)

ΒΑΖΑΡΡΑ ΓΩΝ ΣΑΝΤΕ ΟΙΚΚΑΦΙΝΑ.

Baharra goon santee okkafiina.

Even rivers have a pot/amount.

[An advice to save and not to waste.]

(3)

ΣΕΓΕΔ ΜΙΓΟΥΝΝΙ? ΚΑΚΚΕΓ ΟΥΝΝΙΝΑ.

Seged mingunni? Kakkeeg unnina.

What does scorpion give birth to? Small scorpions.

[Bad temper is transmitted from one generation to another.]

(4)

ΜΑΡΤΙ ΔΟΚΚΙΝ ΦΑ ΛΑ ΔΟΥΜΟΥΝ.

Marti jokkin faa la juumun.

Water will not go to the basins until the channel is full.

[Advice to await your proper turn.]

(5)

ΦΕΨΕ ΟΥΦΦΙ ΔΑΜΑΝΓΑ ΚΕΡΚΙΜΟΥΝ.

Feeshee uffī amannga keerkimun.

The broken hopper¹ does not raise water.

[Said about someone or something defective
that will not complete the work.]

(6)

ΜΟΓΟΡΡΑ ΓΟΝ ΣΑΜΕΕ ΦΕΨΑ ΦΙΝ.

Mogorra goon saamee feya fiin.

Even a billy goat has a beard.

[What counts is personality, not appearance.]

(7)

ΓΟΥΨΩΔΑΛ ΓΟΝ ΟΥΝΕΖ ΤΑΡ ΚΕΛΛΙ ΔΑΡΙ.

Guwwal goon uneeh tar kelli daarii.

Even an ant has a mind according to its size.

[Advice not to underestimate anyone,
even they may think differently.]

¹ A Nubian waterwheel doesn't have blades, but hoppers (baked earthenware jars).

(8)

σεγεῶν ἠαββεθικᾶν ἀραφᾶωτῖ μινγεῶ ἄωτῖ?
Seged naccecikan arafaawii minnga aawii?
 What does a Rifaie² do after a scorpion sting?

[Advice that help is better before or during
 a problem, not after it has passed.]

(9)

εγεῶτα φαγιλ ὀυσηικκᾶν μινγεῶ ἄωτῖ?
Egedta faagil ushikkan minnga aawii?
 What hurts the sheep, if you hit it on its fur?

[Used when someone has nothing to lose.]

(10)

γοῶλλο γοῦρηικκᾶ γινδι ὑδακκομμουν.
Goddo guunyikka gindi shakkumun.
 Thorns will not befall those who look at where they place their feet.

[Be careful before doing anything.]

(11)

γινδι ῥᾶγι φεντι κᾶμμουν.
Gindi jaagi fenti kammun.
 Whoever is afraid of thorns will not eat dates.

[To those who want to get something, yet
 fear the troubles that may come.]

2 The Rifaie Sufi group is known for their ability to control snakes and scorpions.

(12)

Τῶγ γιττιε μῆνκαν σιγρ ταρυιμουν.

Tuug gitting meenkan sigir tanynyimun.

If the wind is not strong, the boat will not sail.

[If you want to do something, you must prepare well and wait for the appropriate conditions.]

(13)

Φιλᾶν μαϋριν τῶγ γαλαγα.

Filaan maanyin tuu galaga.

Someone who is precious as the eyeball.

[Said about dear friends.]

(14)

Φιλᾶν ορρε τῶγ ταννα νεjiμουнна.

Filaan orree tuu tanna neyimunna.

Someone cannot water a pea in his stomach.

[Said about someone who cannot keep a secret.]

(15)

Φιλᾶν δουντι σουτρουμουν.

Filaan junti sutrumun.

Someone doesn't hide the pregnant woman.

[Said to encourage keeping secrets.]

(16)

ΦΙΛᾶσοϋ μοϋρτι γῶν wisλαγγι γῶν ἀλαγα μεννα.
Filaangu murti goon wislangngi goon alaga menna.
 People who act like a horse and a snake.

[Said about those who always disagree with each other in any discussion or situation.]

(17)

ΦΙΛᾶν τᾶγῖα ταννα ουμμουννα.
Filaan taagya tanna ummunna.
 Someone who wears a skullcap not his size.

[Said about someone who is arrogant.]

(18)

ΦΙΛᾶν δις δεδελ ουρουμι ἀλαγα.
Filaan diis jebel urum alaga.
 Someone whose blood is as thick as a black mountain.

[Said about someone who is boring, stodgy, or dreary.]

(19)

ΦΙΛᾶν διρβᾶδιν ὀγῖα καδαφι.
Filaan dirbadin ooyga kabafi.
 Someone who ate a chicken leg.

[Said about someone who walks a lot without purpose.]

(20)

ΦΙΛᾶν διρβᾶδ κουμβου κᾶγι νακιτταν δαωωιλ δᾶφι.
Filaan dirbad kumbu kaagi nakittan dawwil daafi.
 Someone like a chicken that has an egg that does not stop moving.

[Said about someone who walks a lot without purpose.]

(21)

δοῦντι λᾶγιν/ἀΐ ᾄγρῖν ὡδ̄ οὔνοῦσκαρ.
Junti laagin woo unuskar/ay aagriin woo unuskar.
 The pregnant person is/I am sitting, oh nurse!

[Said to someone who does something that
 other people are supposed to do.]

(22)

τῖ δᾶνμοῦν μιλλῖ γα μιλλῖννα.
Tii jaanmun millii ga millinna.
 Before buying the cow, they prepare the rope/shackle.

[Said about someone who builds castles in the air.]

(23)

τινο λᾶγιν ματτον ζαβᾶρκ εδνα.
Tino laagin matton habark edna.
 In the west he wants to know the news of the east.

[Said about someone who gets the news from
 others without leaving their place.]

(24)

ῶεκοῦν τιλιτα ἵιμμενῖ τακκα ᾄγ φεδδιροῦν ῶαγτιν δῶρῆ.
Weekuun tilita yimmenii takka aag feddirun wagtin juuree.
 We wasted time, while urging him to get the job done.

[Said about someone who is too lazy to
 do what is required of them.]

(25)

Τῶν ὕδαρρα γιλλιτῖ βῖνιinna.

Tuubarra gilliitii biininna.

Upon crossing the waters, the male sex organs appear.

[Said about a situation that tests someone's merit.]

(26)

ιδῆν ουκικι νῆδα.

Ideen ukki neeja.

Woman's ears do not hear.

[Said when gossip is spoken behind someone's back.]

(27)

δουνητιλ τῶνλ δαφικκῶννιim ιρδῆ.

Juntil tuul daafikoonnim irbee.

He knows what a pregnant woman has inside.

[Said about someone who claims to know all hidden secrets.]

(28)

Φᾶja γερjιλλῆ Φεγῖρα?

Faaya geryillee fegiira?

Is someone who writes and reads a teacher?

[Said about someone who claims to be knowledgeable.]

(29)

ουσουρ ωιρδαφῖn βαλλᾶρα κᾶσακᾶγι.

Usur wirjafin balaanya kaasakaagi.

Turban on the head but his ass is bare.

[Said about someone who should be doing something that's more important than he's doing now.]

(30)

ἄδεμ δῶυ ζαταβαν κιλι μαρρα νογυωογ ουυῆν.
Aadem doosh hataban kidil marra nuwwog usheen.
 Only an idiot hits the threshold twice.

[Said about those who do not learn from their previous mistakes and keep making them.]

(31)

ταλλε γῶνιμ κιλιγγι τιρισα ἱιμενι.
Talle goonim kilingngi tirissa yimeni.
 Even a needle when it falls it sounds like iron.

[Advice not to underestimate the details.]

(32)

εδδιγ ουσογρρ ουδιμμῆνικαν υγολλμου.
Eddig usuurr udimmeenkan shogolmu.
 He is like scissors, you have move him with your fingers.

[Said about someone who does nothing without being moved by others.]

(33)

εδδιγ κᾶγιγα ουσογρρα υακκιν.
Eddig kaaginga usurra shakkin.
 He puts what is in his hand in his ass.

[Said when someone miscalculates or lacks knowledge of what he owns.]

(34)

καδιν φαλαλ δερρ οδε̄.

Kabin falal jerr odee.

He pees in the pot that he eats from.

Cast no dirt into the well that gives you water.

[Said about ungrateful people.]

(35)

γουωωαλ τ̄ον̄ σ̄ῡ δ̄ακκιν.

Guwwal toon suu dakkin.

He milks the ant.

[Said about someone who takes thing to their limit.]

(36)

μᾱδεα ω̄δ̄ βο̄υδ̄ο̄ῡριν̄ ῡε̄πκᾱ μο̄υρτῑ νο̄ῡδ̄ικαν̄ κᾱδο̄δᾱ τ̄ο̄ῡλ
το̄ῡκκιναν̄.

Maadel woo buduurin shepka murti nuubkan kacca tuul tukkinan.

What a pity, if the horse falters, they will hit the donkey.

[Said about someone who bullies the weak.]

(37)

νᾱρ̄ τ̄αν̄γᾱ μο̄υρτο̄ῡμο̄ῡνῑ δ̄ῑ τ̄αν̄γᾱ μο̄υρτο̄ῡμο̄ῡν.

Nar tannga murtumuuni ay tannga murtumun.

He who does not control his tongue does not control himself.

[Said to encourage keeping secrets.]

(38)

ΚΑΔΙΝ ΝΪΥΓΪ ΦΕΪΙΚΑΝ.

Kajin niishii feyikan.

When the donkey grows horns.

[Said about things that are impossible.]

(39)

ΚΑΒΑΓΟΝ ΜΙΡΤΙ ΔΑΓΑΖΙΓΟΝ ΑΓΑΡ ΤΑΝΝΑ ΟΥΔΙΡ.

Kabagoon mirti jagahigoon agar tanna udir.

Take a part of the bread and put it back complete.

[Said about things that are impossible.]

(40)

ΓΕΪ ΛΟΚΚΑ ΖΪΚΟΝ ΑΜΑΝΓΑ ΤΕΝΑΝΑ.

Gey lokka hiikoon amangga teenana.

Even if someone is on a raft you give him water.

[Advice about doing the right thing.]

(41)

ΟΨΙΝ ΚΟΟ ΛΟΨΚΑΝ ΝΙΜ ΟΨΑ ΤΟΟΪΝΝΑ.

Opsiin koo lonykan nim onya toocinna.

When the family of the dead person cries we can cry with them.

[Advice to take care of your own business first before you ask others to help.]

(42)

ΚΑΒΔΑ ΟΥΤΤΟΥ ΝΑΪΙΚΚΑΝ ΚΕΡΥΔΑ ΓΩΝ ΝΕ ΟΥΤΤΟΥ ΝΑ?
Kaba uttu nayikkan kersha goon nee uttu naa?

If food belongs to people, does your stomach also belong to them?

[Said about an insatiable person who eats the food of others excessively; take care of yourself and eat slowly.]

(43)

ΚΟΟΟΟΙ ΕΛΔΙ ΣΟΥΒΑ ΚΑΚΑ ΔΑΔΜΟΥΝΝΑ.
Koosoosi eddi suba kassa daajmunna.

The person who is satisfied does not lick their fingers.

[Advice that when someone is content they will not ask for more.]

(44)

ΔΙΦΦΙΝ ΟΡΟ ΣΟΥΡΤΔ ΨΑΛΔ ΔΙΦΦΙΝ ΚΑΛΟ ΣΟΥΡΤΔ.
Diffin oro suuriid walaa diffin kalo suuriid.

Neither South Castle broth nor North Castle broth.

[Said about someone who didn't get what they had hoped for.]

(45)

ΑΡΔΕ ΔΟΥΓΡΑ ΙΝΙΝ ΙΜΙΔΤΑ ΔΟΥΜΜΙΝ.
Arjee jugra inin imiidta dummin.

You add salt to *arjee*³ while it's boiling.

[Advice to do the right thing at the right time.]

³ *Arjee* is a Nubian dish.

(46)

ΔΟΓἘΝ ΟΥΡΡΑ ΓᾚΝ ΩἘ ΔᾚΡΙ ΤΑΚΙΚΑ ΒΙΓΙΔΙΛ ΛΑΓᾚΝ ΩἘ ΔᾚΡΙ.
Dogeen urra goon wee daari takka bigidil lagoon wee daari.
 The dove thinks one thing and the hunter something else.

[Said when there's a diversity of views or interests.]

(47)

ᾚΔΙ ΔΟΥΩΩΔΕΓᾚΚΑΝ ΜΟΥΓΡἘΝ ΒΑΤΑΡΑΓΕΓᾚΝΑ.
Aadi duwwangngookan mugriin batarangngoon.
 When the hyena gets old, it becomes a mockery of dogs.

[Said when someone of former power or
 influence loses their position.]

(48)

ᾚΣΑΡἘΝ ΔΕΛΛΙ ΕΔΔΙΓ ΟΡΚΙΚΚΑΝΓᾚΝ ᾚΓΓΑ ΟΡΚΟΥΜΜΟΥΝ.
Assariin jelli eddig orkikkangoon ayga orkummun.
 Your children's work at home or in the field may comfort your
 hands, but not your heart.

[One should not be dependent on the work of others
 (especially children) and do their own work by themself.]

(49)

ΦΕΛἘΝ ΓΑΤΤΙ ΟΥΩΩΟ ΪΜΜΟΥΝΝΑ.
Feleen gatti uwwo yimmunna.
 An onion doesn't have two smells.

[Said against double standards.]

(50)

ΝΑΛΚΟΥΜΜΘ̄ΥΝ ΝΑΛΤΙ Γ̄ᾹCῙΓ̄Ᾱ.

Nalkummuun nalti gaasiyaa.

It's hard to see when you haven't seen.

[Said when poor people suddenly become rich and openly flaunt it.]

(51)

ΑΛ̄Ι ΤΑ ΑΛ̄ΙΛΙΝ.

Alii ta aliilin.

Ali will be Ali.

[Said about someone who does not change.]

(52)

ΑΝ̄ΔΙ ΤΑΥΩΩ ΤΑΓΓΑ ΝΟΥΡΚΙΜΟΥΝ.

Anbi tawwo tangga nurkimun.

The dum palm⁴ doesn't shade what's underneath.

[Said when someones does something for the benefit of strangers, rather than their own family.]

(53)

ΟῩΒΟΥΡΤΙ ΑΜΑΓΓΑ ΚΟΜ̄Β̄Ο ΚΙΜΜΟΥΝ.

Uburti amanga komboo kimmun.

Ash does not overburden the water.

[Those who collect their money in crooked ways do not benefit from it.]

4 *Hyphaene thebaica.*

(54)

ΑΛΑΔ ΔΪ ΤΑΝΓΑ ΚΔΪΜΟΥΝ.

Alad ay tannga kaaymun.

The ax does not fix itself.

[Said about someone who benefits or advises others, but not himself.]

(55)

ΓΑΡΡΙ ΓΟΥ ΛΕ ΨΕΒΕΚΑ ΛΟΓ ΔΟΥΚΕΣΣΑ?

Garri guu lee shebeeka log guukessa?

Is it possible that the bad guys go to the shrine of Sheikh Shebika?⁵

[Said when someone see a thief or punk next to a mosque or the shrine of a saint.]

(56)

ΑΒΑΓ ΟΥΝΝΑ ΚΟΥΤΤΙΛΟΝ ΨΔΪ ΜΕΝΑ.

Abaag unna kuttilon waay meena.

Flies will not fly after our departure.

[Said by someone who is leaving as a curse to those who he is leaving behind that nothing will happen after his departure.]

(57)

ΤΑΡ ΚΟ ΝΑΔΔΙ ΟΥΡΥΜΟΥΝ.

Tar koo naddi onyymun.

The one who falls by himself does not cry.

[Said about someone who caused self-harm and is then fed up with it.]

5 Sheikh Shebika was a righteous and pious man and a saint.

(58)

ΒΑΖΑΡ ΟΥΛΟΥΜ ΚΙΦΥΙΛ ΖΟΥΣΣΑΝ ΚΟΒ.
Bahar ulum kinynyl hussan koc.

Swim freely in a river without crocodiles.

[Said to advise a person to seize the opportunity in the absence of those who may deter him, or as a mockery of seizing opportunities in an unethical manner.]

(59)

ΑΜΑΝ ΕΛΔΙ ΤΑΝΝΑ ΤΩΝ ΝΑΔΔΟΥΜΟΥΝ.
Aman eddi tanna toon naddumun.

The water does not drip between his fingers.

[Said about an extremely miserly person.]

(60)

ΔΑΜΟΥΝ ΚΙΘΘΑΔ ΖΕΡΚΑ ΔΟΛΛΟΜΟΥΝ.
Daamun kiccad heerka dollomun.

A deer who grew up in deprivation did not like good things.

[Said about someone used to a bad situation who cannot adjust to a good situation.]

(61)

ΑΥΡΙΚΚΙ ΥΔΡΤΙΝ ΤΑΩΩΟ ΦΙ.
Ashrikki shaartin tawwo fi.

Beauty lies under the spears.

[Protect honor and decent manners, if necessary by sword.]

(62)

ΑΜΑΝ Φᾶλαῖῆλ κιδῶδι.

Aman faalayeel kiddi.

To sink into a bowl of water.

[Said about someone who cannot deal even with small tasks.]

(63)

μαῦρ σῶῦδ κιδῶδῶτα δουμμομουν.

Maany suud kiccadta dumtomun.

The eye does not catch/hunt deer by itself.

[Said to encourage hard work.]

(64)

τῆλαφῖν φασικιρῶκαν γενᾶ.

Teelafin fashikirookan gena.

It's better to get it done while it's hot.

[Said to encourage doing work on time and not delaying it.]

(65)

κουττι σοροῦ ταννα οκκομουν.

Kutti sorong tanna okkomun.

Flies do not fall on his nose.

[Said about the arrogant people.]

(66)

ΓΑΛΒΑΝ ΚΑΒΑ ΔΕΩΙΛ ΚΑΡΘΙΜΟΥΝ.
Galbaan kaba deewil karjmun.

A poor man's bread is not baked on a baking plate.⁶

[Advice that when a poor person speaks, no one listens to him because of their poverty.]

(67)

ΨΗΡΙΚΑΝΔΙ ΔΤΔΕ ΨΑΛΛΟΥΜΟΥΝ ΨΑΛΛΙΚΑΝΓΩΝ ΚΑΡΘΙΜΟΥΝ.
Shirikandi diidee wallumun wallikangoon karjmun.

The cooking pot of partnership doesn't boil, and when it's boiled it's not cooked well.

[Advice that it is better to do things on your own rather than have two people in charge.]

(68)

ΑΜΑΝ ΔΑΒΑΔ ΛΟΓ ΔΑΡΡΙ.
Aman jabad log darri.

Water rises through the shallow place.

[Advice that you have to do things step by step, in their right order.]

(69)

ΣΕΡΙΝΥ ΜΑΡΡΑ ΓΟΡΔΟ ΓΑΡΒΙΚΑΝΓΩΝ ΙΛΛΕΓΜΟΥΝ.
Seriiny marra gorjo garbikangoon illeengmun.

Barley will not become wheat, even if it is sifted six times.

[Said about someone who has a trait that will never change.]

⁶ A *deew* is a Nubian baking plate made of clay on which bread is baked over a fire.

(70)

ΚΟΥΛΚΑ ΦΙΝΔΙ ΚΟΥΛ ΤΑΝΝΑ ΤΩΡΙ
Kulka findi kul tanna toori.
 Whoever digs a hole falls in it.

[Said when someone intended to harm others, but only harms themself.]

(71)

ΤΑΤΤΩΥΡΙΝ ΔΟΥ ΩΕ ΔΙΔΕ ΦΙΡΡΑΦΙΚΑ ΝΑΡΡΑΚΕ
Tattuurin ju wee diidee firrafika narrakee.
 One root of a bitter apple⁷ makes the whole bowl bitter.

[Advice that you have to pay attention to detail, one wrong step can make an entire effort go to waste.]

(72)

ΑΥΥΙΔΔΑΝ ΚΙΡΟ ΤΟΥΓΟΥΡΙΔΔΑΝ ΔΟΥ.
Ashiddan kiro tuguriddan ju.
 Come with the placenta, go with the shroud.

[Said about the difficulty of changing a person's characteristic that accompanies them until their death.]

(73)

ΤΩΥΡΙΝ ΝΩΓΙΛ ΓΑΛΑΞΑ ΙΣΚΙΤΤΑ.
Tuungin noogil galaba iskitta.
 In a house of boys, poverty is a guest.

[The poverty of a family that has many male children does not last long.]

7 Also known as colocynth.

(74)

ΚΟΥΤΤΑ ΜΕΝΔΑ ΨΙΡΘΕ ΛΕΚΙΝ ΔΓΙΝΤΑΝ ΨΙΡΘΙΚΑΝ ΓΕΝΑ.
Kutta menja wirje lekin aagintaan wirjikan gena.

It's better to undress while you are sitting than while standing up.

[Said when someone loudly announces their plan but then ultimately fails. It is better to be modest and only proclaim success when you're done.]

(75)

ΟΥΝΝΙΣΑΝ ΤΟΓΟΛ ΔΓΙ.
Unnisan togol aagi.

He is still in the place (terrace) where he was born.

[Said about someone who does not develop with time, someone ignorant who has done nothing in their life.]

(76)

ΟΥΤΤΟΔΥΝ ΤΟΔ ΔΜΑΝΓΑ ΚΟΥΜΜΟΥΝΝΑ.
Uttuun tood amaangga kummunna.

You cannot count on other people's children.

[Advice to rely on your own family.]

(77)

ΟΥΡΤΙ ΚΟΥΔΕ ΤΑΝΝΑ ΤΩΝ ΦΑΛΙΚΚΑ ΔΕΛΕΓ ΚΑΒΙ.
Urti kudee tanna toon falikka jeleg kabi.

The sheep that are far from the fold are eaten by the wolf.

[Said about someone who disturbs his family and offends them.]

(78)

ουφφι φιλλι φινδι φιλλι τῶρι.

Uffi fillil findi filli toori.

The crooked wedge fits into the crooked hole.

[Said about a notorious woman marrying a similar man.]

(79)

ουλουμμα Δουμμα ουλουμμα γᾶρι.

Ulumma dummi ulumma gaari.

When the crocodile tries to prey upon you, embrace it.

[Said about someone who is compelled by circumstances to submit to others for fear of their retribution.]

(80)

μουγ δελεω ταγγα αδουμουγ.

Mug jelow tangga acumun.

A dog does not bite its tail.

[Said about someone who favors their family and protects them from any harm.]

(81)

κασιρκα κασι μαλλε ιδαιμμουν.

kaasirka kaasi mallee idayimmun.

Not all turban wearers are men.

[Said when someone boast they are able to do something, but then are unable to do so.]

(82)

ΟΥΤ ΤΟΥΝ ΕΛΔΙ ΛΟΓ ΚΑΔΙ ΚΩΣΜΟΥΝ.

Uttun eddi log kabi koosmun.

He who eats with the hand of others will not be satisfied.

[Said to encourage people to rely on themselves.]

(83)

ΓΑΦΥΡΙΚΑ ΟΥΨΙΡ ΜΕΝΚΑΝ ΔΙΣ ΨΑΡΜΟΥΝ.

Ganyyirka ushir meenkan diis warmun.

Blood does not flow without razors or weapons.

[Advice that you have to start if you want to finish.]

(84)

ΔΙΪΘΣΙ ΤΟΥΓΟΡΚΑ ΜΑΡΜΟΥΝ.

Diyooosi tugorka maarmun.

He who dies will find a shroud.

[Goodness will prevail, and if a person is poor or weak, they will find someone to save them from their predicament.]

(85)

ΔΙΪΘΛΑΤΩΝ ΤΟΥΓΟΡΚΑ ΔΟΥΚΚΙ.

Diyolatoon tugurka dukki.

He takes off the shroud from the dead.

[Said about someone sneaky who does anything to get what they want.]

(86)

ελλι ωε̄ δερκᾱ δελεωμοyn.

Eddi wee jerka jelewmun.

We can not wash our back with one hand.

[Said to encourage cooperation and engagement with others.]

(87)

Γαρβ̄αν̄ μαυακκᾱ μῑρμον̄.

Garbaan mashakka miirmun.

A sieve does not block the sun.

[It is impossible to hide facts, especially for those trying to hide something with lies.]

(88)

ελλῑ μαυακκᾱ τιγιρμον̄.

Eddi mashakka tigirmun.

A hand does not cover the sun.

[Said about someone who commits themselves to things beyond their ability.]

(89)

μαρδ̄αν̄ διφ̄φ̄ῑ γορδᾱφοymon̄.

Marjan diffi gonydangumun.

A fortress of lies cannot be built.

[Said to encourage not lying. If you lie once, people may believe you, but if you keep lying, people will one day know that you are a liar.]

(90)

ΓΟΥΣΣĒ ΤΑΚΚΑ ΦΟΚΟΚΚΑ ΙΡΒĒ.

Gussee takka fokokka irbee.

The silo knows who opened it.

[Two meanings: everyone knows their own advantages and disadvantages; a girl/woman knows who took her virginity.]

(91)

ΟΨΨĪ ΕΨΡΕΔΑ ΚΙΡ ΤΑΚΚΑ ΚΟΓ ΤΕ.

Oshshii ewreda kir takka koog te.

The servant sows and gives to his master.

[Said when all of someone's efforts only benefit somebody else instead of themselves.]

(92)

ΥΨΙΔΙΡ ΟΥΚΚΙ ΚΙΝΥΡΙΝ ΣΟΚΚΙΔΑΚ ΚΟΥΜΟΥΝ.

Shibir ukki kinyin sokkidak kumun.

The basket is not lifted without its handles.

[The right path is the right way to do things.]

(93)

ΙΔĒΝ ΔĒΩΙΝ ΨΑΛΑ ΖΙΔΔΑΓ ΜΑΡΙΜΜΟΥΝ.

Ideen deewin shaala hijjag maarimmun.

A woman will not lack reason in the kitchen.

[Advice that the kitchen is a woman's domain.]

(94)

ΚΑΒΑΚΚΑ ΦΕΤΙΨΥΨΙΚΑΝ ΚΑΨΨΙ ΦΙ.
Kabakka fetishshkan kashshi fi.

If you look carefully at the bread, you find straw.

[Advice not to keep looking for mistakes because you'll always find something that's wrong.]

(95)

σεσοῦρ ωἄϊαφίλατόν υγιεῖρτιγ βιψυγι.
Sessuur waayafillatoon shingirtig bishshi.

He can pluck the feathers of a bird while flying.

[Said about someone with speedy hands/work and good luck.]

(96)

ἄδεμ νόγιατόν φακκαν ερραϊκκᾶῶν ταβᾶγι.
Aadem noogiltoon fakkan errayikkangoon tabagi.

If a person leaves his home, he encounters many things, good or bad.

[Life is to move, stagnation is death.]

(97)

Φεντι τᾶωωο τᾶννα ἄγιν να.
Fenti tawwo tanna aagin na.

The beneficiary of the palm is for who sitting beneath it.

[Those close by benefit while those far away will be deprived.]

(98)

τῶν ἰκκα μῶνι ἰκκα δολλιμουν.

Tuu ikka mooni ikka dollimun.

The heart that hates you will not love you.

[Your enemy will not change their feelings toward you.]

(99)

γῖ δουττιγ δορα δουμμο.

Gii juttig jora dummo.

The maternal uncle swore that this is his nephew and took him.

[Said when you have to trust someone on their word.]

(100)

κουλκα φινδικαν εκκῖδιν γῆρ φαλλμουν.

Kulka findikan eskiidin geer falmun.

If you dig a hole, you only get dirt.

[Said to people if they quarrel with the intention to reconcile them and persuade them to start a new page.]

(101)

ουττουν εδδι αμαν δερα.

Uttun eddi aman jera.

The hands of people are behind the river.

[Help is far away.]

(102)

ιρῖν καδεν κοj δεσσα.

Iriin kaben koy dessa.

The tree that you eat is green.

[A metaphor for a happy life.]

(103)

ΦῶϋΔἔν βαβου γῶν Φάββα κῶνι.
Fuudeen baabu goon faabba kuni.
 Also the ladybug has a father.

[Said about those who talk about the pride of their ancestor.]

(104)

ουρουμ λακῖν μαλλι γενα.
Urum laakiin malli gena.
 Browne is better than black.

[Said when choosing between multiple things.]

(105)

μορῆ κιββάδτα δουμμιμου.
Moree kiccadta dummimun.
 The acacia tree⁸ will not satiate deers.

[Said when food and clothing are not enough.]

(106)

μαρκάττιν ἀϊ δουκκαφι.
Markattin ay dukkafi.
 A thief's heart is terrified.

[Said when someone makes a mistake
 and is afraid of a reprimand.]

8 *Acacia ehrenbergiana Hayne.*

(107)

Τὸδ ἰκκα φεννι ωἔδιλτων βῆτι.

Tood ikka fenni weediltoon biini.

A child who benefits their family shows this in the cradle.

[Said to a family or group member in order to criticize the bad behavior of a child or other group member.]

(108)

ἰκκα δολλι σῆρκα γολλατε.

Ikka dolli seerka gollate.

He who loves you swallows pebbles for you.

[Said when someone tolerates and accepts the actions of their loved ones.]

(109)

νὸρ ἰκκα τῆνδρα φῖργικαν νῆραφῖνγῶν τε.

Noor ikka teenanga firgikan neerafingoon te.

If God wants good for you, he may give it to you while you are asleep.

[Said when someone finds good luck.]

(110)

μὸϋρ γινδιγ ουννιμουν.

Muur gindig unnimun.

A tamarisk tree does not bear thorns.

[Said in order to defend a good person from accusations, or advice that people will not change their nature, whether it is good or bad.]

(111)

ουκι οὔσκων ουκιεν μασκων ουκιε.

Ukki uuskoon ukkeen maskoon ukkeen.

The ear that hears bad things also hears good.

[Life has good and evil.]

(112)

ιδεν οὔσκα ιδεν νογ τουκι.

Ideen uuska ideen nog tukk.

It takes a woman to hit a bad woman.

[Advice not to interfere into women's quarrels.]

(113)

γοδερκα κοῖ ταννογ ολλενα.

Gojirka kooy tannog olleena.

The carcass is hanged from its foot.

[One has to do things in their proper place/time.]

(114)

Δοογ, Δοογ αἰγα κογ ιρβερ.

Doony, doony ayga koog irbeer.

Raise me as you want, eventually I will know my family.

[Advice not to rely too much on people
outside your group/family.]

(115)

ΚΑΜ ΚΟΡΟΥ ΤΑΝΝΟΓ ΚΙΥΡΙΜΟΥΝ.

Kam korony tannog kinyrimun.

The camel does not get tired of carrying a hump.

[One does not get tired of the thing that benefits them, no matter how difficult it is.]

(116)

ΑΣΣΑΡΙΝ ΦΑΥΡΕΚΚΑ ΤΑΝΝΕΝ ΟΥΜΕΝΚΑΝ ΙΡΒΟΥΜΜΟΥΝ.

Assarin fanynyekka tanneen onymeenkan irbummun.

When they cry, a mother knows that her baby is hungry.

[Advice that you have to be explicit about your needs in order for other people to understand them and to help you.]

(117)

ΓΟΥΤΤΙΝ ΤΟΥΛ ΔΑΚΚΑΡΚΑ ΟΛΛΕ.

Guttin tuul jakkarka ollee.

Throwing the fishing rod inside the jar.

[Said about someone who puts something out of place or asks for something at an inappropriate moment.]

(118)

ΟΥΚΚΙ ΟΥΚΚΙΝ ΔΩΡΟ ΚΕΪΙΜΟΥΝ.

Ukki ukkin dooro keyimun.

One ear will not be larger than the other

[Said about those who flaunt their family and friends.]

(119)

ΤΟΓΟΔΙΝ ΚΙΔΙΛ ΤῪΡΟ.

Togojin kidil tooro.

He flew with a slingshot stone.

[Said about some who left their home and never returned, with no hope of finding them.]

(120)

ΓΙΡΙΔ ΟΥΣΟΥΡ ΤΑΝΓΑ ΝΑΛΚΟΚΚΑΝ ΦΑ ΑΡΑΓ ΚΟΥΜΜΟΥΝ.

Girid usur tannga nalkokkan fa arag kummun.

If the monkey saw own his anus he wouldn't dance.

[Said of someone who does not see their own faults and criticizes other people.]

(121)

ΑΓΙΣΣΙ ΚῪΣΚΑΝ ΦΑΤΤΑ ΝΑΔΔΙ.

Angissi kooskan fatta naddi.

If a fish is satisfied, it jumps onto the shore.

[Advice to someone who has recently become rich and flaunts his wealth.]

(122)

ΙΔΕΝΙΝ ΔΟΡΡΕ ΙΓΙΝ ΑΓΑΡΡΑ ΔΟΡΡΙ.

Ideenin jorree iigin agarra jorri.

He pees in the place where his wife asks him to do.

[Said about a man who is subjugated by his wife.]

(123)

ΤΑΥΡΑΤΤΙ ΤΑΒΑΓΑΤΤΙ.
Tanyyatti tapagatti.
 Much walk much dirty.

[Said about a person who walks without purpose/benefit.]

(124)

ΕΓΕΔ ΒΕΕΓΑΤΤΙ ΔΑΝ ΤΑΥΡΥΙ ΒΕΕΓΑΤΤΑ.
Eged beengatti dan tanynyi beengatta.
 Whoever accompanies the bleating sheep becomes like her.

[Said when those who are similar in
 behavior accompany each other.]

(125)

ΑΣΚΑΡΚΑ ΜΩΥΣΕ ΤΙΣΑΝΔΟ ΟΥΚΚΙΡ ΚΟΥΜΜΟΥΝ.
Askarka Muuse iigsando ukkir kummun.
 We have not heard of this since they called the soldier Moses.

[Said when referring to a rare thing or event.]

(126)

ΑΔΙΛΕΣΕΝ ΝΟΓ ΔΙΡΒΑΔΤΑ ΩΔΪΓΕΝΝΑ?
Abileseen nog dirbadta wayingenna?
 Does the fox guard the chicken?

[Said to encourage finding the right people for the right job.]

(127)

ΥΨΟΡΤΙΓ ΟΥΔΡΟΝ ΓΕΡ ΟΣΜΟΥΝ.
Shoortig udron geer oosmun.
 Only he who created your soul (life) can take it.

[Said to encourage someone to face their fear or say the truth.]

(128)

ΜΑΡΚΑΤΤΙ ΓΟΥΣΣΕΝ ΨΑΔΟ ΖΙΘΔΑΓ ΜΑΡΙΜΜΟΥΝ.
Markatti gusseen shaado hijjag maarimmun.

A thief always has a reason to be in front of the granary.

[Said about the someone guilty when they try to exonerate themself.]

(129)

ΤΟῩ ΙΝΝΙΝ ΕΝΝΑ ΚΟΥΜΜΕΝΕΚΚΑ ΟΥΤΤΟῩΝ ΤΟῩ ΕΝΝΙΜΟΥΝ.
Tuu innin enna kummeenekka uttuun tuu ennimmun.

The secret that you could not keep in your chest, surely others cannot.

[Advice about keeping the secrets hidden.]

(130)

ΑΔΕΜ ΔΕΡ ΤΑΝΓΑ ΝΑΜΜΟΥΝ.
Aadem jer tanga nammun.

A person does not see his back.

[Advice that you always need others, no one can just live by themself.]

(131)

ΣΕΓΕΔΙΝ ΚΑΒΣΙΝ ΦΟΥΔΕΕΓ ΔΑΓΙ.
Segedin kabsiin fuudeeg jaagi.

Someone bitten by scorpion fears beetles.

[Said when avoiding a specific activity because of a previous bad experience.]

(132)

ουριν μῶνεκκα οσμαρ λογ σοκκ.

Urin moonekka osmar log sokk.

Put the load your head doesn't like on your shoulder.

[Advice about sharing and dividing responsibilities.]

(133)

ἄτεῤ ἄγι ικκα καμμουννα ωῶ ιλλῆ.

Aateel aagi ikka kamunna woo illee.

Someone who sits in the shade does not eat you, oh wheat!

[Advice that you will not benefit unless you put in the work.]

(134)

ουυαῤ μῶρικα δῶγδα μαυῤῥῆ ωῆλα κιδδον.

Oshshaa moorka joogja maassee weela kiddon.

After the maid ground an artab⁹ of wheat, she drowned in a quarter¹⁰ of keleh.

[Said about someone who is successful in major matters but incapacitated by a minor incident.]

(135)

σεῖῖα σεῖοννα ωαλλα γαβδοννα.

Seyya seyonna walla gabdonna.

What about the money? Is it for the one who saved it or the one who took it?

[Said to the miser who only hoards money rather than enjoying it.]

⁹ About 50 kg.

¹⁰ About 0.562 kg.

(136)

ΝΑΡΙΝ ΚΟΟΓΟΝ ΦΑΔΔΑΝ ΚΟΔΟ ΣΑΡΜΙ.
Narin koogoön faddan koodo sarmi.
 Who owns gold needs who owns silver.

[People need each other to live.]

(137)

ΜΕΡΓΑΡ ΤΑΝ ΚΟΥΣΑΦΙΝ ΤΑΡΙΝ ΒΑΡΥΕ ΜΙΝΑ?!
Mergar tan kusafin tariin banynye mina?!
 What is he saying, and his pants are loose?!

[Said about someone who reproaches other people while forgetting his own shortcomings.]

(138)

ΑΔΙ ΝΟΓ ΤΑΓΓΑ ΔΑΓΜΟΥΝ.
Aadi noog tangga jaagmun.
 A hyena is not afraid of his home.

[A person lives as he is used to.]

(139)

ΤΑΤΤΟΪΡ ΝΑΚΙΡ ΨΑΔΟ ΑΡΙ.
Tattuur nakir shaado aari.
 He looks like a bitter apple¹¹ crawling out.

[Said about someone who always looks to benefit from others.]

¹¹ Also called colocynth. This refers to the way in which the bitter apple plant grows.

(140)

ΟΥΤΤΟῦΝ ΚΙΤΤΑΝ ΣΟΚΚΑ ΔΟΥΜΜ.

Uttuun kittaan sokka dumm.

It's borrowed clothes, so make sure not to get dirty.

[Said about someone who boasts with borrowed things or shows off in front of people, thinking that they do not know the truth.]

(141)

ΓΑΡΙΒΙΝ ΟΥΓΑ ΚΟΡΚΟΤΤΙΛ ΤΙΓΙΝΝΑ.

Gariibin ooyga korkottil tiginna.

He traces the feet of strangers on dry clay.

[Said when someone is doing something useless or superfluous, or about someone who is too curious.]

(142)

ΣΙΩ ΟΥΣ ΑΡΚΙ ΟΥΣΚΑ ΚΑΡΙ.

Siiw uus arki uuska kaari.

Bad sand is looking for bad clay.

[Like attracts like.]

(143)

ΤΕΜΕΝ ΤΙΝ ΓΕΩΓΑ ΓΟΥΥΡΙΝ ΝΕΚΙΝ ΓΟΡΟΝΔΙ ΙΝΝΙΝ ΓΟΡΜΑΝΥΡΑ

ΓΟΥΥΡΙΚΑΝ ΓΕΝΑ.

Temen tiin geewga guunyin nekin gorondi innin gormanynya guunyan gena.

It is better to look at your bull's testicles than to look at your neighbor's cow udder.

[Advice on how to be content.]

(144)

αδῶγ ιδ̄ ωῆραῖ δᾶρα μουγ̄ δ̄γ ωοκκι.

Aboog id weeray daara mug aag wokki.

The dog thought my father a stranger and barked at him.

[Said when something is contrary to reality.]

(145)

σιγῖρ ουτ̄τι ταννα δεγι.

Sigir utti tanna degi.

Each boat is moored to anchor.

[Things should be in their proper place.]

(146)

σερῖγ̄ αῖ τανγκα σοκκεδα λῆ ἰδ̄ικκα φα σοκκι.

Seriiny ay tangnga sokkeda lee iccikka fa sokki.

Does barley carry itself? To carry others.

[Said when asking someone to do something
that they cannot do for themselves.]

(147)

Δῖα δῶρο τορδαγ̄ μαριμμουν.

Diya jooro torbag maarimmun.

The dead will not lack a grave.

[Said about someone who definitely will
find help from the benevolent.]

(148)

ΔΙΡΒΑΔΙΝ ὄϊγα καδάσι.
 Dirbadin ooyga kabahi.
 As he ate a chicken leg.

[For the person who walking a lot without purpose.]

(149)

ΓΟΥΩΑΡΪΝ ΓΕΜΙΝ ΖῶΛΚΑ ΔῶΛΕΚΚΑ ΚΑΜΙΝ ὄϊ ωἔ εννεοδα νογι.
 Guwwariin gemin hoolka doolekka kamin ooy wee ennecca nogi.
 What ants collected in a year, the camel scattered with a kick.

[Said about the inability of the weak to resist injustice.]

(150)

ΤΙΒΙΣΣΙΝ ΦΑΚΚΙΛ ΤΑΛΛἘ ΜΙΝΓΑ ἄωϊ.
 Tibissiin fakkil tallee minnga aawii.
 What can a needle do among iron studs?

[Said about someone weak who thinks that they can overthrow the powerful.]

(151)

ΒΕΝἈΤΪ ΟΚΚἘ ΜΑΛΛἘ ΙΔἘΝΑ ἵμμμουν.
 Benaatii okkee mallee ideena yimmun.
 Not everyone wearing a scarf is a woman.

[Appearances are deceiving.]

(152)

ἈΔΙΝ ΝῶΓΙΛ ΓΙCΙΡ Δᾶἵμμουν.
 Aadin noogil gicir baaymun.
 The house of a hyena always has bones.

[Said about a rich person denying they have money.]

(153)

ἸΕΛΛΙ ΔΙΪΙΚΚΑ ΜΑΡΥ ΔΑΓΙ.
jelli diyikka maary jaagi.

The eye is afraid of too much work.

[Said to encourage starting to work and finish the assigned tasks.]

(154)

ΚΑΜ ΜΕΣΚΟΟΚΑΝ ΔΕΓΕΡ ΤΑΝΓΟΟΝ ΕΣΚΑ ΣΟΚΚΟΜΟΥΝ.
Kam meskookan deger tanngoon eska sokkomun.

If a camel gets old, it is unable to carry its saddle.

[Advice to assign work or responsibility according to ability.]

(155)

ΤΑΔΙΔΙΝ ΤΩΔ ΓΑΡΡΙ ΨΟΓΓΑ ΤΑΝΝΑΤΩΝ ΦΑΛΙ.
Tabidin tood garri shogga tannatoon fali.

The unfortunate blacksmith's son lost his clothes.¹²

[Said when a person brought evil from where he expected goodness.]

(156)

ΑΔΙ ΤΑΡΙΝ ΚΩΣΙΝ ΑΓΑΡΡΑ ΤΩΝ ΒΑΪΜΟΥΝ.
Aadi tarin koosin agarra toon baaymun.

A hyena does not leave the place where he is satisfied.

[Said about someone if they repeatedly go to a place where they always finds something good (e.g., fishing or hunting spot).]

¹² Blacksmiths used to roam the villages of Nubia and provide services to people throughout the year for no charge, and then received their wages at the end of the season from the harvest (wheat and barley). It is reported that one of these blacksmiths went to a farmer to take the part of the harvest he was due, as they used to. The farmer asked him to give him his clothes to bring the grain, the blacksmith gave him his clothes, and the farmer left and did not return.

(157)

ΜΑΡΤΙΝ ΚΟΥΒΒΙΚΚΑ ΛΕΓΕΝΙΝ ΚΟΥΒΒΙΚΚ ΔΛΑΓΑ ΚΙΡΟΝ.
Martin kuccikka legenin kuccikk alaga kiron.

He is bathing in a canal as if he's bathing in washtub.

[Said about someone who is acting recklessly, or in order to remind someone of their former poverty.]

(158)

ΣΑΛΒΟ ΟΥΦΦΙ ΔΜΑΝΓΑ ΔΟΥΜΙΜΟΥΝ.
Salbo uffī amannga dumimun.

The leaky waterbag does not hold water.

[Said to a someone who is wasting a lot of money, to encourage saving.]

(159)

ΚΑΒΑΝ ΕΔΔΙ ΝΑΣΣΙΡΑ.
Kaban eddi nassira.

The hand that eats is long.

[Said about a guest if their host points to some food and tries to bring it closer to them.]

(160)

Ō' INNI IKKA ΔΟΛΛΙΝ ΑΓΑΡΡΑ ΓŌΝ ΕΔΔΟΥ ΜŌΝΙΝ ΑΓΑΡΡΑ ΓŌΝ ΕΔΔΟΥ.
Ooy inni ikka dollin agarra goon ejju moonin agarra goon ejju.

Your feet lead you to the place you love and the place you hate.

[Your decisions and choices are yours.]

(161)

καΔιτ̄ε υγιββδ μεσκα ιφφ̄ῑ ῑιον.

Kadiis shibba meska iffii iyon.

The cat, unable to reach the food, said it was disgusted.

[Said about a person who requests something but when they are unable to get it, reduce its value.]

(162)

καΔιτ̄ε υγιββδ μεσκα σ̄ων̄ κ̄ιρρῑτᾱ ῑιον.

Kadiis shibba meska suun kirriita iyon.

The cat, unable to reach the food, said it was only buttermilk.

[Said about a person who requests something but when they are unable to get it, reduces its value.]

(163)

γουρκα δ̄ᾱγικκᾱ γουρ φ̄αλατε̄.

Gurka jaagikka gur falate.

What you are afraid of you find.

[Advice concerning unduly magnifying your fear of something.]

(164)

σῑω̄ ῑδ̄δ̄ο̄ ω̄ε̄ρῑ.

Siiw iddo weeri.

To cultivate in barren sand.

[Said about a wasted effort, or those who do useless work.]

(165)

Ἰακικιγυῶλον βαρρῖα βαῖμηνα.

Jaakiguulon barril baaymeena.

May fearful things not be absent from the place.

[Advice that fear is necessary in order for people to act well.]

(166)

Αδωωινγῶν σᾶζιδιν ἀγίλλογ τοῦρι.

Adowwingoon saahibin agilloog toori.

Your enemy may reach you through your friend's mouth.

[Advice about the importance of keeping secrets.]

(167)

Γουσσῆν τῶν ἐδᾶνα.

Gusseen tuun edaana.

A call to prayer inside a grain silo.

[Said about someone who speaks and advises,
but no one listens or follows their advice.]

(168)

σᾶμῆ τιγῖρεδα ἀραγι.

Saamee tigireda aragi.

He hides his beard and dances.

[Said about someone who does something that
contradicts their venerable appearance.]

(169)

ΝῶΡΙΝ Μᾶσιν ΓΙΝΔἘΝ ΟΥΚΚΙ ΩἘ ΝΑΔΔΙΜΟΥΝ.
Noorin maasin gindeen ukki wee naddimun.
 The thorn does fall only by the will of God.

[Said about God's almighty hand ruling the universe.]

(170)

ΚΑΔΙΝ ΔΙἰε ΜΟΥΓΡῪΝ ΒΑΛἘ.
Kajin diye mugriin balee.
 The donkey dies, the dogs rejoice.

[Said about someone who benefits from
 the misfortunes of others.]

(171)

ΚΙΤΤΙ ΦᾶρδῪΚΑΝ ΜΟΥΓΙΝ ΩΟΙΚΙΚΑΝἘῶΝ ΟΡΡΙ.
Kitti faarjikan mugin wokkikangoon orri.
 Shabby clothes tear even from dogs barking.

[Said as a consolation for the loss of a loved one, also to warn
 against pessimism and to show that everything has a life span.]

(172)

ΝῪΔ ΟΥΩΩΟΝ ΦΑΚΚΙΛΤῶΝ ΦΑΛῶςἰ ΔΙΦΦΙ ΚΟΛΟΤΤΑ ΔΤΤΙ.
Niid uwwon fakkiltoon faloosyi diffi kolotta atti.
 What comes out of your teeth (words) will be heard in seven
 castles.

[Said about the importance of keeping secrets and
 the speed that news and rumors spread.]

(173)

εωρο λιμ γōρι ωō ιλλēν γαδρε.

Ewro lim goori woo illeen gangare.

Only the one who sows reaps you, oh seeds of wheat.

[Advice about putting in the work to achieve results.]

(174)

υιδριν ουφφιλογ ναλλδōσον.

Shibirin uffilog naddooson.

He fell from the bottom of the basket.

[Said about someone who is ignored,
marginalized, or underestimated.]

(175)

φατισαν κō φατισαν γαττιγ σουννουμουν.

Fatiisan koo fatiisan gattig sunnumun.

The owner of an animal's rotting corpse is not harmed by its smell.

[Said about someone who is in shock from sudden
loss and does not appear to act appropriately.]

(176)

δουωωριπ̄ν ναωα καμιν κονκαλελογ ουωιρικανε̄ων φoττα
φαλι.

Duwwiriin nawa kamin konkaleelog ushirkangoon fotta fali.

If you hit the elderly's skin with camel dung it falls off.

[Said about human weakness in old age.]

(182)

ΟΥΤΤΟΪΝ ΤΕΛΟΝ ΙΚΚΑ ΕΝΝΙΚΑΝΓΟΝ ΟΥΤΤΟΪΝ ΝΟΓ ΙΚΚΑ ΕΝΝΟΥΜΟΥ.
Uttuun teelon ikka ennikangoon uttuun noog ikka ennumu.
 If the graveyard of others takes you, their house does not.

[Advice not to intrude on others.]

(183)

ΒΟΥΡΟΥΓ ΕΔΜΟΥΝ ΑΓΟΓ/ΕΝΕ ΕΔ.
Burug edmun agog/eenng ed.
 Marry the mother-in-law/mother, not her daughter.

[Advice to choose a good spouse by looking at their mother-in-law, because the future spouse will look like them.]

(184)

ΙΣΚΙΝΤΕ ΔΙΓΙΔ ΚΟΥΚΑ ΦΙΝΔΙΜΟΥΝ.
Iskintee digid kulka findimun.
 Many mice don't dig a hole.

[Advice about the distribution of tasks at work, because too many people involved may be unproductive.]

(185)

ΚΑΝΔΙ ΝΟΓ ΤΑΝΓΑ ΙΡΔΕ.
Kandi noog tanga irbee.
 The knife knows its sheath.

[Said about someone who insists on their opinion without caring about the others opinion, or who takes a path that others see as improper.]

(186)

ΚΟΥΤΤΑ ΜΕΝΔΑ ΨΙΡΔΙΛΕΚΙΝ ΔΑΓΙΝΤΑΝ ΨΙΡΔΙΚΑΝ ΓΕΝΑ.
Kutta menja wirjilekin aagintaan wirjikan gena.

Undressing while sitting is better than undressing standing.

[Said about someone who exposes himself more than his abilities allow and reveals his modest abilities.]

(187)

ΚΑΜ ΚΟΡΟΥ ΤΑΝΓΑ ΓΟΥΥΜΟΥΝ ΙΒΒΙ ΚΟΥΝΙ ΝΑΛΙ.
Kam korony tannga guunyumuun icci kuuni nali.

A camel sees the hump of the others but does not see its own.

[Said about someone who does not see their own sins while talking about those of others.]

(188)

ΣΙΓΙΡΚΑ ΚΑΪΤ ΟΤΤΙ ΤΑΝΝΑ ΔΕΓΕΕ.
Sigirka kaayii otti tanna degee.

He who made a boat places it in its anchor/place.

[Said about things or speaking in the right place or time.]

(189)

ΩΙΔΔΑ ΤΙΡΤΙ ΜΑΟΥΡΑ ΜΕΡΙΝ.
Widda tirti maanyunya merin.

Gifts and charity prevent envy.

[Advice about giving gifts and *zakat*/charity.]

(190)

ελλι αννη διδα κεδδαδ ωεικον οικκαφιν.
Eddi anni dija keccaad weekkoon okkafin.
 He has five fingers, plus another one.

[Said about someone who has to take care of himself, and carry out his work on his own.]

(191)

ωικιδιν γουσεε σουδα.
Wiiskidin gussee suuda.
 The container of debt is empty.

[Advice to discourage borrowing.]

(192)

ωοκκαττιν μωλλα τιγι ωοκκαττα.
Wokkattin moola tiigi wokkatta.
 Whoever lives next to the one who barks becomes the same.

[Advice to choose your friends carefully.]

(193)

ελλι αννογ μαυ ανγα δουκκις.
Eddi annog maany anna dukkis.
 With my hand I hurt my eyes.

[Said about someone who harms himself without intention.]

(194)

ΟΥΤΤΟΨΝ ΕΔΔΙΛΟΓ ΚΑΒΙ ΣΙΓΑΦΙ.

Uttuun eddillog kabi sigafi.

Food will get stuck in the throat of he who eats with the hand of others.

[Advice to get the job done by yourself.]

(195)

ΓΑΨΨΥΡΙΚ ΟΥΨΥΙΡ ΜΕΝΙΚΑΝ ΔΙΣ ΨΑΡΜΟΥΝ.

Ganynyirk ushir meenkan diis warmun.

Blood does not flow without razors or a weapon.

[Tasks will be accomplished by starting work.]

(196)

ΑΦΙΛΛΑΤΩΝ ΝΕ ΤΟΥΦΦΑ ΨΑΜΕ ΚΟΥΣΜΟΥΩΔ?

Agillatoon nee tuffa shaamee kustuwa?

Do we wipe our beard by spitting on it?

[Said about someone who insults himself or their family by disgraceful work.]

(197)

ΑΓΙΛΛΑΤΩΝ ΤΟΥΦΦΑ ΣΑΜΕΛ ΟΥΔΙΜΟΥΝΝΑ.

Agillatoon tuffa saameel udimunna.

When we spit, we do not spit on our beard.

[Advice to someone who insults himself or their family to stop doing so.]

(198)

Δι̇ιο̇κ̇ο̇ν̇ν̇α̇ν̇ κ̇ο̇ν̇ν̇α̇ Δ̇α̇φ̇φ̇ι̇.

Diyokuunaan koonna daaffi.

He is in the world of the dead.

[Said when referring to a useless person.]

(199)

ι̇τ̇τ̇ι̇ρ̇κ̇α̇ ο̇κ̇ι̇κ̇ε̇ τ̇α̇φ̇φ̇α̇ Δ̇α̇δ̇ι̇.

*Ittirka okkee taffa daaji.*He who cooks ittir¹³ tastes it.

[Advice to be certain of the quality of your work before you show it to others, or be certain of your own benefit when working for others.]

(200)

ε̇δ̇δ̇ι̇ ω̇ε̇ δ̇ε̇ρ̇κ̇α̇ δ̇ε̇λ̇ε̇ω̇μ̇ο̇υ̇ν̇.

Eddi wee jerka jelewmun.

You cannot wash your back with one hand.

[Advice that one needs to cooperate with others in life.]

(201)

κ̇ο̇λ̇ε̇Δ̇ τ̇α̇κ̇ι̇κ̇α̇ ι̇ρ̇β̇ο̇υ̇μ̇ο̇υ̇ν̇ι̇ν̇ ο̇υ̇σ̇ο̇υ̇ρ̇κ̇α̇ δ̇ο̇υ̇γ̇ε̇.

*koled takka irbumunin usurka juge.*The one who does not know the smoke pit will burn her ass.¹⁴

[Advice not to ignore the advice of people with specialized knowledge.]

¹³ *Ittir* is a popular Nubian dish, cooked from mallow or fennel, coriander, and dried okra powder.

¹⁴ The story of the proverb is that a Nubian woman perfumes her husband who returns from traveling by placing perfume and incense in a pit and sitting naked on top of it wrapped in a thick cover in what looks like a sauna to imbue her body, and the woman who is ignorant of how this custom and craftsmanship burns her ass.

(202)

Ζᾶδα δᾶρι ὀῦσκα κουμμουν.

Haaja daari uuska kummun.

The things we have will not be bad.

[Advice not to underestimate anything, even simple, you may need it in the future.]

(203)

Γιριδ Ἀβαλαῦ ἰδδαν τᾶψυι.

Girid abalaany iddan tanynyi.

A monkey accompanies monkeys.

[Said about someone who looks like those who accompany them.]

(204)

Φῶῦδῆ ταννασκα λῶῦλα ἴγιν.

Fuudee tannaska luula iigin.

The beetle calls her daughter a pearl.

[Parents love their children, they see them as the greatest in the universe.]

(205)

Μιρσαλ χιττιγ χιττιμμουν.

Mirsaal hijjig hijjimun.

Your messenger does not perform the Hajj for you.

[Said about someone who asks others to do their work instead of doing it by themselves.]

(206)

ἈΓΜΟΥΝΙΝ ΤῚ ΓΟΡΟΝΔΙΓ ΟΥΝΝΙ.

Aagmunin tii gorondig unni.

The absent person's cow gives birth to a bull.¹⁵

[Said to encourage someone to do their job well.]

(207)

ΣΙΓΙΡ ΚΟΥΣΑΦῚ ΜΑΛΛΕΛΑ ΔΑΡΡΙ.

Sigir kusafii malleela darri.

He sails with every boat.

[Said about a weak personality or opportunist.]

(208)

ΔΑΩΩΙΛΟΓ ΔΑΡΙΚΚΑ ΓΙΝΔΕ ΨΑΚΚΜΟΥΝ.

Dawwilog daarikka gindee shakkmun.

Thorns won't harm who walks on known roads.

[Advice that someone who deviates from
their path will be harmed.]

(209)

ἈΔΕΜ ΔΑΓΑΔΤΑ ΦΕΛΕΝ ΟΥΚΚΙ ΩΕ ΔΕΓΕ.

Aadem jagadta feleen ukki wee dege.

A weak person can be tied with onion leaves.

[Said about an unimportant person.]

¹⁵ Cows are more beneficial to the rural than the bulls because they give birth and their newborn can be sold in addition to their milk.

(210)

ΓΟΡΟΝΔΙ ΟΥΩΩΟ ΚΟΥΔΕΛ ΔΑΡΜΟΥΝ.

Gorondi uwwo kudeel darmun.

Two bulls are not tied at the same place.

[Said when there are too many bosses at work.]

(211)

ΣΙΓΙΡΚΑ ΚΟΥΜΜΟΥΝΙ ΣΙΓΙΡΙΝ ΦΙΝΔΕΪΑ.

Sigirka kummuni sigirin findeeya.

If you do not have a boat, be a dock.

[Advice to work with what you have and within your means.]

(212)

ΤΕΜΕΝ ΝΕΡΙΚΑΝ ΝΙΜ ΝΕΡΙΝΝΑ.

Temen neerkan nim neerinna.

Sleeping after checking the sleep of the neighbors.

[If a neighbor suffers from a problem, there is no rest or sleep until we help him solve it.]

(213)

ΔΙΔΕ ΟΥΣΟΥΡ ΤΑΝΝΟΓ ΤΕΛΙ.

diidee usur tannog teeli.

The pot heats from the bottom to the top.

[Said to encourage someone to take the proper measures to reach the goal, and it is often said to criticize someone who uses wrong methods to reach their goal.]

(214)

Τῶγ ΔΟΥΚΚΙΚΑΝ ὀΐ ΛΑΤῶΝ ΜΙΝΓΑ ΕΝΝΙ.

Tuug dukkikan sooy latoon minnga enni.

When the wind blows, what can it take from the tiles?

[Said when you have nothing more to lose.]

(215)

Φῶδῆν βᾶβου δέλλι τανγα μεσκιμουν.

Fuudeen baabu jelli tannga meskimun.

The father of the scarab will not be tired of his job.¹⁶

[Said about someone who is a good worker, or advice to someone who tells you to slow down.]

(216)

καδ δῶν ἀγαρρα μαροῦγ φῆρι.

Kaj juun agarra maaroog fiiri.

Wherever the donkey goes, it carries dried dung.

[Said to someone who prefers to continue doing a lowly job rather than improving themselves, or to someone who prefers to continue to work even though they don't have to.]

(217)

σεγεδ τακκα ουρρικκα καβι.

Seged takka urrikka kabi.

Scorpion only bites who tramples it.

[Advice to be very careful before doing something.]

¹⁶ The story is about a scarab beetle who made a deal with the moon to marry it, so the moon asked it to cleanse the earth from waste before getting married. This is the reason the scarab is persistent in the hard work of getting rid of the waste.

(218)

ΒΑΝΥΝΥΙΔ ΜΑΣ ΨΙΣΛΑΓΙΓ ΟΥΦΦΙ ΤΑΝΝΑΤΩΝ ΟΟΣΙ.

Banynyid mas wisalngig uffi tannatoon oosi.

Good words make the snake come out from its hole.

[Advice about the effectiveness and magic of sweet talk.]

(219)

ΑΒΟΛΗΟΣΕΝ ΔΟΥΚΚΙ ΟΒΥΔΤΑ ΤΟΛΛΙΜΟΥΝ.

Abolhoseen dukki suudta tollimun.

A fox does not drag an empty bag.

[Said about someone who can always be
found where the benefit is.]

(220)

ΚΙΔΔΟΚΑ ΔΟΥΜΜΙ ΚΙΔΔΑΦΙ.

Kiddoka dummi kiddafi.

Who catches a drowned person will drown.

[Advice to avoid danger.]

(221)

ΔΕΓΕΡ ΟΥΩΩΟΛΛΑ ΔΟΓΙ ΝΑΔΔΑΦΙ.

Deger uwwolla doogi naddafi.

Whoever rides on two saddles will fall.

[Said about someone who has a lot of worries and thinks
about them all at the same time, or someone who wants to
do two jobs at the same time while that is impossible.]

(222)

καρκαρε̄ τῶγκα μῆρμον.

Karkaree tuugka miirmun.

A net¹⁷ does not block the wind.

[Said about a wasteful person who does not know how to save, or to request the appropriate means to achieve their purpose.]

(223)

μουγ τουρουφφα δουφιγ ουννο.

Mug turungga dungig unno.

A bitch in haste gave birth to blind puppies.

[Advice not to rush.]

(224)

ουγμεεγ εργι ζαρε̄διλ δῶ.

Ugmeeg ergi haraabil juu.

He who follows owls reaches ruins.

[Advice that someone who accompanies the wicked, surely will go to perdition.]

(225)

αλλι ταννογ μιτταρρα ουκιδακκιμον.

Alli tannog mittarra sukidakkimun.

Do not trust his rope to go down into the well.

[Said about someone who cannot be trusted or relied upon in any work, whether because they are weak or known for their betrayal or limited ability.]

¹⁷ Referring to a net made of palm leaves. after splitting the leaves in two and made from ropes attached in a special way, it is used to carry cattle feed or weeds from one place to another.

(226)

ΓΕΛΕΔΩΝΑ ΜΙΝΑ? ΜΑΡΑΓ ΤΑΝ ΜΙΝΑ?
Geledoona mina? Marag tan mina?
 What is a wagtail? What is its broth?

[Said to depreciate someone else.]

(227)

ΝΑΡ ΑΓΙΝ ΤῸΥΛ ΖΑΩΑΔΑΪΑ.
Nar agin tuul hawajaya.
 The tongue inside the mouth is a great master.

[Advice to be careful when speaking.]

(228)

ΚΙΒΒΑΔ ΔΟΥΓΙΔΙΚΑΝ ΟΤΤΙΓ ΦΑΡΜΟΥΝ.
Kiccad dungijkan ottig farmun.
 If the deer gets blinded, he cannot figure out the road.

[If a someone is angry, their anger blinds
 them from doing the right thing.]

(229)

ΙΔΕΝ ΔῸΥΝ ΑΓΑΡΡΑ ΟΥΥΔΑΡΑ.
Edeen juun agarra oshshaara.
 A woman is a servant wherever she goes.

[Said to complain when a man's wife is not
 taking care her parents-in-law.]

(230)

ΑΒΑΔΑΤΑ ΓΙΝΔΕΓ ΑΩΑΤΕ.

Abadta gindeeg aawate.

Make a fence of thorns for an apple of Sodom.¹⁸

[Said about those who exaggerate and do more than a matter needs.]

(231)

ΟΥΛΟΥΜΜΑ ΒΑΖΑΡΡΑ ΔΕΤΤΙΓΙΝΝΑ.

Ulumma baharra angngii iiginna.

Say uncle to a crocodile in the river

[Advice that obeying the guardians or rulers is obligatory.]

(232)

ΕΥΡΟΚΑΝ ΔΑΩΩΕ ΩΘ ΓΑΛΒΑ.

Ewrookan jawwe woo gaalba.

Only cry after it (the waterwheel) works, oh Galba!¹⁹

[Advice to congratulate someone only after the results are in.]

(233)

ΣΕΡΡΑ ΦΑ ΩΕΓΡΕΙ ΓΟΥΡΕΡΡΑ ΩΕΓΟΝ.

Seerra weegrey gureerra weegooson.

Instead of leading him to the barren land, he led him to the fertile one.

[Said about someone who benefited someone else contrary to their intentions.]

¹⁸ *Calotropis procera* is a species of flowering plant in the family Apocynaceae that is native to North Africa, tropical Africa, Western Asia, South Asia, and Indochina. The green fruits contain a toxic milky sap that is extremely bitter and turns into a gluey coating which is resistant to soap. Common names for the plant include "apple of Sodom."

¹⁹ According to the story, a woman named Galba saw men digging a well for a waterwheel, and was crying of joy so soon that the well collapsed and men were forced to dig again, as soon as they finished the second time, the same woman prepared to shriek again, they told her, "Galba, shriek cries of joy after the waterwheel works."

(234)

ΠΙΚΑ ΤΟΥΛΛΙ ΤΑΝΝΟΓ ΙΡΔΕΝΑ.
Iigka tullu tannog irbeena.
 Fire is known by its smoke.

[Everything has a specific sign.]

(235)

ΙΔΕΝ ΝΑΣΣΙΚΚΑ ΕΔΤΑΜ.
Ideen nassikka edtam.
 Do not marry a tall woman.

[Advice not to marry a stronger or richer woman unless you are proper for her.]

(236)

ΟΥΡΤΙ ΚΟΜΑΡΕΓ ΔΕΛΕΓ ΚΑΔΙ.
Urti koomareeg jeleg kabi.
 A sheep without owner is eaten by a wolf.

[Said about things when they are lost due to lack of monitoring or care.]

(237)

ΙΣΚΙΤΤΙΝ ΒΟΥΡΟΥΥ ΔΑΔΑΛΑ ΦΙ.
Iskittin burush dabala fi.
 The palm leaf rug of the guest is folded.

[Advice to provide hospitality no matter how long it lasts.]

(238)

ΤΑΒΙΔ ΚΟΥΚΙΡΛΟΓ ΤΩΡΑ ΚΟΥΚΙΡΛΟΓ ΦΑΛΟ.

Tabid koshkirlog toora koshkirlog falo.

The blacksmith entered with the long needle²⁰ and came out with it.

[Said about someone who has not changed, no matter how many years have passed.]

(239)

ΑΛΛΙ ΤΑΚΚΑ ΜΙΛΛΙΚΑ ΜΩΡΙ.

Alli takka millika moori.

The rope tied the one who twisted it.

[Said about someone who intends to harm others, but harmed himself.]

(240)

ΖΟΥΚΟΥΜΑΝ ΜΕΡΕΝ ΕΔΔΙ ΔΙΣΚΑ ΦΩΓΜΟΥΝ.

Hukuuman meren eddi diiska foogmun.

The hand that the government cuts doesn't bleed.

[Advice that the ruler's orders are the law and there is no use in opposing them.]

(241)

ΟΥΣΚΑ ΟΓΩΡΑ ΜΑΣΚΑ ΔΙΛΛ.

Uuska ogoora maska jill.

Forget evil and remember the good.

[Advice to be tolerant and forgiving.]

²⁰ A needle of more than 15 cm used for the sewing of sails.

(242)

ΙΚΚΑ ΚΑΒΟΝ ΓΕΡ ΙΚΚΑ ΟΥΜΟΥΝ.
Ikka kabon geer ikka onymun.

Only the one who tastes from your food cries for you.

[Advice that someone's value is in their work
 and the good they provide to others.]

(243)

ΕΛΛΙ ΣΟΥΔ ΚΑΣΣΑ ΔΑΔΔ ΔΙΚΚΟΥΜΟΥΝ.
Eddi suud kassa daajdakkumun.
 An empty hand is not licked.

[Advice to encourage generosity and giving.]

(244)

ΟΥΡΟΥΔΛΑΤΩΝ ΚΟΥΣΕΔΑ ΛΕ ΑΒΑΔΛΑ ΔΕΓΕ?
Urujlatoon kuseda lee abadla degee?

Do you release the cow from the green field, and tie it to the apples
 of Sodom?²¹

[Said when denouncing a shift from good to evil.]

(245)

ΩΙΡΔΑ ΦΙΝΤΑΝ ΔΑΚΚΕΓ ΔΑΚΚΙ.
*Wirja fiintaan dakkeeg dakki.*²²
 He plays hopscotch naked.

[Said about someone who talks a lot and works a little.]

²¹ *Calotropis procera*.

²² *Handakkee* (*dakkee* is only used in this proverb) is a game played within a square of approximately 10 square meters drawn on the ground between two teams, each team consisting of a king and guards. Each player holds one of his feet with one hand and jumps with the other foot. Whoever reaches the competing team's king and pushes him to the ground or outside the square is the winner. The guards of each team defend their king by preventing the opposing team from reaching it.

(246)

δογμαθῶν τῶν φφιδάκκο γολλιδάκ κουμου.
Jumuuð tuffidakko gollidak kumun.
 Spit coming out of the mouth is not swallowed.

[Advice that an obscene word said cannot be undone.]

(247)

γινδέ γινδιγ γᾶβιλμου.
gindee gindig gaabilmun.
 Thorns do not face thorns.

[Said about peers who are equal in strength.]

(248)

τάλλῃ τάλλιγ κοβίλογ γᾶβιλμου.
Tallee tallig koccilog gaabilmun.
 The needle does not face the needle with its pointed tip.

[Said when using a different technique when confronting someone of similar strength.]

(249)

τῶγ μάλλῃ σιγίρκα ἐννιμου.
Tuug mallee sigirka ennimun.
 Not all wind sails the boat.

[Advice that you can't have all your wishes.]

(250)

ἈΣΣΑΡῪΝ ΔΕΛΛΙ ΕΔΔΙΓ ΟΡΚΙΚΚΑΝΓΟΟΝ ΔΙΓΑ ΟΡΚΟΥΜΜΟΥΝ.
Assariin jelli eddig orkikkanngoon ayga orkummun.

If the work of your children cools your hand, it doesn't cool your heart.

[Advice that if you want a thing well done, do it yourself.]

(251)

ΚΟΣΣΙΝ ΟΥΚΚΙ ΤΓΚΑ ΔΥΡΙΜΜΟΥΝ.
Kossin ukki iigka aanyimman.
 Palm leaves don't feed a fire.

[Advice not to rely on something weak.]

(252)

ΕΣΣΙΡ ΔΕΡΕΪΥΘΟΚΑΝ ΟΓΟΔΜΟΥΝ.
Essir dereenyookan ogoodmun.

When the clay bottle has spilled it does not stand.

[Said as consolation when a loved one is lost, also to warn/encourage girls about their virginity.]

(253)

ΙΣΚΙΤΤΙ ΙΡΙΝ ΜΟΝΕΚΚΑ ΦΕΝΤΙΝ ΝΟΥΡΡΑ ΟΣΚΙΡ.
Iskitti irin moonokka fentin nuurra oskir.

Host the guest you dislike in the shade of the palm.

[Advice how to get rid of an unwanted guest.]

(254)

ΤΟΡΒΑΡ ΤΑΝΝΕΝΓΑ ΟΥΜΟΥΝ.

Torbar tanneenga onymun.

A farmer does not cry about his dead mother.

[Said about someone who is always busy.]

(255)

ΤΟΡΒΑΡΚΑ ΕΔΔΙΓ ΟΥΣΟΥΡΡΑ ΟΥΔΙΡΤΕΝΑΓΟΝ ΝΕΥΛΑΪΑ.

Torbarka eddig usurra udirteenangoon neshlaya.

Help the farmer, even by putting your hand in his ass.

[Advice to accept any help, no matter how trivial or strange.]

(256)

ΓΟΥΣΕΕΓΟΝ ΔΑΒΑΛΚΑΝ ΙΡΚΙ ΤΑΝΝΑΤΟΝ ΦΑ.

Gusseegoon dabalkan irki tannatoon fa.

The silo, if rolled, can be removed from its place.

[Advice that there is no difficulty in doing anything if there is a will and a subtle trick.]

(257)

ΟΥΣΙΝ ΓΑΣΚΟΤΟΝ ΜΑΣΤΟΔΤΑ ΒΑΪΕΝΝΑ.

Uusin gaskotoon mastoodta baayeenna.

Amid evil the good appears.

[Advice that the difference between good and bad is as clear as the sun.]

(258)

Τῶγκα τὰρῖν κῖρελογ σῖλλα τῖρ.

Tuugka tarin kirelog silla tir.

Scattering the crops in the direction of the wind.

[Said about the need to adapt and socialize.]

(259)

Φογρῖν τῖ βὰγᾶνῖλ ὀῖγα οὐδε.

Fogrin tii bagaanyil ooyga ude.

The unfortunate cow steps into a crack.

[Said about those who have had misfortune or bad luck.]

(260)

Τῶν γογρῖκαν δορῆ ἀδδῆ.

Tuun gurrìkan joree abdee.

If the inside is happy, the hair grows.

[Advice to imitate the happiness of your neighbors and community.]

Τῶν γογρῖκαν γογρῆ ἀδδῆ.

Tuun gurrìkan gurree abadee.

If the inside is happy, be happy and dance.

[Advice to imitate the happiness of your neighbors and community.]

(261)

Ἐνγα κουνὶ ἠῖρδα/οργὰ φῖγυμουν.

Eenga kuni wirja/orga fiyutun.

Who has their mother does not sleep uncovered/hungry.

[Used to recall the care of a mother when her absence is felt.]

(262)

ΔΑΥΡΙΣΟΥΝ ΜΑΛΛΕΚΚΑ ΓΟΡ ΔΟΚΚΕΘΘ.
Banyrisun malleekka gor jokkecco.
 The calf chewed everything we said.

[Said about a lost effort, gone with the wind.]

(263)

ΦΕΝΤΙΛΛΑΤΩΝ ΣΟΥΚΚΑ ΔΙΚΚΟΥΙΛ ΔΑΡΡΙ.
Fentillatoon sukka akkonyil darri.
 He came down from the palm tree and climbed the castor tree.

[Said about someone who blabbers and mixes up words.]

(264)

ΙΣΣΕ ΖΑΜΙΡΑΔΔΑΝ ΚΟΥΥΥΙ.
Issee hamiiraddan kushshi.
 The dough rises after adding the yeast.

[Said when seeking something for the right reasons.]

(265)

ΟΥΙΝ ΝΘΓΙΛ ΒΑΛΕ ΑΩΔΑΚΚΟΥΜΟΥΝ.
Onyin noogil balee aawdakkumun.
 In the house of mourning, a wedding cannot be held.

[Advice that one's actions have to be appropriate to the general mood.]

(266)

ΚΑΜΜ ΔΑΓ ΝΑΝΤΑΝ ΟΪ ΤΑΝΓΑ ΤΙΓΙ.

Kamm aag naantaan ooy tannga tigi.

He is tracking the camel though he sees it.

[Said about someone who strains themselves in a useless act, or who chooses the bumpy over the paved road to reach a goal.]

(267)

ΑΓΟΝΔΕΝ ΟΒΟΡ ΣΙΒΕΕΓ ΙΣΚΙΡΜΟΥΝ.

Agondeen obor sibeeg iskirmun.

The root of the lupine does not gather the clay.

[Said about someone whom you should not have high expectations of.]

(268)

ΓΟΥΤΡΑΝ ΔΑΔΤ ΟΥΓΙΡΑΓΜΟΥΝ.

Gutraan daadii ungirangmun.

The smell of the tar container will not go away.

Habit ever remains.

[Advice that any trait someone develops is difficult to get rid of.]

(269)

ΤΕΜΕΝ ΚΕΦΦΙ ΨΙΚΙΔΑ.

Temeen keffi wiskida.

The slap of the neighbor is returned.

[Advice that abuse of a neighbor is intolerable.]

(270)

ΤΕΜΕΝ ΚΕΦΦΙ ΟΡΚΜΟΥΝ.

Temeen keffi orkmun.

The slap of the neighbor will not cool.

[Advice that abuse of a neighbor is intolerable.]

(271)

ΦΟΓΔΟ ΜΙΔΔΙΜΟΥΝ.

Foogjo middimun.

What is spilled will not return to the pot.

[Missed can not be returned.]

(272)

ΙΝΕΝ ΤΟΔ ΙΚΚΑ ΙΝΕΝ ΤΟΔΤΑ ΟΥΝΝΑ ΤΙΡΜΟΥΝ.

Ineen tood ikka ineen toodta unna tirmun.

Your mother's son²³ can't give you a mother's son.

[Advice that siblings cannot be replaced.]

(273)

ΤΟΥΓ ΔΟΥΚΚΙΚΑΝ ΜΙΤΤΑΡΙΝ ΤΟΥΛΓΟΝ ΔΟΥΚΚΙ.

Tuug dukkikan mittarin tuulgoon dukki.

If the wind blows, it blows even in the well.

[Advice about the spreading of news and its ability to overcome barriers.]

²³ I.e., brother.

(274)

ΦΑ ΚΟΥΒΟΥΝΤΑΝ ΤΓΚΑ ΔΓ ΚΑΚΚΙ.

Fa kuccintaan iigka aag kakki.

He will swim and sit next to the fire.

[Said about someone who cannot evaluate
what is he going to do next.]

(275)

ΟΤΤΙΝ ΑΓΟ ΓΟΥΡΑΝ ΔΙΝΑΡΑ.

*Ottin ago guuran diinaara.*A daughter's husband is an ornament on her mother-in-law's
forehead.

[Advice about the value of a son-in-law.]

(276)

ΕΔΔΙ ΜΑΓΑΔ ΩΕΚΑ ΕΝΝΙ.

Eddi magaad weeka enni.

A hand holds one watermelon.

[Said about someone who tries to work
or endure more than they can.]

(277)

ΑΡΙΘ ΔΕΣΣΙΚΚΑ ΙΔ ΙΝΓΑ ΑΜΑΝΤΙΤΤΑΜ.

Arij dessikka id innga amantittam.

Don't show your husband raw meat.

[Advice to a wife to avoid giving a reason
to her husband to become angry.]

(278)

ΑΜΑΝ ΟΥΚΙΚΙ ΤΑΝΝΟΓ ΩΕΚΑ ΚΟΦΦΙΜΟΥΝ.

Aman ukki tannog weeka koffimun.

He is not worth the water that fills his ears.

[Said about a worthless person.]

(279)

ΚΑΥΥΕΓ ΔΓ ΚΑΡΙΝ Π ΔΙΔΟΝ.

Kashsheeg aag kaarin iig diijon.

The fire went out while they were collecting firewood.

[Said when someone clumsily fails to achieve what is required of them.]

(280)

ΥΔΔΟΝ ΙΣΚΕΝΤΕ ΔΩΩΟΝ ΙΣΚΕΝΤΕΓ ΤΟΥΡΙ.

Shaadon iskentee awwon iskenteeg turi.

The foreign mouse throws out the house mouse.

[Said when a stranger drives you out of your house.]

(281)

ΥΔΔΟΝ ΙΣΚΕΝΤΕ ΔΩΩΟΝ ΙΣΚΕΝΤΕΓ ΤΙΣΣΙ.

Shaadon iskentee awwon isskenteeg tissi.

The mouse from the outside hates the mouse from the inside.

[Said about a newcomer trying to ingratiate themselves at the expense of others.]

(282)

ΤῶΥΓ ΜΑΛΛἘ ΟΥΡ ΤΑΝΓΑ ΓΟΥΥΡΨΙΚΙΡΜΟΥΝ.

Tuug mallee ur tanga gonyyikirmun.

No wind can shake his head.

[Said about a stubborn, strong-minded man you can count on.]

(283)

ΑΣΕΔΙ ΛΑΤῸΝ ΚΟΥΨΑΡ ΦΑΜΜΟΥ.

Asedi latoon kushar fammu.

The stem of a wheat plant does not make keys.²⁴

[Advice to choose the right thing.]

(284)

ΒΑΖΑΡ ΚῸΝ ΤΙΒΙΔ ΚΙΝΥΝΙΝ ΦΑ ΚΟΥΨΥΙΔῸΝ.

Bahar koon tibid kinynyin fakoshshijon.

The river will rot without waves.

[Advice to always keep yourself occupied.]

(285)

ΕΣΚΑΛἘ ΦἘΨἘ ΨἘΛΟΓ ΜΙΝΔΙΜΟΥΝ.

eskalee feeshee weelog minjimun.

The water wheel does not stop for one hopper.²⁵

[Advice that group work is not disrupted by one of its members.]

²⁴ The doors of the houses in old Nubia were huge and had wooden locks, in the shape of the letter L, with slightly obtuse angle wooden keys.

²⁵ All water wheel have a number of hoppers, these hoppers number varies depending on the nature and depth of the well, and the number of hoppers in the sommelier may reach forty saints. If some break down, the water wheel will working.

(286)

ΚΙΤΤΙΝ ΔΕΝΔΙ ΕΔΔΑΓΜΟΥΝ.

Kittin jenbi eddangmun.

Not all clothing parts work as a sleeve.

[Advice that each part fits its own.]

(287)

ΖΑΡΪΡ ΦΔΡ ΚΑΔΙΝ ΩΕΔΑΓΙ.

Hariir faar kajin weedangi.

Old silk becomes the saddle of the donkey.

[Said about someone whose fame has faded.]

(288)

ΚΟΓΙΝ ΨΟΛΛΑ ΓΟΝ ΦΔΪΑ ΦΪΜΟΥΝ.

*Koogin shoolla goon faaya fimun.*This is not written even in the crow's message.²⁶

[Said about unusual supernatural matters.]

(289)

ΔΟΥΛΛΕ ΦΑΚΚΑΝ ΓΙΝΔΕ ΤΑΝΔΑΝ ΦΑ.

Jullee fakkan gindee tandan fa.

An acacia tree grows with its thorns.

[Advice that something has both a good and a bad side, take it or leave it.]

²⁶ As the story is told, some women were angry that men have the right to polygamy, but women not, so they went to the crow and told their story, asking him to return their rights. The crow said: "This is easy. Write a message with this, and I will take it to the Lord and I will return soon." They wrote the message. The crow flew to the heavens, but did not return, while the women are still waiting.

(290)

κοψ κοψα Φῆϊ.
Kony konyha feey.
 Face meets face.

[Advice that direct contact and clarity is
 the best way to solve problems.]

(291)

ΦῶῦΔῆ ογρ ΔαδδαΦῖν ταρυι.
Fuudee ur baccafiin tanynyi.
 The ladybug walks even if its head is crushed.

[Said about those who continuously survive harm.]

(292)

ασσαρ τῶῦ καωωαΦῖν ταρυι.
Assar tuu kawwafiin tanynyi.
 The child walks with his belly open.

[Said when someone is ignorant of the seriousness
 of a situation or its consequences.]

(293)

αμαν Φᾶλα ωῆλα κιδδι.
Aman faala weela kiddi.
 To sink into a bowl of water.

[Said when shows failure or weakness in
 the face of a problematic situation.]

(294)

δΟΥΛΛῚ ΜἈΜῚ ΤΑΝΝΟΓ ΦΕΪΪ.
Jullee maamee tannog feyyi.
 The tree grows with its roots.

[Advice to rely on oneself.]

(295)

ΔΕΛΛΙΓ ΔἈΓΙ ΚΑΒΑΚΚΑ ΚΑΒΜΟΥΝ.
Jellig jaagi kabakka kabmun.
 He who is afraid of work will not eat.

[Advice that encourages and glorifies work.]

(296)

ΑΝῚΝ ΔΙΪΕΛΕΚΙΝ ΑΝῚΝ ΔῚΣΙΝ ΔΙΪΕ ΓΕΝΑ.
Aneen diyelekin aneen besin diye gena.
 Better that my aunt die than my mother.

[Advice to choose the lesser evil.]

(297)

ΙΝῚΝ ΤῚΔ ΙΚΚΑ ΜῚΝΜΟΥΝ.
Ineen tood ikka moonmun.
 Your mother's son²⁷ does not hate you.

[Advice about the strength of the kinship bond between brothers.]

²⁷ I.e., brother.

(298)

ἸΓ ΚΟΥΔΩΥΔΤΑ ΚΟΜΜΟΥΝ.

Iig kuduudta kommun.

A small fire does not exist.

[Advice not to underestimate the little things.]

(299)

ΒΟΥΡΩΥ ΓΩΝ ΚΟΥΔΩΥΔΤΑ ΚΟΥΜΜΟΥΝ.

Buruu goon kuduudta kummun.

A girl isn't young.

[Advice to protect girls as if they are an adult even if they're young.]

(300)

ΕΙΛΙΝ ΓΟΡ ΤΩΔ ΩΔΑΛΛΟΝ ΤΙ ΤΩΔ.

Elin gor tood wallon tii tood.

Today's calf is tomorrow's cow.

[Advice that what you underestimate today, you will seek tomorrow.]

(301)

ΜΟΓΟΡ ΚΟΥΔΕ ΤΑΝΝΑ ΤΩΝ ΒΟΛΟΛΙ

Mogor kudee tanna toon bololi.

A billygoat out of his corral makes a *bololi* sound.²⁸

[Upbringing and ethics, home is the first place to teach ethics.]

28 The sound a billygoat makes when he's horny.

(302)

καΰσσανδο κουΰΰα κουμμουν.

Kaashsando kushsha kummun.

Since it was kneaded, it didn't rise.

[Said about someone who despite investment of time and energy does not perform.]

(303)

δδγο δγιν νιφφο δαδο.

Joogo aagin niffo daajo.

The miller tasted it before the cook.

[Said when someone is deprived of their right, because its given to someone who does not deserve it.]

(304)

δογδο καΰεελ καδι.

Bogdo kaayeel kabi.

The pottery maker eats in a broken bowl.

[Said about someone who fixes others people's things but forgets their own.]

(305)

ικκιττι φδεια ταννογ κι.

Iskitti fasil tannog ki.

The guest comes with food.

[Advice to encourage hospitality.]

(306)

ΤΑΤΤΟΥΡΙΝ ΔΟΥ ΦΑССΙΓΙΜΟΥΝ.
Tattuurin juu fassingimun.
 A bitter apple will not be sweet.

[Advice that someone who grew up evil remains like this.]

(307)

Π ΟΥΔΟΥΡΤΙΓ ΟΥΝΝΙ.
Iig uburtig unni.
 Fire bears ash.

[Said when the outcome of a situation was easy to predict.]

(308)

ΚΕΡΡΙ ΟΪ ΩΕΛΟΓ ΜΕΝΔΙΜΟΥΝ.
Kerri ooy weelog menjimun.
 A tent does not stand on a single pole.

[Advice that work needs synergy.]

(309)

ΔΟΥΓΓΙ ΔΟΥΓΓΙΓ ΟΥΝΙΜΟΥΝ.
Dungngi dungngig unnimun.
 A blind person does not give birth to the blind.

[Advice that children do not necessarily take after their parents.]

(310)

ΓΟΡΟΝΔΙ ΦΙΝΤΑΝ ΙΡΡΙ.
Gorondi fiintaan irri.
 The bull bellows while he is lying.

[Said about someone who threatens without doing anything.]

(311)

ΔΥΡΤΗΝ ΚΟΥΡΥΑ ΔΕΛΩΔ ΛΕ ΝΙΝΑ.
Ashriin kourya jelwa lee niina.

Do we drink and wash the face of the beautiful woman?

[Advice not to depend on your beauty alone.]

(312)

ΑΡΑΓΙ ΚΟΥΡΥΑ ΤΙΓΙΡΜΟΥΝ.
Aragi kourya tigrimun.

Who dances does not hide their face.

[Said about those who are not ashamed of their behavior.]

(313)

ΟΥΔΡΟΣΑΜ ΚΑΔΙΝΝΑ.
Udroosam kabinna.

Bake before you eat.

[Advice that you have to put in the work if you want results.]

(314)

ΝΑΡ ΤΟΥΝ ΓΕΛΕΜΑ.
Nar tuun gelema.

The tongue is the belly's pen.

[Advice that your tongue expresses your thoughts.]

(315)

ΦΑΓ ΔΟΥΡΤΕΓ ΚΑΒΑΦΙ ΝΑΩΑ ΤΑΝΝΑ ΒΙΝΝΑ.
Fag juurteeg kabafi nawa tanna biinna.

A goat that eat acacia tree fruits shows it by her skin.

[Advice that what you hide today will
 definitely appear tomorrow.]

(316)

ΝΑΒΙΚΚΟΝ ΝΙΜ ΚΙΣΣΕΛ ΦΤ̄.

Nabikkoon nim kisseel fii.

Even gold you find in the ruins of a church.²⁹

[Advice not to expect a good result without doing your job.]

(317)

ΑΒΛΙΣΕΝ ΕΡΡΕ ΤΑΝΓΑ ΔΕΩΑ ΤΓΑΝΔΟ ΜΟΥΛΕΝ ΚΟΒΒΙΛ ΔΟΥ ΔΟΡΡΟ.

Abliseen erree tannga dewaa iigsando muuleen koccil juu jorro.

When fox was told that his urine is a cure, he climbed up the mountain and urinated over it.

[Said about someone who is stingy with what they have and does not want others to benefit from it.]

(318)

ΚΑΜΙΚΚΑ ΔΕΓΕΡΙΝ ΤΑΥΩΘ̄ ΑΓΚΑΡΙ.

Kamikka degerin tawwo agkaari.

Looking for the camel under the saddle.

[Said about someone who looking for something while it is right under his nose.]

(319)

ΚΑΡΔΙΡΑΛΛΕΪ ΔΟΥΓΑΒΒΟ.

Karjiralley jugacco.

She wanted to cook food and burned it.

[Said about someone clumsy trying to fix something but instead destroying it.]

²⁹ This refers to the many medieval church ruins in Nubia and the widespread belief that they contained treasures.

(320)

ΒΟΥΡΟΥ ΤΑΝΝΕΝ ΝΟΓΙΛ ΙΣΚΙΤΤΑ.

Buru tanneen noogil iskitta.

The girl is a guest at her mother's house.

[Advice that it's only a matter of time until a girl gets married.]

(321)

ΚΑΔΙΤΣ ΜΟΡΤ ΔΕΒΙΛ ΤΟΡΜΟΥΝ.

kadiis morii jeebil toormun.

A wild cat does not enter your pocket.

[Advice not to trust a stranger.]

(322)

ΣΟΥΛΤΟΝ ΙΤΤΙΡΛΑ ΤΑΦΦΙ.

Suultoos ittirla taffi.

To taste from the milk to the *ittir*.³⁰

[Said when someone suddenly switches the topic of a conversation without finishing.]

(323)

ΑΛΛΙ ΦΑΣΕΕ ΜΙΛΛΙΚΑΝ ΚΟΥΤΤΑ ΜΙΝΔΙΜΟΥΝ.

Alli faasee millikan kutta minjimun.

The weak twisted rope does not stand upright.

[Said about someone with a weak personality.]

³⁰ See fn. 13.

(324)

ΦΕΙΚΚĒΝ ΔΛΛΙ ΜΙΛΛΙΚΑΝ ΚΟΥΤΤΙΜΟΥΝ.

fekkeen alli millikan kuttimun.

A twisted rope of old cloth does not stand upright.

[Said about someone with a weak personality.]

(325)

ΜΑΡĒ ΥΔΡŌΝΙΚΑΝ ΝŌΥΔΤΑ ŌCIN.

Maree shaaroonkan nuudta oosin.

If you reduce the number of corn plants in the basin, they produce the best fruits.

[Advice that a few being productive are better than many but less productive.]

(326)

ΔΟΥΜΑ ΜΑC ΖΑΜΙCΛΑΤŌΝ ΔΤΙΝΙ.

Juma mas hamiislatoon biini.

A good Friday is known from Thursday.

[Advice that the ending of things shows earlier on.]

(327)

ΤΔΤĒΔ ŌCCŌΥ ΚΙΥΡΥΙΝ ΜΕΝΔΙΜΟΥΝ.

Taateeb ossuu kinynyin menjimun.

Wooden beams on the ceiling must have a pillar.

[Advice that everything has a basis to rely on.]

(328)

αρρι σῖδαφῖκα δᾶγ.
Arri siibafiika jaag.
 Beware of still water.

[Advice to be cautious with calm or silent people,
 since they may be deceptive and cunning.]

(329)

αμαν νεραφῖκα δᾶγ.
Aman neerafiika jaag.
 Beware of stagnant water.

[Advice to be cautious with calm or silent people,
 since they may be deceptive and cunning.]

(330)

καμ καβαλογ κεῖιμουν.
Kam kabalog keyimun.
 The camel did not grow up by eating.

[Advice that things might happen without
 logical or reliable reason.]

(331)

γινδιγ γινδῆν γῆρ δουκκιμουν.
Gindig gindin geer dukkimun.
 Thorns can only be removed by thorns.

[Advice to fight fire with fire.]

(332)

ΤΕΜΕΝ ΔΙΤΤΙ ΔΕΓΔΑΚΚΙΜΟΥΝ.

Temeen jitti degdakkimun.

The *jitti*³¹ of a neighbor cannot be worn.

[Advice not to show off something that you don't own, or to pretend to be someone you're not.]

(333)

ΜΑΚΚΑΔΑΝ ΑΓΑΡΡΑ ΝΟΓΟ.

Makkadan agarra nogo.

It became empty like a maize field after harvest.

[Said when crowded place suddenly became empty.]

(334)

ΑΒΑΓΟΥΝΝΑ ΑΒΑΔΙΛΟΝ ΦΟΔΔΙΜΕΝΑ.

Abaagunna abadilon foddimeena.

If I die, even the apple of Sodom³² will not grow.

[Curse that nothing may grow or flourish after someone's departure.]

(335)

ΒΑΔΟΥΝΝΑ ΖΑΜΒΑΡΤΕΛΟΝ ΦΟΔΔΙΜΕΝΑ.

Baadunna hambarteelon foddimeena.

If I die, even saw sedge³³ will not grow.

[Curse that nothing may grow or flourish after someone's departure.]

³¹ A *jitti* is a specific type of golden necklace.

³² *Calotropis procera*.

³³ *Cladium mariscus*.

(336)

καυυε̄ ΔΙΓΙΝΤΕΓ ΔΟΛΤΑΜ.

Kashshee diginteeg dooltam.

Do not harvest different types of vegetables at the same time.

[Advice not to jump from tree to tree.]

(337)

ο̄γιλ Φ̄ᾱῑᾱΦ̄ῑκα κορυιλ Φ̄ᾱῑτᾱμ.

Ooyil faayafiika konyil faaytam.

Do not write on your face what is written on your feet.

[Advice that not participating in events
may make you face blame.]

(338)

νο̄ρ κῑο̄δᾱδᾱτᾱ ζῑλ̄γο̄σᾱ μο̄ρε̄ ω̄ε̄κᾱ ζῑλ̄γᾱτε̄.

Noor kiccadta hilgoosa more weeka hilgatee.

God created deer and a tree (to feed it).

[Advice about the providence of God and
his great mercy for his creatures.]

(339)

μο̄υρ̄ δᾱω̄ᾱρᾱῑ ιδ̄ ῑν̄γᾱ φᾱν̄ιν̄ ο̄ῡσκ̄ῑρ̄τᾱμ.

Muur jawaray id inga fanyin uskirtam.

Do not argue that the firewood is soft and does not burn, leaving
your husband without a dinner.

[Advice to avoid upsetting one's husband.]

(345)

οὐβουρτιν φῖν ἀγαρρα νιλλι ὠᾶσα τῶρι.
Ubur tin fiin agarra nilli waasa toori.
 In the place of ash, a lot of coals enter.

[Said when a group of drunks is joined by another drunk,
 or when bad news is added to already bad news.]

(346)

δουγγιν μαῦρρα γουγκου γᾶλιᾶ.
dunggin maarra goshku gaaliya
 In the alley of the blind the one-eyed is precious.

[Advice that those who are skilled are
 valuable among those who are not.]

(347)

ιδῆν δῶυ ζαταδαν κιδιλ μαρρα κολοδτα ουυῆν.
Ideen doosh hataban kidil marra kolodta usheen.
 A stupid woman hits the doorpost seven times.

[Used when someone repeats the same mistake over and over.]

(348)

οὐβουρτι τακκα νῶ'ιοικκα κολλι.
Ubur ti takka nooyokka kolli.
 Ash gets stuck with the one who spoils it.

[Advice that who does evil to harm others and harm themselves.]

(349)

ΚΙΛΛΑ ΔΩΡΟ ΤΙΒΙΔΤΑ ΔΑΓΜΟΥΝ.

Kidda jooro tibidta jaagmun.

A drowning man is not afraid of the waves.

[Said about someone who faces big problems
and is not bothered by the small ones.]

(350)

ΝΑΡ ΑΝΝΑ ΨΕΓΕΡΤΙ ΦΕΪΟΝΑ.

Nar anna shengerti feyona.

Hair grew on my tongue.

[Said after a lot of talking.]

(351)

ΣΕΡΙΓΑ ΚΑΔΑΦΙΝ ΤΩΥ ΟΡΟΜΑΦΙ.

Seriinga kapafin tuu oromafi.

The stomach of who eats barley felt cold.

[Said when someone who has done something
wrong overhears other people talking about in
general and feels as if it pertains to themselves.]

(352)

ΝΑΒΛΑΤΩΝ ΖΙΔΙΛΚΑ ΚΑΪΚΑΦΩΝ ΟΨΩΨΑ ΤΟΥΡΚΟΥΜΑΓΜΟΥΝ.

Naablatoon hijilka kaykangoon oshsha turkumaangmun.

Even if the servant dresses in an anklet of gold, she will not
become an Ottoman lady.³⁴

[Advice that newly acquired wealth does not
necessarily come with good manners.]

³⁴ The Ottoman Empire ruled Egypt from 1517 to 1867, apart from the period of the French occupation from 1798 to 1801.

(353)

ΙΝΓΟΟΝ ΝΕ ΪΓΑΤΕΝΑ.

Inngoon nee iingateena?

Do you listen to this (useless stuff) as well?

[Said when someone is talking about superfluous things.]

(354)

ΙΓΓΑ ΦΑΚΙΝ ΑΜΒΙΓΑΛ ΤΑΦΦΙ ΨΑΛΛΑ ΔΓΙΛ ΦΟΥΔΕΨ
Ingga fakin ambigal taffi walla agil fudee?

Are you going to throw this at the dom palm tree or you will you put it in your mouth?³⁵

[Advice not to take big bites while eating.]

(355)

ΜΟΥΡΤΙ ΑΣΣΑΡΤΑΓΑ ΔΑΚΚΟΥΜΟΥΝ.

Murti assartanga jakkumun.

A horse does not trample on his newborn.

[Said about the compassion and mercy of motherhood.]

(356)

ΚΕΚΚΟΥ ΓΟΝ ΚΕΚΚΑ ΔΙΪΟ ΓΟΟΚΟΥ ΓΟΝ ΓΟΣΚΑ ΑΑΥΟ.

Kekkuu goon kekka diyo gooskuu goon goska aanyo.

The resentful person died resentfully, the bon vivant lived.

[Advice to be humble, not to be arrogant.]

³⁵ *Hyphaene thebaica*, with common names dom palm and gingerbread tree, is a type of palm tree with edible oval fruit. It is a native to the Arabian Peninsula and also to the northern half of Africa where it is widely distributed and tends to grow in places where groundwater is present.

(357)

WĒKŌN IMILĒKA KOFΦΦI IMILKŌN WĒKA KOFΦΦIMŌYN.
Weekoon imileeka koffi imilkoon weeka koffimun.
 One is like a hundred and a hundred is not equal to one.

[Said when missing someone valuable in a particular situation.]

(358)

ΔΒΟΥΡΡĒΛ ΤŌΝ ΤŌΡĒ ΦΑΜΜΟΥΝ.
Aburreel toon tooree fammun.
 An axle is not made from the senna plant.³⁶

[Said about someone who is capable of doing a certain task.]

(359)

ΕΔΔΙ ΜΕΡΑΦΙΛΓŌΝ ΔΟΡΡΑ ΟΔΙΜΟΥΝ.
Eddi merafilgoon jorra odimun.
 He does not urinate on his wounded hand.³⁷

[Said about someone stingy.]

(360)

ΝΑΒΒΙΝ ΑΜΑΝΝΟΓ ΓΙΡΒΑΝ ΑΜΑΝΓΑ ΦŌΓΑΒΒŌ.
Naccin amannog girban amangga foogacco.
 Through the water of the mirage, the jug spilled the water.

[Said when someone is losing what they already have by pursuing an illusion.]

³⁶ *Cassia acutifolia*, known for its weak fibres.

³⁷ Urine was used to cleanse some wounds in old Nubia.

(361)

אִי תַנְנַגָּא אִרְבּוּמְמִוּנִי כַאֲדִין תַּנְנַעְסָא.
Ay tannga irbummuni kajin tannessa.

The one who does not know himself is more like a donkey.

[Said about someone ignorant.]

(362)

אַבְלִיעֵן יִיגוֹן: אַוְאַן קוֹמְמֵעֵן קַאן אוּגְרֵעֵסְקַא סוּקְקֵ אַמַּאנְגָּא פֿאַ
 נִייעַ יִוֵּן.
Abliseen iigon: awaan kommeenkan ugreeska sukk amannga fa niise yon.

The fox said: If it had not been time, I would go out during the day
 and drink water.

[Said about someone who is very careful and suspicious.]

(363)

אַאַשַׁג חַאמִידַא לֹוֹג וויסִקִירֹוֹן.
Aashag hamiidalog wiskiron.

He replaced Aisha with Hamida.

[Said when someone covets something from
 someone that no one else has.]

(364)

טִיִּן סוּוּגָא אַבְאֲדִין סוּוּלֹוֹג וויסִקִירֹוֹן.
Tiin suuga abadin suulog wiskiron.

He exchanged cow milk with the sap of the apple of Sodom.³⁸

[Said when someone exchanges something of
 good quality for something useless.]

³⁸ The green fruits of the *Calotropis procera* contain a toxic milky sap that is extremely bitter and turns into a gluey coating which is resistant to soap. When we were kids, adults used to warn us about its danger, as we fondly picked the oval fruits of this plant, which resemble mangoes and playing with it like a ball.

(365)

ΑΥΜΑΝ ΤΓ ΚΑΛΑΓΑ.

*Ashmaan iig kalaga.*Like fire burning in the palm fibers.³⁹

[Said about burning enthusiasm that soon subsides.]

(366)

ΑΔΕΜ ΙΝΝΙ ΤΑ ΙΝΝΙΛΙΝ.

Aadem inni taa innilin.

Whatever happens, your people are your people.

[Advice about the strength of kinship and family bonds.]

(367)

ΑΔΕΜΙΡΙΝΑΝ ΒΑΡΥΙΔΤΑ ΔΑΓΜΟΥΝΙ ΝΟΡΚΑ ΔΑΓΜΟΥΝΝΑ.

Aademiriinan banyiyidta jaagmuuni noorka jaagmunna.

He who doesn't fear people's words, doesn't fear God.

[He who does not care about what people say and continues to do bad things.]

(368)

ΑΔΕΜΙΡΙΝ ΜΑΥ ΚΙΔΤΑ ΚΟΡΘΕΝ.

Aademiriin maany kidta korjeen.

The eyes of people crumble the rock.

[Advice about avoiding envy/evil eye of other people.]

39 Palm fibers have a quick fire and quick fade out.

(369)

ΑΔΙ ΕΛΕΛΑΝ ΚΑΔ ΦΕΝΤΙΛ ΔΑΡΡΩΣΟΝ.
Adi eleelan kaj fentil darroocōn.
 Finally, the donkey has climbed palm tree.

[When something impossible has happened.]

(370)

ΑΪΙΝ ΤΩΥΒΕΝ ΑΓΑΡΡΑ ΙΡ ΚΙΛΔΙΝΑΜ.
Ayin tuuben agarra ir kiddinam.
 What I wade into, you drown in.

[Said when what I can do easily and simply exhausts you.]

(371)

ΔΙΪΟ ΦΑΡΚΑΝ ΑΓ ΤΑΦΦΙΔΙΝ.
Diyo faarkan aag taffijin.
 He comforts the deceased after his bones are worn out.

[Said when a person talks about an issue when it's too late,
 or appropriates the pride and glories of his predecessors.]

(372)

ΑΓΑ ΝΕΔΜΕΕ ΛΕΚΙΝ ΑΩΑ ΝΕΔΜΕΕ ΓΕΝΑ.
Aaga nedmee lekin Aawa nedmee gena.
 It is better to regret what you did, than what you did not.

[Advice for those who hesitate, as well as to relieve those
 who regret doing things and have not get what is hoped.]

(373)

ΑΓ ΤΑΝΓΑ ΜΟΥΡΤΟΥΜΟΥΝ.

Ag tanga murtumun.

He cannot control his mouth.

[Said to excuse or blame someone who said something wrong.]

(374)

ΑΛΕΓ ΔΑΦΥΡΟΪΑ ΜΙΡΑ ΝΑΦ.

*Aleeg banynyoosa mira naaf.**Say the truth and run.*

[Advice to tell the truth.]

(375)

ΩΕΝΑΝ ΔΕΓΙΔΑ ΜΕΝΝΑ.

Weenaan deegida menna.

They've been watered at the same time.

[Said about the similarity between two or more people.]

(376)

ΑΛΙ ΔΑΓΓΑΝΑΝ ΕΩΙΤΤΙ ΤΕΜΕΚΚΟΥΝΑΝ ΝΑΛΤΙΓΟΝ ΟΥ ΜΙΡΟΟΝ.

Alii angganaan ewetti temekkuunan naltigoon uu miroojon.

My son Ali's (failed) cultivation prevented us even from seeing our neighbors.

[Said about someone who is useless.]

(377)

ΑΛΪ ΕΩΡΑΤΤΑ ΪΙΚΚΑΝ ΤΑΝΝΕΝ ΝΟΓΚΑ ΦΑ ΜΙΔΔΙΚΕΝ.

Alii ewratta yikkan tanneen noogka fa middikeen.

If Ali were a good farmer, he would fill his mother's house (with good things).

[Said sarcastically to someone who is useless.]

(378)

ΑΜΑΝ ΕΪΤΤΙΝ ΤΑΥΩΟ ΓΟΝ ΔΟΩΩΙΝ.

Aman siitin tawwo goon dowwin.

Water sneaking under the haystack.

[Said to warn of the danger of a person or thing.]

(379)

ΑΜΑΝΓΟΝ ΕΝΝΑ ΔΡΡΟΥΜΟΥΝΝΑ.

Amangoon enna arrumunna.

He won't bring you water.

[Said about a useless man.]

(380)

ΑΜΔΙΓ ΚΟΙΚΙ ΔΪΕΡ ΤΑΝΓΑ ΝΑΜΜΟΥΝΝΑ.

Ambig kokki ayer tanga nammunna.

He who plants a dom palm tree will not see its fruits.

[Said about someone who starts work that will take a long time.]

(381)

ΑΝΝᾶΩ ΚΟΚΚΑ ΜΑΥΔΑΛΛΑ ἌΓΙΝ.
Annaaw kokka mashalla aagin.
 My grandmother sits alone in the sun.⁴⁰

[Said about a stubborn person who insists on their opinion.]

(382)

ΑΝΝΕΓΑΪ ὈΥΣΚΑ ΟΓῸΡΑ ΜΑΣΚΑ ΔΕΛΛΙΝ.
Annengayi uuska ogoora maska gillin.
 My brother forgets the bad and remembers the good.

[Describes the characteristics of a loyal friend.]

(383)

ΑΡΑΔΑ ΩἘΛΑ ΔΑΜΜΑ ΣῪΒᾶ ΟΥΔἘΝΑ.
Arada weela jamma siicca udeena.
 Have the shits in the same place.

[Said about a group when they agree on the same (bad) opinion.]

(384)

ΑΡΙΔᾶ ἸΡΒΟΥΜΜΟΥΝΙΚΚΑ ΖΑΜΜᾶΜΙΝ ΟΥΣΟΥΡΚΑ ΤἘΝΑ.
Arijca irbummunikka hammamn usurka teena.
 Give the one who does not know meat pigeon's ass.

[Said about someone who is ignorant.]

⁴⁰ This is also one of the riddles circulating in the Nubian regions, and its answer is *κοδῖρ* "stick to demarcate land and tie boats/animals to it."

(385)

αριθδα καδδα γισρικα ωρικον.

Arijca kabja gisirka wirkon.

He ate the meat and threw the bone.

[Said about a selfish person.]

(386)

αρδδα σουννα μαρολλεε μαραγκα σεφιν.

Arijca sunna marollee maragka seefin.

He who loses the meat eats the soup.

[Two meanings: advice about being content;
said to ridicule people without initiative or
diligence who are satisfied with little.]

(387)

αρδελα σερρι δαφφιν.

Arjeela seerri daafin.

There is gravel in the *arjee*.⁴¹

[Said when encountering an unwanted person
or when something cannot be avoided.]

(388)

ασσαρ υαζιδ μαδαρα.

Assar shaahid madara.

The child is an acceptable witness.

[Advice that a child's testimony is credible.]

⁴¹ *Arjee* is a traditional Nubian dish, consisting of boiled beans or grains with added salt and cumin.

(389)

ἈΣΣΑΡ Τᾶ ΚΑΜΑΓ ΚΑΝΕΘ̄Ν ἈΣΣΑΡΑ.

Assar taa kamang kangoon Assara.

A child, even if it becomes (the size of) a camel, is a child.

[Advice that children remain children in their parents eyes, regardless of size, age, or social status.]

(390)

ἈΣΣΑΡΤ̄ΔΑΝ ΕΩΙΡΟΛΛΟΝ ΟΥΙΝ ΖΑΜῙΡΙΚ ΕΩΙΡΑΜ.

Assariidan ewirllon onyin hamiirk ewiram.

Who sowed with children, sowed cursed yeast.

[Said when a person is forced to deal or partner with someone else who is not responsible.]

(391)

ἈΣΣΑΡΤ̄ΝΑΝ ΟΥΣΟΥΡΡΑ Τ̄Γ ΟΥΡΡΑ ΔᾶΦ̄ΙΝ.

Assariinan ussurra iig urra daafin.

There is a burning flame in a child's ass.

[Said about the hyperactivity of children.]

(392)

ἈΣΣΑΡΚΑ ΙΚΚΑ ΟΥΚΟΥΜΜΟΥΝΙΝ ΟΥΚΙΡ.

Assarka ikka onykummuunin onykir.

Make your child cry, before he makes you cry.

[Advice to chastise your child, before they make you cry with their disobedience.]

(393)

ΑΣΣΑΡΚΑ ΔΟΨΥΙΝΝΑΝ ΣΕΡΚΑ ΚΟΡΜΙΝΝΑΓ ΑΛΑΓΑ.
Assarka doonyinan seerka korminnang alaga.
 Raising a child is like eating gravel.

[Advice about how difficult it is to raise children.]

(394)

ΑΓΙΣΣΙΝΑΝ ΚΟΥΒΡΕΝ ΑΓΑΡΡΑ ΑΜΑΝΓΑ ΝΙΤΑΜ.
Angissinan kubren agarra amanga niitam.
 Do not drink water where the fish are disturbed.

[Advice not to drink at a spot where the fish are scared,
 their abnormal movement indicating a risk in water.]

(395)

ΒΑΝΥΥΙΔ ΔΟΥΚΚΙ ΔΟΛΛΙΚΑ ΙΡΒΙΜΜΟΥΝΝΑ.
Banyuyid dukki dollika irbimmounna.
 Speech does not know a deep mound.

[Said to someone who speaks with a double tongue.]

(396)

ΒΑΝΥΥΙΔ ΟΥΓΑ ΤΙΓΙΝΝΑΓΑ ΑΛΑΓΑ.
Banyuyid ouyga tiginnanga alaga.
 Speech is like tracking someone's feet.

[Said about someone who is trying to drag out
 information or thoughts from someone.]

(397)

ΒΑΝΥΥΙΔΤΑ ΔΑΓΙΚΚΑ ΒΑΝΥΥΙΔ ΛΕΡΓΙΝ.
Banyuyidta jaagikka banyuyid lergin.
 Words follow those who are afraid of it.

[Said to induce courage.]

(398)

ΒΑΡΥΙΔΤΑ ΩΔΪΑΦΤΙΝ ΔΦΦΙΜΙΤΙΝΙ ΓΟΥΛΛΟ ΝΑΔΔΟΚΑΝ
ΔΦΦΟΥΜΟΥΝΝΑ.

Banynyidta waayafiin affimiini guddo naddookan affumunna.

He who does not pick the words while they are in the air, will not catch them after they falls to the ground.

[Advice about the importance of intuition and a quick mind.]

(399)

ΒΑΡΥΙΔ ΤΑΝ ΓΟΥΛΛΟ ΝΑΔΔΟΥΜΟΥΝ.

Banynyid tan guddo naddumun.

His words do not fall to the ground.

[Two meanings: said about a person who is commanding and obeyed among his people; said about an envious person who harms people and their property, so people fear of them.]

(400)

ΒΑΡΥΙΔ ΤΑΝΝΙ ΚΑΝΔΙ ΓΑΛΑΓΑ(ΚΑΝΔΑ).

Banynyid tanni kandi galaga (kanda).

His words are (sharp) like a knife.

[Said about the person who is strict and sharp with his words.]

(401)

ΒΕΔΡΙ ΙΟΥΝΝΙ ΚΟΥΡΚΟΥΡΑΠΩΥΝΑΝ ΒΕΔΡΙΙΑ.

Bedri yunni kurkuraabuunan bedriya.

As early as the people of Naga kurkur's early.⁴²

[Said about someone breaking promises.]

⁴² Proverb used in the villages of Aniba and Tömäs wa Afye. The people of Nag (Karkar) of Tömäs wa Afye used to go to the lands of the neighboring village Aniba, and whenever they promised to go early in the next day, they broke their promise.

(402)

Ἐοὔρῳ γ οὐλοῦμνῶν ἀγίλαγῶν ὡρικ οὐδῖρ.

Buruug ulumnaan agilagoon wirk udir.

Throw the girl even if it is the mouth of a crocodile.

[Advice to let a daughter marry quickly
when the time has come.]

(403)

Ἐοὔρῳ ἰμῖδῖν γαράρα.

Buruu imiidin garaara.

A girl is like a bag of salt.

[Advice to let a daughter marry quickly
when the time has come.]

(404)

Ὡἔτᾶνῖνᾶν φῶσσοῦ μεσσῖνᾶ ὄῦ κᾶῦῦἔῖα μεσσο.

Sheetaaniinaan fongossa messiina uu kashsheeya messo.

When the demons were buds, we were fruits.

[Said about experience and old age.]

(405)

Ὡἔτᾶνῖνᾶν δᾶμμεν ἀγάρρα ἰβλίτ δῶῦ.

Sheetaaniinan jammen agarra ibliis juu.

Satan goes to the place where the demons gather.

[Said to express a group having many
(esp. bad) things in common.]

(410)

ΥΔΡΤΙΝ ΥΔΙΚΙΣΙΝ ΔΙΣ ΦΘΓΚΟΥΜΜΟ.
Shaartin shakkisiin diis foogkummo.

He was stabbed with a spear and did not bleed.

[Said when a person hears something that requires a response, intervention, or comment but does not utter a word.]

(411)

ΥΙΔΙΡ ΟΥΚΙΛΟΓ ΟΥΩΩΟ ΕΝΝΙΝΝΑ.
Shibir ukkilog uwo enninna.

The two-handled basket is held by two people.

[Said about collaboration on assignments or work.]

(412)

ΥΙΔΙΡΙΝ ΟΥΦΦΙΛΟΓ ΝΑΔΔΘΣΟΝ.
Shibirin uffilog naddooson.

He fell out of the basket's hole.

[Said when ignoring, forgetting, or belittling someone.]

(413)

ΥΙΔΙΡΡΑ ΟΥΚΙΚΙ ΜΕΝΔΙΝ.
Shibirra ukki menjin.

A basket has handles.

[Said to warn against eavesdroppers.]

(414)

ΥΘΒΑΝ ΔΑΓΔΑΓΙΛΑ ΤΘΡΟΝ.

Shooban dangdangila tooron.

He got lost in a long time ago.

[Said of someone who is out of sight, when someone unwanted has disappeared.]

(415)

ΥΘΡΤΙ ΤΑΝ ΤΙΣΣΙΝΑΝ ΔΘΥΔΕΪΑ.

Shoorti tan tissinan juudeya.

A calm, peaceful-minded spirit.

[Said in praise of a patient person.]

(416)

ΥΘΓΓΙΡΚΘΝ ΥΘΓΓΙΡΚ ΕΡΓΙΝ.

Shonggirkoon shonggirk ergin.

Money follows money.

[Two meanings: said to denote livelihood and large amounts of money; said to console the poor for their lack of money.]

(417)

ΔΑΖΑΝ ΑΤΕ ΤΑΚΚΑ ΔΑΡΙΝ ΑΤΕΓ ΔΟΥΩΩΙ ΚΙΜΜΟΥΝΝΑ.

Dahaan aatee takka asrin aateeg duwwi kimmunna.

The shadow of the forenoon will not take him to the shadow of the afternoon.

[Said about someone who is hesitant but needs to switch gears.]

(418)

ΔΟΥΝΙΑ ΔΑΖΑΝ ΔΤΕΓ ΔΛΑΓΑ.

Dunya dahaan aateeg alaga.

Life is like the shadow of forenoon.

[Advice that life is finite.]

(419)

ΑΣΡΙΝ ΜΑΥΑ ΕΛΕΝ ΔΟΥΚΑ ΔΟΥΚΕΝ.

Asrin masha edeen dooshka dooshkeen.

The afternoon sun tricks only the stupid woman.

[Advice to get our work done on time.]

(420)

ΔΑΦΦΟ ΤΑ ΔΑΦΦΟΛΛΙΝΝΑ.

Daffo ta daffollinna.

What is lost has been lost.

[Said to console someone for what they lost, if they are sure that it cannot be found.]

(421)

ΔΑΡΙΚΑ ΕΝΝΙΝΑΝ ΟΥΚΚΩΝ ΓΟΥΣΣΕΝ ΟΥΣΟΥΡΚΑ ΤΩΪΙΝ ΟΥΚΚΩΝΓΑ
ΚΙΚΙΚΙΚΡ.*Daarikka enninan ukkoon gusseen usurka tooyin ukkoonga kikkikir.*

Make the day of harvest and day of storage barn cleanliness the same day.

[Advice to farmers to organize their work well.]

(422)

ΔΑΩΩΙΝΑΝ ΙΔΑ ΪΜΜΟΥΝΝΑ.

Dawwinan ida yimmun.

He is not a man of the road.

[Said about anyone who cannot be taken as a travel companion.]

(423)

Δεϑρᾶρα τῶγπ/γῶγπ μΟΥΝΝΑ.

Denynyaara tuur/guur munna.

The prostitute does not regret/deny.

[Said about someone who does not admit, regret, or repent for their wrongdoing.]

(424)

ΔιϱαΦῖντᾶν κοΦΦα Φῖτ μΟΥΝΝΑ.

Diyafiintaan koffa fii munna.

Even though he's dead, he's not covered (does not find a grave).

[Said about a useless person.]

(425)

Διβ νογῶγνᾶν ουννᾶδα.

Dib nuluunan unnaada.

Born on a white night.

[Said when being optimistic about the goodness of a person.]

(426)

Διρδαδονδι γεμῆλα κογμῆογ ωῆκα ουννιν νᾶκιτταν.

Dirbadondi gemeela kumbu weeka unnin nakittan.

As if the rooster lays an egg a year.

[Said about someone who claims to be what they are not.]

(427)

Δῶσιιναν βαρυεκεκα ουνε̄κο̄ δουμμιν.
Dooshiinan banynyekka unekoo duummin.

What the idiot says is understood by the sane.

[Advice that wisdom may be pronounced by insane people,
 and the sane person should pay attention to what they say.]

(428)

Δογε̄ κεντι ταννα δῶ̄ νουωωιν.
Dogee kenti tanna juu nuwwin.

The dove goes to sleep in its nest.

[Said to induce bonding and to be at home.]

(429)

Φελλεκιρα λε̄ φελλεν βαλε̄γ ααωα?
Feddekkira lee fedden baleeg aawwa?

Are we borrowing and holding a wedding with borrowed money?

[Advice only to borrow money for emergencies.]

(430)

Δῶρον γὰ̄δ̄ι Φᾶ̄εκεκα τᾶωων γὰ̄δ̄ι Φᾶ̄ϊιν/ταρυικε.
Dooron gaadii faayekka tawwon gaadii faayin/tanynyike.

What the upper judge⁴³ writes, is written/approved by the lower judge.

[Advice to have faith in God and his will.]

⁴³ I.e., God.

(431)

εσκι ἄωιν φῆωιν.

Eski aawin feewin.

Those who are able do and solve.

[Said about a skilled person exercising their profession.]

(432)

εἰδι ταννογ καδι ἀϊτανγα εννιν.

Eddi tannog kabi aytanga ennin.

He who eats with his hand strengthens himself.

[Advice to do what is good for you.]

(433)

κῶναν ουννισιῖν διβλα ουνναφῖν.

Koonan unnisiin dibla unnafin.

He has been born on the night that crescent appeared.

[A blessing given on the birthday of a beloved one.]

(434)

εσκι μιנגα μεσκι.

Eski minga meski.

A skilled person can do anything.

[Said about a person who can fulfill their desires
by all means because of their skilfulness.]

(435)

εἰδι ωἔλεκιν ογωωο γενα ογωωο λεκινγῶν τουσκο γενα.

Eddi weelekin uwwo gena uwwo lekingoon tusko gena.

Two hands are better than one, three better than two.

[Advice about the advantage of cooperation.]

(436)

ΕΓΕΔΙΝ ΚΕΡΒΕΙΚΑ ΚΑΤΤΙ ΕΤΙΜ ΩΕΛΑ ΚΟΥΛΛΙΝ.

Egedin kerbekka katti etiim weela kullin

He learns to shear a sheep with an orphan lamb.

[Said about professionals who are unskilled at their work or do a bad job on purpose.]

(437)

ΕΓΕΔ ΕΓΕΔΙΔΔΑΝ ΔΑΜΜΙΑ ΦΑΓ ΦΑΓΙΔΔΑΝ ΔΑΜΜΙΝ.

Eged egediddan jamma fag fagiddan jammin.

Sheep meets with sheep, goats meet with goat.

[Advice that each is looking for his companion.]

(438)

ΕΛΕ ΔΕΝΒΑΛ ΙΡ ΙΔΔΑΓΟΟ.

Ele jenbal ir iddangoos.

O, side piece of the garment, be the sleeve.

[Said about someone demanding a role or stature that is not appropriate for him.]

(439)

ΕΛΙΝΑΝ ΚΟΥΜΒΟΥ ΩΑΛΛΟΝ ΔΙΡΒΑΔΑ.

Eliinaan kumbu wallon dirbada.

Today's egg is tomorrow's hen.

[Advice not to underestimate children, but strengthen their confidence and treat them as responsible adults.]

(440)

κορέλα κῶσρογδο κορέλα κῶσογρ.

Koreela koosrudo koreela koosur.

Since we got full at the (last) feast, we get full at the (next) feast.

[Said when postponing to buy something
until it becomes necessary.]

(441)

ερεϊ ἰιςσ ἀδίζ μιδρῆ γιττικκ εννιν.

erey yiss aajiz midree gittikk ennin.

The lazy captain carries a heavy pole.⁴⁴

[Said about a lazy person.]

(442)

εδδι ωῆ ολλιγ ουυιμμουν.

Eddi wee ollig ushimmun.

One hand does not clap.

[Advice to encourage cooperation.]

(443)

Δογγι μινγκα ελο? μαανιλτοῦν σιβιρωῆκκα.

Dunggi minnga elo? Maanyiltoon shibirweekka.

What did the blind find? A basket of eyes.

[Said when you unexpectedly find what you really wanted.]

44 A wooden tool/pole for measuring the depth of water.

(444)

εσκι κᾶσιν κᾶβιν μῶλλα γῶν διδῆλογ ἀρθεῖ οἰκῆν.
Eski kaashin kaabin moolla goon diideelog arjeeg okkeen.

The masters can cook, knead, and boil the grains at the same time.

[Said about a skilled person.]

(445)

Φελλα τῶρο Φελλα Φαμμουννα.
Fedda tooro fedda fammunna.

The thing that came by begging cannot be taken out by begging.

[Advice to warn someone who is in a rush.]

(446)

Δογεῖν οὐρραγῶν ὡε̄ μινδῖν τακκα βιγδῖν οὐρραγῶν ὡε̄ μινδῖν.
Dogeen urragoon wee menjin takka bigdin urragoon wee minjin.

One stands to hunt the dove, and the other to hunt the hunter.

[Advice that someone who searches for others' mistakes will surely search for your mistakes too.]

(447)

Φεντιγ κουνε̄ λεκιν ὀῖγα κουνικαν γενα.
Fentig kunee lekin ooyga kunkan gena.

It is better to have your legs than to have a palm tree.

[Advice that when comparing the ownership of something with the ability to work, the harvester's share may exceed what the owners may get.⁴⁵]

⁴⁵ The worker who harvested dates was taking a percentage of the crop to care for cleaning, fertilizing the palm throughout the year and harvesting the crop in the season.

(448)

ΦΕΛΕΚΚΑ ΚΑΒΑΦΙΝ ΤΟΥ ΟΡΟΜΑΦΙΝ.

Felekka kabafin tuu oromafin.

The stomach of someone who eat onion will be cold.

[Advice that the offender is betrayed by his actions.]

(449)

ΓΑΨΑΝΔΙΓ ΣΙΔΔΟ ΦΑ ΔΟΥ ΞΙΣΣΑΝ? ΟΥΒΟΥΡΤΙΝΑΝ ΔΟΥΚΚΙΛΑΙΩΝ.
Gaashandig siddo fa juu yissan? Uburtinan dukkilaiyon.

When they asked the show-off, 'Where are you going?' 'The ash mound.'

[Advice that beauty is useless without work and good manners.]

(450)

ΓΕΨΙΓ ΙΓΛΑ ΔΕΤΤΑ ΟΥΔΕΝ.

Geshig iigla detta udeen.

Gather dry weeds and throw them into the fire.

[Said about those who provoke and cause animosity among people.]

(451)

ΓΙΣΙΡ ΚΟΡΔΑ ΒΑΪ ΜΟΥΝΝΑ.

Gisir korja baay munna.

The bone breaks but does not separate.

[Advice that kinship ties must not be separated, whatever happens.]

(452)

ΓΟΥΩΩΑΝΑΝ ΚΑΜΓΑΛἘ ΔᾚΓΑΦΙ?

Guwwanan kamgalee doogafi?

Are you an ant camel rider?

[Said about someone who walks very slow,
as if riding a camel of ants.]

(453)

ΖΑΡᾚΠΠᾚΝ ΜᾚΛΑ ΔΑΜᾚΡΚᾚΝ ΩἼΡΑ.

Harappoon moola amaarkoon wiira.

Destruction is near, while reconstruction is far.

[Advice about the difficulty of building
and easiness of sabotage.]

(454)

ΙΒΙΡ ΜΕΝΔΙΝ ΙΒΙΡΙΝ ΜᾚΛΙΚΑ ΨᾚΓΙΝ.

Ibir menjin ibirin moolka shaagin.

While the target stays, he hits next to it.

[Said when someone doesn't do/say what they
were asked to do even though it was clear.]

(455)

ΙΒΟΝΕΓΓΑΝ ΤᾚΔΙΝΑΝ ΚΑΝΔΙ ΙΚΚΑ ΓΟΔΜΟΥΝ.

Ibonenggan toodinan kandi ikka gojmun.

Your cousin's knife does not slaughter you.

[Advice that your family cannot harm you.]

(456)

ΤΙΝΟΝ ΤῸΔ ΜΑΤΤΟΝ ΔΑΚΑ ΕΔΟΝ.

Tinon tood matton aska edon.

A son of the east married to a daughter of the west.

[Advice that marriage is pure luck, you can't know with whom, where, and how.]

(457)

ΙΔΕΝ ΦΑΚΚΑΝΓΟΝ ΜΕΡΙΝ ΤῸΚΚΑΝΓΟΝ ΜΕΡΙΝ.

Ideen fakkanngoon merin tookkanngoon merin.

When a woman goes out it cuts (has an effect), when she enters it cuts.

[Said to mediate especially when marital problems occur.]

(458)

ΙΔΙΝΝΙΝ ΚΑΒΑΚΚΑ ΔΕΣΣΑ ΪΙΝΙΝ ΚΑΒ.

Idinnin kabakka dessa yinin kab.

Eat your husband's food, even if it's raw.

[Advice for a wife to obey her husband, and to warn her for the consequences of not doing so, lest he marry someone else.]

(459)

ΙΔΛΟΝ ΒΑΖΑΡΑ ΪΙΚΚΑΝ ΙΔΕΝ ΔΙΣΡΑ.

Idlon bahara yikkan ideen jisra.

If the husband is a sea, then the wife is a bridge.

[Advice about the harmony between husband and wife.]

(460)

IKKA ΔΡΚΙΛΟΓ ΟΥΥἘΚΚΑ ΚΙΔΙΝΑΝ ΚΟΡΔΙΔΟΛΛΟΓ ΟΥΥΥΙΡ.
Ikka arkilog usheekka kidinan korjidollog ushir.
 Hit the one who hit you with mud with a stone.

[Said when the response to an offense is stronger than the offense itself.]

(461)

IKKA ΙΡΒΟΥΜΜΟΥΝΑΝ ΑΓΑΡΡΑ ΜΕΡΓΟΟΑ ΑΡΑΓ.
Ikka irbummunan agarra mergoosa arag.
 In a place where no one knows you dance like crazy.

[Advice to act freely as long as you are out of sight of those who may know you.]

(462)

IKKA ΦΕΔΙΡΝΑΝ ΕΩΥΕΛΛΟΓ ΤΕΝΝΑΓΑ ΣΑΛΑΔΑ ΙΙΚΚΑΝΓΩΝ ΜΩΝΤΑΜ.
Ikka fejirnan ewwellog teenanga salaja yikkangoon moontam.
 Do not refuse what they give you early in the morning, even if it is a kick.

[Said to encourage early work and not to reject anything that comes in the morning, even if it's bad it may be a sign of much good.]

(463)

IKKA ΜΑΪΡ ΩΕΛΛΟΓ ΓΩΪΥΟΚΚΑ ΟΥΩΩΟΛΟΓ ΓΩΪΥ.
Ikka maany weellog guunyokka uwwolog guuny.
 He who looks at you with one eye, look at him with two.

[Two meanings: advice to be good to those who are good to you and harm back those who harm you; to be better to someone who is good to you and to double down on abuse.]

(464)

IKKA TEḌḌAJĀ OYR INḐA ELIS.

Ikka tebbaya ur innga elis.

I looked for you and found your head.

[Said when you miss a person dear to you.]

(465)

IKKA TISSI KOGOROKKI LAGŌN ōJINGA TIGIN.

Ikka tissi kogorokki lagoon oyinga tigin.

He who hates you tracks your footprints in the rocky land.

[Advice that someone who hates you will continue to look for any slip you make.]

(466)

IKKA TISSI INSIRSUKKELLOG SIMARKUMUNNA.

Ikka tissi insirsukkellog simarkumunna.

He who hates you is not saddened by your slipping and falling.

[Advice about hatred and envy.]

(467)

IN IRKIL MASHANAN MEREKKA TĪGEJĀ IIGMUNNAN.

In irkil mashanan merikka tiigeya iigmunnan.

In this village they do not welcome the stranger after sunset.

[Said about miserliness.]

(468)

ΙΝΔΟΝ ΟῩΣ ΜΕΔῙΝΕΛ ΟῩΣΑ.

Indon uus mediinel uusa.

A villain here is a villain anywhere.

[Advice that a bad person may not change
no matter where they go.]

(469)

ΙΝΕ̄ΝΓΑ ΟῩΣΚΙΡ ΔΑΝΕ̄ΝΓΑ ΕΝΝΕ̄ΛΕ̄?

Ineenga uskir aneenga enneelee?

You take care of your mother, and neglect mine?!

[Said about a selfish person who only considers his
own interests and does not care about others.]

(470)

ΙΡῙΝ ΚΑΔ̄ΣῙΝΝΟΝ ΙΚΚΑ ΙΣΣΙΓΑ.

Iriin kabsinnon ikka issiga.

What you ate begs you.

[Said to someone who ate in your house but turned against you.]

(471)

ΙΝΝΙ ΙΚΚΑ ΑΔᾹΩΑΓΑ ΑΩΑΤΕ̄Ν.

Inni ikka adaawaga aawateen.

Your relative might be causing you enmity.

[Advice about the problems that individuals
may cause to their families and relatives.]

(472)

ΙΝΕΘΝ ΦΔ̄ΙΑ ΦῙΟΝΤΑΝ ΝΑΦΑ ΦῙΟΛΛΙΝ.
Inngoon faaya fiyontaan naafa fiyollin.
 Although this was written, it was hidden.

[Said when something bad happens unexpectedly.]

(473)

ΙΡ̄ΙΝ ΔΑΦΥΙΣῙΝ ΙΚΚΑ ΔΛΓΙΝ.
Iriin banynyisiin ikka algin.
 What you said is like you.

[Advice that what you say shows your true nature.]

(474)

ΙΛΛΙΜ ΤΑ ΚΕΝ ΔΑΓΔΑΓΙΛΛΑ ΤΘ̄ΡΟ.
Illim taa ken dangdangilla tooro.
 What is wrong with you to go to the wilderness?

[Said about someone who disappears
 for a while and then returns.]

(475)

ΙΛΛΙΜ ΤΑ ΚΑΜ ΚΘ̄ΥΨΕ̄/ΔΙΓΙΝΤΕ̄ ΛΑΤΘ̄Ν ΤΟΥΡΣΑΝΑΝ ΑΛΑΓΑΓΟ.
Illim taa kam kuushee(digintee) latoon tursanan alagango.
 Why did you become like camels expelled from a safflower/cowpea
 field?

[Said when meeting a miserable or sad person.]

(476)

Ἦρ τᾶ οὐλοῦμαι ἐννον τῶρεγα ἠρικᾶ οὐδ ἰρσαν νῆ?
Ir taa ulumli ennon tooreega wirka ud irsan nee?

Are you that eaten by the crocodile, and they threw the axle behind them and went?

[Said about someone who was out of sight, then suddenly appears.]

(477)

Ἰττιρ ὀῦσκα οἰκῆν.

Ittir uuska okkeen.

She cooks a bad *ittir*.⁴⁶

[Said about someone with bad cooking skills or who cannot do even the easiest jobs.]

(478)

Ἰαῖχαλ ἄϊ ταννὶν ἀδουῶῶα.

Jaahal ay tannin aduwwa.

The fool is the enemy of himself.

[Said about someone ignorant.]

(479)

Ἰελλίγα οἰ ῶῆδοτῶν ἄῶα τᾶνυε.

Jelliga og weedotoon aawa tanynye.

Do your work from start to finish.

[Advice to finish the work assigned to you.]

⁴⁶ See fn. 13.

(480)

δοῦμεσαν κουλλα φα δοῦν.

Juumessan kulla fa juun.

He will go to the hole where no one has gone.

[Said when someone does something that they know has a bad ending.]

(481)

καβαδφτ μιριδ ωελον δακκανγον μιριν.

Kabafii miriid weelon daakanngoon mirin.

The one whose eaten plenty runs if it's necessary to run.

[Advice to eat before leaving the house, just in case you're out of the whole day; also said to encourage guests to eat.]

(482)

καβαρ ιννιγ καβοσον ναρ αννι μεροσον.

Kabar innig kabooson nar anni merooson.

I ate your food, and my tongue was cut off.

[Advice that who eats your food will not speak (bad) about you.]

(483)

καδδα κουνι οϊλογ ταρυρομουννα.

Kajca kuni ooylog tanynymunna.

He who owns a donkey does not walk on his feet.

[Said about someone who is self-sufficient and doesn't need others.]

(484)

ΚΑΤΤΙ ΤΑΝΝΕΝ ΦΑΓΚΑ ΤΑΛΛΙΝ.

Katti tanneen faagka tallin.

The (wool of the) lamb looks like the wool of his mother.

[Said when a child looks or acts like their parents.]

(485)

ΚΙΔ ΓΙΤΤΙΚΚΑ ΕΝΝΙ ΟΥΡΤΑΝΝΑ ΟΙΚΕΕΝ.

Kid gittikka enni urtanna okkeen.

He who carries a heavy stone puts it on his head.

[Advice to think twice before doing something
that may have heavy consequences.]

(486)

ΚΙΔ ΩΕΙΚΚΑ ΣΟΚΚΑ ΤΙΚΚΑΝΓΟΟΝ ΣΕΓΕΔ ΩΕ ΦΑΛΑΚΙΝ.

Kid weekka sokka tikkangoon seged wee falakiin.

Whenever you lift a stone, a scorpion comes out.

[Advice to avoid dealing with certain people.]

(487)

ΚΟΓΑ ΚΟΥΝΙ ΓΑΡΙΒΑΓΜΟΥΝΝΑ.

Kooga kuni gariibangmunna.

He who has kin will not become a stranger.

[Advice not live or work too far away from your kin.]

(488)

ΜΑΛΛΕΛΛΑ ΣΟΥΚΚΑ ΔΑΦΙΝ.

Mallella sukka dafin.

He involves himself in everything.

[Says about someone who sticks his nose in everything.]

(489)

ΩΔΑΛΛΟ ΛΕΚΙΝ ΕΛΙ ΜΟΛΑ.

Wallo lekin elii moola.

Today is closer (better) than tomorrow.

[Advice not to postpone work.]

(490)

ΟΥΤΤΟΥΝ ΔΑΔΑΡΡΑ ΚΙΥΡΕΛΕΚΙΝ ΕΓΕΔΙΝ ΔΟΥΩΩΙ ΩΕΛΛΑ ΚΙΥΡΙΚΑΝ
ΓΕΝΑ.

Uttuun assarra kinynyelekin egedin duwwi weella kinynyikan gena.

It is better to be tired of an old sheep than being tired of the children of others.

[Advice to take care of your own.]

(491)

ΟΥΣΟΥΡΙΝ ΔΕΡΑΖΓΑ ΝΑΙΓΑ ΨΕΚΚΑΤΙΩΩΑ?
Usurin jerahga nayga shekkatiwwa?

To whom we complain for the pain in our ass?

[Difficulty complaining of disobedience of sons.]

(492)

ΔΟΥΓΑΝ ΜΑΛΛΕΚΑ ΦΑ ΣΙΛΛΙΝΑ.

Joogsan malleeka fa sillina.

What they⁴⁷ grind, they⁴⁸ will scatter all.

[Advice to parents to act responsibly, lest the children carry the burden.]

47 I.e., the parents.

48 I.e., the children.

(493)

Τῶρῆν νῶρικῶν ὀργῶν, υἱδῖριν νῶρικῶν καδῶν.

Tooreen noorkoon orgon, shibirin noorkoon kabon.

The owner of a spade was hungry, the owner of the basket ate.

[Said when someone gets the profit of what others worked for.]

(494)

Τορβάρ γαρρι σῖττιλα δῖγγιν.

Torbar garri siittila dinggin.

A bad farmer fights in the hay.

[Said when someone destroys his own work
because of their carelessness or stupidity.]

(495)

Τορδῶρον φάλτι γᾶσιја.

Torjooron falti gaasiya.

He who interferes comes out with difficulty.

[Advice that what you start you have to end.]

(496)

Τεμε μας τεμερ ὀυσιναν κουμβაკικαν νῶγ ταννιν τῶγλ ἀραγιν.

Teme mas temer uusinan kumbakikan noog tannin tuul aragin.

A good neighbor dances inside his house even when the bad
neighbor beats his drums.

[Advice to be kind and tolerant.]

(497)

ΤΟΥΣΣΙΤΑΝ ΜΑΡΟΪΑ.
Tussitan maaroya.
 His fart is a fertilizer.

[Said about someone who is very lucky.]

(498)

ΟΥΒΟΥΡΤΙ ΤΑΚΚΑ ΦΪΡΜΕΝΚΑΝ ΚΟΛΛΟΥΜΟΥΝΝΑ.
Uburti takka firmeenkan kollumunna.
 Ash does not get stuck with whom does not transport it.

[Advice that evil only affects those who commit it.]

(499)

ΟΥΓΜΕ ΖΑΡΑΒΑ ΤΑΝΓΑ ΟΓΟΡΜΟΥΝΝΑ.
Ugmee haraaba tanga ogoormunna.
 The owl does not forget his ruin.

[Saying that people with bad habits will fall back into them.]

(500)

ΟΥΝΝΑΡΪΝΑΝ ΟΥΚΚΙ ΝΕΪΔΑ.
Unnariinan ukki neeja.
 The ear who gives birth is deaf.

[Advice to choose the right moment to give advice, not when someone is preoccupied.]

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