

Oromo Proverbs (Part 2)

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Introduction

The first group of Oromo Proverbs, consisting of 200 items, was published in *The Journal of Ethiopian Studies*, Volume VII, No. 1, January 1969, and the Introduction given there explains that the sayings were gathered as a hobby, mainly around Harär, where the Oromo call themselves *Qotu*, or "farmer". Oromo has no script of its own, so the Amharic alphabet has been used; for a sound which does not exist in Amharic, we have used the letter **ደ**, as in **ደደ** meaning "butter".

It might have been easier, perhaps, to collect the Oromo proverbs if the Oromo had a literary tradition of their own. The absence of such a heritage made it necessary for the writer to make his research in the field, interviewing both men and women for long hours at a stretch and at intervals. The interviewees had from time to time to be invited to a *berča*, the ceremony at which hosts and guests eat *čat* (*Catha edulis*; see article by Bob G. Hill. in *J.E.S.* Vol. III, No. 2). Quite often the guests indulged in long discussions and narrations of battles, religious beliefs, philosophy or the practical side of everyday life, in order to explain the use and meaning of a given proverb.

Very interesting to listen to are the old ladies who give a didactic lecture when called upon to explain a certain way of thought or behaviour. To support their point of view, they often seek aid from the proverbs; they tell you that መንጉደን ዱር አከነ ጅቴ - the elders of the olden days - said thus and thus, quoting one of the proverbs. The proverbs, then, stand as a storehouse of the accumulated experience, knowledge and philosophy of the people.

For easier reading, the proverbs here have been somewhat arbitrarily divided into groups. One would expect to meet with a large number of references to animals, domestic and wild, and with domestic and agricultural situations in the life of the farmer. One would expect also to find a large selection of what are here called "Universal Proverbs": "More haste, less speed" (204); "Try, try, try again" (206); "A cat may look at a king" (221); "To the vanity of women, there is no end" (223); "Sorrows never come singly" or

‘It never rains but it pours’ (228). It is, however, the ‘‘Situation Proverbs’’ that may be regarded as of the greatest interest, since here a deep layer or even layers of metaphorical meaning may leave the stranger uncertain of the real meaning of a proverb. ‘‘The drowning man clutches a straw’’ (210) is an expression common in several European languages; the Oromo also use it as a ‘‘Situation Proverb’’ to remark on the behaviour of an ambitious man or a criminal who, in his fall, attempts to implicate innocent people.

It is the writer’s conviction that the translation into Amharic or English of the proverbs, folk-lore and songs found in the various vernaculars of the Empire would reveal much of the deeper philosophy at the heart of life in Ethiopia. It is for this reason that he has prepared the present work and has co-operated with Dr. Wolf Leslau of the University of California, Los Angeles, in preparing a book of proverbs in the Harari language (Aderiña), which should shortly appear in print.

Animal Proverbs

1. ነምኒ ፡ ጋለ ፡ ሐቴ ፡ ገድ ፡ ጎደቴ ፡ ህንዴሙ ።
He who has stolen a camel cannot go bent.
— A large crime is not easy to hide.
2. ጋሊ ፡ ብየ ፡ ሥሌ ፡ ፈካተ ።
The camel assumes the appearance of its surroundings.
— People behave as their friends do.
3. በከ ፡ በሾን ፡ ህንጅሬ ፤ ሐንቱኒ ፡ ፈንጠዚያ ፡ ጎዴ ።
Where cats are away, mice play.
4. አዱሬ ፡ ተባ ፤ ሐንቱታ ፡ ሉቡ ።
It is play to the cat, but a matter of life and death to the rat.
5. ጃለለ ፡ ኬይሣ ፡ አዱሬን ፡ እልሞ ፡ ኛቲ ።
Because of excessive love the cat eats its kitten.
— Used when someone does harm to someone else with no bad intention.
6. ኮርማን ፡ እንደቆ ፡ ዑሬ ፡ እኛቱ ፤ ነማ ፡ እንላቱ ፤ ፎን ፡ መታረቲ ፡ ባቴት ፡ ዴማ ።
The cock neither eats nor gives to others the meat that it carries on its head.
— Applied to a person with a fortune which he uses neither for himself nor others. ‘‘A dog in the manger.’’
7. ሠሬን ፡ ደምደመቱ ፡ ሥቲ ።
The dog cries when it is spared.
— Used when someone complains too much over a misfortune.

8. **ሠሬን : በከ : እትኛቱቲ : ነመ : ኛቲ ።**
It is the dog that bites the hand that feeds it.
9. **ሠሬን : ወረ : እራኛቱፍ : ዱቲ ።**
A dog barks for those who feed it.
10. **ኡገ : ወራቤይሲ : ደብሬ : ሠሬን : ዱቱ ።**
The dog barks after the hyena has left.
11. **ከረ : በደ። ሠሬን : ዳሉቱ ።**
The dog took over the place that was neglected.
— Used when an unworthy person takes over responsibility.
12. **ወየ : ቀባ : ሠሬ : ደይነ : ቀበ ።**
Satiation leads one to circumcise a dog.
— Normally one does not circumcise a dog; used when a person is seen doing abnormal things out of satiation.
13. **ዱቱ : ዱቲ : መሌ : ሠሬ : ነፈ : ህንድቀን ።**
One does not bathe a dog even if it drops dead.
— A person bathes another if there is some liking between them. Used when someone speaks of a hated one.
14. **ደዳን : ገራ : ሠሬ : ህንቡሌ ።**
Butter never settles (stays overnight) in the dog's belly.
— “Dog's belly” is an expression for a person without strong will-power; used when a person tells of secrets he has been trusted with.
15. **ሐሬ : ደደበን : ገርቦተ : ደወን ።**
He who is unable to hit the donkey hits the sack on it.
— People often attack the weak.
16. **አደሬ : ጋንጌን : ሐሬደ ።**
The mule's uncle is the donkey.
— Said to a person who tries to hide his origin, claiming a better one.
17. **አከን : ደይኔ : ቤይቲ : ሐሬን : ሃደ : ዱይደ : ዱባን : ሉይዲ ።**
Knowing that the mother donkey does not kick, the young donkey feeds from its mother from behind.
— One may sometimes depend on someone who is dangerous or harmful.
18. **ወደሊ : ሐሬ : ሃደ : እንጦሬ ።**
The strong, male donkey does not support its mother.
— A person is likened to a donkey when he is inactive, stupid and inconsiderate.
19. **ጃርሠ : ሐሬረ : ካዪ : ዋን : ህመቱ : ሃደቡ ።**
Put the old man on a donkey, so that he will have nothing to complain about.

20. **ፈይዱ ፡ ፈይዱ ፡ መሌ ፡ ሐሬን ፡ ዳራ ፡ ህንባቱ ።**
 A donkey will not be at ease unless it runs around.
 — Used when somebody gets comfort or pleasure out of doing unusual things.
21. **“ኩኖ ፡ አርቢ” ፡ “ጀናን ፡ ጀለ ፡ ኢልማን” ፡ ጀቴ ።**
 When one man said, “See the elephant,” the other said, “See its children under it.”
 — Used when someone answers a lie with more lies.
22. **ሬኤን ፡ ሆርቱ ፡ አዳዲ ።**
 If a white she-goat multiplies, the kids are bound to be white.
 — A comment on heredity, applied to naughty children.
23. **ነምኒ ፡ ዑፍ ፡ ጉዲሱ ፡ ሬኤ ፡ ሙቸ ፡ ለማን ፡ ህንገዩ ።**
 He who talks proudly of himself does not come up to the goat's breast.
 — Used to indicate that talking about oneself is bad.
24. **ኤርቤን ፡ ሬኤ ፡ ነም ፡ ቶኮ ፡ መሌ ፡ ህንጌይሱ ።**
 A goat's hide is sufficient to clothe only one person.
 — Said when a person is told he has no share in something.
25. **ጀርጀራን ፡ ርኤን ፡ ሆሩ ፤ ለመ ፡ ታቱ ፡ ቀለታ ።**
 Since the hasty person kills every second goat, he will not raise goats.
26. **ገማ ፡ ጋረ ፡ ገማ ፤ አላቲ ፡ ጋፈ ፡ ለማ ።**
 A wild goat that lives beyond the mountains and a hawk with two horns.
 --- Used to describe the ugliness of a person.
27. **ጋፈ ፡ ዱአ ፡ ፌቴ ፤ ሬኤን ፡ ፋኛን ፡ ቁሬንሣ ፡ አራብዲ ።**
 The day the goat decides to die, it licks the nose of a leopard.
28. **ፎን ፡ ዑፊ ፡ እኛኔ ፡ አላቲ ፡ እንደርከን ።**
 If a man does not want to eat the meat, he should not refrain from giving it to the hawk.
 --- It is not good to be selfish.
29. **ፈርዲ ፡ አባን ፡ ቁበ ፡ ቀቡ ፡ ጉፋራን ፡ ዑታለ ።**
 The horse that the owner looks after jumps over the stump.
30. **ፈርደ ፡ አባን ፡ ድኸን ፡ ደርበቴ ፤ አምቢ ፡ ደኸን ፡ ደርበተ ።**
 The horse that the owner throws dung at, others throw stones at.
31. **ወራቤይሲ ፡ በከ ፡ ጉያ ፡ ቶኮ ፡ ቁፌቲ ፡ ጋፍ ፡ ሰገል ፡ አገቤ ።**
 The hyena goes empty-stomached nine days in the place where it dined once.
 — Applied when a fool vainly expects more from a person who formerly gave him help.

32. **ወራቤይሰቲ፣ ሐሬ፣ እንፈአተን ።**
 One does not load a hyena with a donkey.
 — Used when something is given to one who is known to be untrustworthy.
33. **ወራቤይሲ፣ ሂሌ፣ ዑታሌ፣ ጀናን፣ ኬይሳሁ፣ ገመ፣ ፎኒ ።**
 It is said, "When the hyena dances, it often goes toward the meat."
 — Said when a person flatters someone from whom he expects a favour.
34. **ወራቤይሲ፣ ጀርጀራን፣ ጋፈ፣ ሎኒ፣ ጨኒነ ።**
 The hasty hyena bites the horn of the cattle.
35. **ወራቤይሲ፣ ሐሬ፣ ቡሻ፣ ቡሻ፣ ጀቻ፣ ኛተ ።**
 The hyena eats the donkey without appreciating the taste.
 — Applied when someone uses things belonging to others without giving thanks.
36. **ጀርጀራን፣ ወራቤይሳ፣ ጋፈ፣ ቀባ ።**
 Through haste the hyena bites the horn. (See also 34)
37. **ጎደ፣ አዋልድጌይሳ፣ ወራቤይሲ፣ እንሴኑ ።**
 The hyena does not enter the hole of the ant-eater.
 — "A square peg in a round hole."
38. **ነኛቱ፣ ነኛዱ፣ መሌ፣ አፋን፣ ነመይሲን ።**
 "If you intend to eat me, please do it; but do not misquote me."
 — This is what the lamb said to the wolf. This is used when a stronger man creates lame excuses to take advantage of another's weakness. The saying from Aesop's Fables recalls the conversation between the wolf which was drinking water upstream and the lamb which was downstream. The wolf accused the lamb of stirring up the water that was upstream to make an excuse to eat the lamb.
39. **አላንአላ፣ ሃቲ፣ መደ፣ መዲ፣ ሃቲ፣ ቢሻኒ ።**
 The mother of the leech is the fountain; and the mother of the fountain is water.
 — Used to indicate that the persons concerned are "birds of a feather."
40. **እቢደ፣ ሐርካን፣ ሀንቀባን ፣ ቁሬንሠ፣ ቁባን፣ እትንላተን ።**
 Fire is not handled with the hand and the finger is not aimed at a leopard.
41. **አፋን፣ ሌንጫ፣ ጨታን፣ ሀንሴኔ ።**
 Grass does not go into the lion's mouth.
 — Said by someone who is offered things inferior to his social standing or contrary to his taste.

42. **እልሞን ፣ ሌንጫ ፣ ቡቡሬ ።**
The lion's cub has decoration (colour).
— Used when a young person or a young animal acts (bravely) like the parent.
43. **ከንሐመተን ፣ ሌንጫ ፣ ሐመቱን ፣ ጄዶሎ ።**
The one who is calumniated is a lion, but the one who calumniates is an ape.
44. **ጆልዴይሲ ፣ ደላ ፣ ዑፊ ፣ ህንአርኩ ፣ ከነማቲ ፣ ኮፍለ ።**
A monkey does not see its own baldness, but laughs at that of others.
45. **ጎዋፊ ፣ ቀለጫን ፣ ዋን ፣ ቀበን ፣ እንገዲሰን ።**
A monkey and a fool do not let loose what they get hold of.
46. **ሠንጋ ፣ ጋፈ ፣ ቤላ ፣ መገንቱ ፣ ኛቴ ።**
The ox of famine-time was eaten by Megan.
— Applied when someone takes away things which are badly wanted.
47. **ሠንጋ ፣ አባን ፣ ጋፈ ፣ ጨብሴ ፣ ፆርሚ ፣ እጅ ፣ ቡሩ ፣ ፈይሰ ።**
If the owner breaks his ox's horn, others take out its eyes.
— A man should respect his own property.
48. **ረቢን ፣ ሚሰኪና ፣ ጎዱ ፣ ሠንጋ ፣ አጅሠ ።**
If God wishes good for the poor, He kills an ox.
— Applied when an unexpectedly good thing happens to a person.
49. **ቀሬ ፣ ራዳ ፣ ሶዳ ፣ ገራዳ ።**
The cow near the cliff and reverence due to the chieftain.
— One has to respect both, because the first might push one off the cliff, and the latter also has his power.
50. **አደሬን ፣ ሠንጋ ፣ ጃለቱ ፣ አረብሲቲ ።**
The Adaré abuse (despise) the ox that they want.
— Adaré is the name given by the Galla (Qotu) and Amhara of Harar to the Harari people. The Adaré used to buy cattle mainly from the Qotu; hence the proverb, which is even used by the Harari themselves *verbatim*. The saying is applied when people devalue things that they want to buy in order to create doubt in the owner about the quality of the thing.
51. **ጢዮ ፣ አባ ፣ ቲይፈተ ።**
It is the person himself who keeps the calf.
52. **ነምኒ ፣ ሐማን ፣ ቦፈ ፣ አፋ ፣ ጅላቲ ።**
A bad person is a snake that lies under the mat (of grass).

53. **እልሞን ፡ ቦፋ ፡ ቡቲ ።**
A viper is the son of a snake.
— Used when the son is found worse than the father.
54. **ዋ ፡ ቤኬቲ ፡ ረቢን ፡ ቦፈ ፡ ሚላ ፡ ኖርኬ ።**
Knowing what the snake might do, God deprived it of legs.
— Used when a very bad or harmful person is seen with no power.
55. **ጢቃቱሌ ፡ ቦፈረ ፡ እንኬጀተን ።**
Regardless of the size of the serpent, one does not tread on it.

Family

56. **ሐቲ ፡ ነማ ፡ ጋሪን ፡ ሃደ ፡ ነማንታኔ ፤ ሃቲ ፡ እፊ ፡ ሐምቱን ፡ ዱቱ ፡ ነማንካኔ ።**
A man's good mother does not become a mother to somebody else; and a man's bad mother will never come back after death.
57. **አለጋ ፡ ኮፍለ ፡ ጉዳ ፡ ዓለ ፡ እሚማን ፡ ጉዳ ።**
Strangers laugh loudly, while relatives are in tears.
58. **ዓየዳን ፡ አዱ ፡ ገነማቲ ።**
A step-mother is the morning sun.
— The "morning sun" (sunshine in the morning) harms or burns because people stay in it for a long time without feeling the burning sensation.
59. **እልሞን ፡ መሳሪ ፤ ከሌንሠ ፡ መሳኑ ።**
The child from the "woman of the same husband" is worse than the mother.
60. **እልሚ ፡ አባ ፡ ፎን ፡ ሱምኬ ።**
The child of the step-mother is like the meat from the back part of the neck.
— A family with several wives and children is full of discord.
— The meat of the neck is hard to chew. It is difficult to handle the step-mother's child.
61. **እልሚ ፡ ፈኬይሳ ፡ አባቲ ።**
The child is as the father.
62. **ከአየ ፡ ፉጂፍ ፡ ና ፡ አቦ ።**
He who marries my mother is my father.
63. **ጅፋፊ ፡ ጃርቲ ፡ ሶዳ ፡ ህንቱፈተን ።**
Living and the wife of your father-in-law are not to be disdained.
— One should not to be dissatisfied with what one has.
64. **ገቡተንሌ ፡ ጃርቲ ፡ ሶዳ ፡ ህንቱፈተን ።**
Even if one is getting stout, one should not disdain the wife of the in-law.

— Being stout is often associated in the country-side with riches and pride.

65. ፋለ ፡ በሬዱረ ፣ ሁንደ ፡ በሬዱ ፡ ወየ ፤ ሁንደ ፡ በሬዱራስ ፡ ሃለ ፡ በሬዱ ፡ ወየ ።

Decent origin is better than a beautiful face, and good conduct is better than decent origin.

66. ፎን ፡ ጉባ ፡ ሙረን ፡ ለፌ ፡ ጃለቲ ፡ ሙለታ ።

If the meat is taken, the bone is seen beneath it.
— Behind every individual, there is another who is a relative or stronger.

Marriage

67. ነምኒ ፡ ጃርቲ ፡ ሐምቲ ፡ ቀቡ ፡ ወይቲ ፡ መሌ ፡ ዱሎመ ።

The man who has a bad wife grows old early.

68. ነምኒ ፡ ጃርቲ ፡ ተካ ፡ በላ ፡ እጃንቀብኔ ፤
ነምኒ ፡ ጃርቲ ፡ ለማ ፡ ኢባዳ ፡ ዋንደብኔ ፤
ከጃርቲ ፡ ሠዲሂ ፡ ቀኤ ፡ ያኢ ፡ እንደብኔ ፤
ከጃርቲ ፡ አፉሪ ፡ ጨባ ፡ ሙዲንቀብኔ ፤
ነምኒ ፡ ጃርቲ ፡ ሸኒ ፡ ተካ ፡ ንኻንቀብኔ ፤

He who has one wife is blind;
He who has two wives cannot miss a prayer;
He who has three wives, his compound does not lack a quarrel;
He who has four wives is a man who has broken his back at the waist;
But the man with five wives, one of them lacks a marriage contract.

— The Qotu of Harar are mainly Muslims, and so have permission to marry up to four wives.

69. ከቡሌን ፡ ነመ ፡ ቡልቸ ።

He who has lived long may keep (a wife) long.
— It is believed that a man who marries in old age knows the art of living with his wife; those who marry very young may divorce several wives.

70. ጃርሠ ፡ አምባ ፡ ጋሪሪ ፡ ጃርሠፊ ፡ ሐማ ፡ ወየ ።

A bad husband of one's own is better than someone else's good husband.

71. ጃርሠ ፡ ፋቴ ፡ መና ፡ ኤደ ፡ ዱቴ ፡ ወየ ።

Better to say that she died last night than that she married an old man.

72. ፋኒ ፡ ቃኚ ፡ እንቀቡ ፤ ወላላን ፡ መሪ ፡ እንቀቡ ።

Marriage brings no shame and ignorance no council.

73. **ፋደን ፡ በሬዱ ፡ ወየ ።**
If one must marry, it is better to marry someone beautiful.
74. **ደላን ፡ ነመንቡልቹ ፡ ዲራ ፡ ነመ ፡ በልቸ ።**
It is the husband's job to take care of the household, not a woman's.

Children

75. **አንገፈ ፡ ዶፌ ፡ ቁጡሱን ፡ ከረ ፡ ያልቲ ።**
The last child inherits if the first one is unruly.
76. **ጆሴን ፡ ጉደቲ ፡ ሲንጅብን ።**
Let not (the growing) children hate you.
77. **ጆሴን ፡ እቲ ፡ ኮፍለን ፡ ኮፈ ፡ በንቲ ።**
If one laughs with children, they might (be inclined to) reveal one's private parts.
— Applied when an adult plays too much with children.
“Familiarity breeds contempt.”
78. **ጆሴን ፡ ህርያ ፡ ሶዳናን ፡ ከረገጡዳ ፡ ናባሳ ፡ ጀቲ ።**
When children are afraid of their equals, they defy the older ones.
79. **ጆቱን ፡ እልኬ ፡ ገርቲ ፡ ነመ ፡ ከፊ ፡ በንቲ ።**
If children see a man's teeth they may incline to reveal his private parts.
— “Showing one's teeth” means laughing or joking. (See 77).
80. **ጆሴን ፡ መቃ ፡ በርቲ ፡ ቲተ ፡ (ነመ) ፡ ኬይሳ ፡ ያመቲ ፡ (ዋምቲ) ።**
If children learn one's name, they may call one from among a group.
— Again, familiarity breeds contempt.
81. **ጆሴን ፡ ገራን ፡ ነዱኩቤ ፡ መሌ ፤ ቀፌ ፡ እንቤይቲ ።**
Children only know complaints about stomach ache but not about satiation.
— Children cannot reason about cause and effect.
82. **ጆሴን ፡ ወረገጡታ ፡ ቡሉቀ ፡ ፋለ ፡ ደበቲ ።**
The children of the master apply dough to their faces.
— Applying dough to one's face means to be arrogant.
83. **ገላን ፡ ህሪረ ፡ ዱራ ፡ ዴመ ።**
The flood looks unto the one that goes before it.
— People follow their leader. It is believed that children copy the behaviour of those who are older than they are.

Neighbours

84. **ሚስኪኒ ፡ አሶ ፡ መነ ፡ እምባቲ ፡ ፎን ፡ ኛቹ ፡ ባቲ ፡ አዳቲ ፡ ዱእ ።**
Had it not been for the meat from the neighbours, the destitute might have suffered from malnutrition.

85. **አባን ፣ እዩ ፣ አላን ፣ ድርመተ ።**
The neighbours come to the aid of the person who calls upon them.
86. **አላን ፣ ቡልቱ ፣ ቤይቲ ፣ አከ ፣ እትቡሉ ፣ አባ ፣ ቤከ ።**
The neighbours ask only how a man spent his night (the customary morning greeting), though only the person himself knows how he spent the night.
— No person suffers from mishaps or misfortunes vicariously.

God

87. **ኬና ፣ ረቢ ፣ ሸኸሚ ፣ ህንደገዩን ።**
God's gift is not heard.
88. **ኬናን ፣ ነማ ፣ ነመንቁብሲቱ ።**
Man's gift may not satisfy men.
— It is the belief that only God can satisfy man's wants.
89. **ኬና ፣ ነመራ ፣ ኬና ፣ ረቢ ፣ ወዩ ።**
God's gift is better than that of man.
90. **ወኒ ፣ ሰሚ ፣ ቡኤ ፣ ደቺ ፣ እንሐንቀ። ።**
Things that fall from the sky surely come down on earth.
91. **ዋን ፣ ሕሬ ፣ ሕሬ ፣**
What God has given has already been given.
— Fate is predestined.
92. **ዱረ ፣ ኑቶልቺ ፣ ቦደ ፣ ኑንዩኪን ።**
Let not God brighten our past and darken our future.
Let not God make us good, rich or happy in the past and bad, poor or miserable in the future.
93. **ዱቢን ፣ ረቢ ፣ ሱተ ።**
God's judgment comes slowly.
94. **ደግን ፣ መሌ ፣ ረቢ ፣ እምቤከን ።**
Unless one becomes needy one may not know (remember) God.

Muslim References

95. **አመተ ፣ ቶሌ ፣ ደላን ፣ መነ ፣ ሆሬ ።**
During the year of plenty, the women own something.
— In Muslim agricultural society, women do not own money except that which they inherit. Married women economise in housekeeping to buy things for their needs. This can be done when there is abundance.
96. **እጂ ፣ ጃለላ ፣ ሐምቱ ።**
The loving eye is not harmless.

--- Connected with the evil eye; it is believed that if a person eyes another with craving or love, the harm that the person may inflict upon the other one may be strong.

97. ጉደቱሌ : ቤሪ : መስገደ : ዋንሴኑ ።

Regardless of her position, woman is not allowed to enter a mosque (with men).

— It was a former practice in Harar not to allow women to enter the mosque. Recently they have been permitted to enter the Jama (the Great Mosque) through a separate door for prayer; they do not mix with the men.

98. ደዳን : ደዳ : ሀንጫልቱ ፤ ነደን : ወል : እንዳልቱ ።

Butter does not excel another butter and women do not inherit from one another.

— According to Muslim law a woman cannot inherit by herself the property of a relative, regardless of their relationship. A man with a distant relationship is called to share with the woman if the need arises.

Alms

99. ሠደቃን : ሐንጉመ : አባን : ከነቴ ።

Alms are as much as the person gives.

--- One gets heavenly rewards according to one's own deeds.

100. ከናን : ጉያ : ቶኮ : ሀዬይሠ : ሀንጉድፍኔ ።

One day's grant may not help to bring up the orphans.

--- This is to suggest that donations should be continuous.

Life: Death

101. ነመ : ዱሌ : ሞርማ : እሰ : ደሬ ።

The neck of a dead person is long.

— A long neck is associated with pride; so the dead are not to be dispraised.

102. ኸዱሌ : አባ : ቢዬ ፤ ኸንጅሩ : አባ : ብያ ።

He who is dead owns the soil and he who is living owns the land.

103. ያ : ጅሩ ፤ ከሰጅቡ : ሀንጅሩ ።

Oh life! There is nobody who shuns you!

104. ዱቲ : ሴና : ደብዴ : ሀንጅርቱ ።

There was no death that did not call for lament.

105. ጃርሰ : ዱዓ : ዴሙ : ሲንአባርን ።

Let not the old dying person curse you.

106. ጅሩ፣ እንቁፈተን፣ ዱአን፣ ሰኑ፣ እንደበን ።
Living is not to be disdained; when death comes, even that is not available.

107. ጅሩ፣ ዴጋ፣ ጅሩ፣ ሀንሴሀን ።
Do not think of a poor man's life as living.

Hunger, Food.

108. ቁፋቱ፣ ሲንጊጐ፣ ቀባ ።
Over-satisfaction brings about acidity of the stomach.
— Used to advise people to eat moderately.

109. ነምኒ፣ እትቶልቴ፣ በሉቀ፣ አለንፈተ ።
He who is in comfort chews his porridge.

110. እፍቲ፣ ደርበተን፣ ሁዱ፣ ደደርበተን ።
Over-eating fattens the buttocks.
— This is used to discourage over-eating.

111. ከጄላን፣ ዋን፣ ነማ፣ እኛኔ ።
Even if greedy, one does not eat what belongs to others.

112. ገራን፣ ዋ፣ ሐዩ፣ ባተ ።
The belly bears everything.

113. ገራን፣ ደይሳ፣ እንቀቡ ።
Hunger (the belly) is not to be hidden.

114. ገራ፣ ገራቸቲ፣ ቁብሱፈ፣ ነምቺ፣ ሠንጋ፣ ቀሌ ።
For the belly that a stomach filled, he slaughtered his bull.
— Used when a small thing is found enough rather than the expected big one. "Your eyes are bigger than your stomach."

Experience: Inexperience

115. ቀሬረ፣ እንዴሚን፣ ሙጨጨቱ፣ እንቤይተ ።
Avoid falling by not walking on a cliff.

116. ዋ፣ አርከን፣ መሌ፣ ሀንዱሎመን ።
One does not get old until one sees things (gets experience).

117. ደርበተኒ፣ ጂንፈ፣ ሀንቀበተን ።
When one intends to beat someone else, one does not hold the head of the stick.

118. ዴመን፣ መሌ፣ አምነ፣ እምቤከን ።
Unless one travels one does not know about expatriation.

119. ጃርሠ፣ በሌ፣ ዋ፣ ሀመ ።
The old person can relate a lot.

120. ፈረንጂን፣ መላኒ፣ ቢሻን፣ ጋረ፣ ባፍቲ ።
Through technique (special device) the foreigner takes water up the hill.

This presumably refers to the installation of a water supply in Emperor Menilek's palace in Addis Abāba in 1894, which caused nation-wide astonishment.

121. ፈንጭፈቱ ፡ ሲንጭጭፈተ ።
If a man intends to go far, he makes provisions.
122. ደልቴ ፡ ሀምቤይቱ ፡ ደላፍ ፡ ጀርጀርቲ ።
Because she lacks experience in giving birth, she longs for it.

Discretion and Indiscretion

123. ሎን ፡ በከ ፡ አዌ ፡ ጨፍቲ ።
Domestic animals sleep where it is warm.
124. ቦለ ፡ ጋፊ ፡ ቤላ ፡ ሐልከን ፡ በነን ።
The hole (in the ground, filled with grain) at the time of famine is opened at night-time.
— Keep secrets faithfully.
125. ነመራን ፡ ዋንቤከ ፡ ጀቲ ፡ ጀላበ ፡ ነንዳቢን ።
Do not claim special knowledge, and so keep us long in the cattle-market.
126. ነመ ፡ ኩፍሉ ፡ (ኩልፋ) ፡ ጋፊ ፡ ዱኤሌ ፡ ዋኑመ ፡ ኩፍሉ ፡ ፈካተ።
He who laughs too often is thought of as a man who will laugh when he is dead.
— The everlasting joker is not taken seriously even when in trouble.
127. ነምኒ ፡ እቲቶልቴ ፡ ዓረ ፡ የውፈተ ።
He who is in comfort warms himself with smoke.
128. ነምኒ ፡ አፋን ፡ ቀቡ ፡ ጣፊ ፡ አካወ ።
A talkative person roasts *ፋፊ* (a kind of millet).
— To roast *ፋፊ* means to take an unusual and bad action.
129. ነምኒ ፡ እቲቶልቴ ፡ ሐንዴትዩ ፡ ደደን ፡ ነሹኩመ ፡ ጀአ ።
He who is in comfort asks for his penis to be massaged with butter.
— Luxury breeds odd desires.
130. አባን ፡ እፍንሐሙ ።
A person does not tell about (slander) himself.
131. አሳኔሳን ፡ ነመ ፡ ቃኘስ ።
Showing off brings shame.
132. አሳኔይሳን ፡ ቡቃ ፡ አጄይሳ ።
Showing off creates a bad smell in a female's private parts.
133. እንተለ ፡ አባን ፡ ደሚና ፤ አመላቱ ፡ ፈኒን ።
The character of the tribal chief's daughter is fiery.

134. **እፍ ፡ ጅቦን ፡ እልመ ፡ ሃደፍ ፡ ሀናፌ ።**
He who hates himself envies his mother.
135. **እፋን ፡ መን ፡ እንእብሱ ፡ ሃላ ፡ መን ፡ እብሱ ።**
It is not the lamp but manners that give light to a home.
136. **እዴይፈታን ፡ ደአ ፡ ሃደ ፡ ጋፈተ ።**
The talkative man asks for (and receives) news of his mother's death away from home.
— Usually bad news is kept until people are at home.
37. **ከሀናፌ ፡ ጄኤን ፡ ሃደፌ ፡ ሀናፌ ።**
He who is destined to envy envies even his mother.
38. **ከስንዱርሲኔ ፡ ስንአርሱ ።**
He who does not precede you does not make you angry.
39. **ኬና ፡ አባ ፡ ጉድፈተ ።**
It is the giver who puts value upon what he or she gives.
40. **ወሊሳፌ ፡ መራታን ፡ ዋን ፡ ገራ ፡ ቀቡ ፡ ዱባተ ።**
The singer and the madman speak aloud what they have in their minds.
— The minstrel often comments rashly on the socio-political situation.
41. **ያኢረ ፡ ኪለ ፡ እንቀለን ።**
One does not roast coffee with butter in the midst of a crowd.
— “Roasting coffee” can mean to talk of secrets.
42. **ዱቡቴ ፡ ሀንሀፈቱ ፤ አጄሴ ፡ ጉጋ ፡ ሀንደፈቱ ።**
He neither gets tired of talking, nor kills and stretches the hide.
— He threatens action, but does not take it.
43. **ዱቢ ፡ ዱቢ ፡ ፍዳ ፡ ሃዳ ፡ ድድገ ፡ ፍዳ ።**
Talking brings about quarrels, as a rope (in the mouth) causes vomiting.
44. **ዱቢ ፡ አምባ ፡ ፈይሰኒ ፡ ገለን ፤ የኸን ፡ ፈያኒ ፡ ኬይሳ ፡ ገለን ።**
In a dispute, one must either settle it or make haste to get safely away.
45. **ጅባን ፡ ጅነተ ፡ ፈልሜ ።**
The arrogant man doubts the existence of paradise.
46. **ጅባ ፡ ጉዳረ ፤ ጉልማ ፡ ጢቀሾ ፡ ወየ ።**
A plot of land is better than an arrogant man (for fruitful cultivation).
47. **ጅራ ፡ ቀሊሱን ፡ ጃላ ፡ ጨሊሱ ።**
To belittle someone, pretend not to hear.
48. **ጅሩፌ ፡ ጃርቲ ፡ ሶዳ ፡ ሀንቱፈተን ።**
The brave man is the spice of life.

149. **ጅአ ፣ ሐልከን ፣ ኢፋ ፣ ጆሴን ፣ አዲ ፣ ሴቴ ።**
Children take the moon's light for that of the sun.
150. **ገራን ፣ ጄይና ፣ ሁሩመ ።**
The belly of the brave man is like a forest.
— Courage can hide many virtues and secrets.
151. **ገራን ፣ ሚኒ ፣ ባቱ ፣ ማ ፣ ዱቢ ፣ ባቱ ፣ ዲደ ።**
Why can the belly that can bear a tapeworm not do the same with a secret?
152. **ጎዋ ፣ ንጎርሠን ፣ መራታቲ ፣ እንሀመን ።**
One may advise a fool, but does not even speak to a madman.
153. **ፋርሳፊ ፣ ዲጋን ፣ ቦደቲ ።**
Praise and the truth are only slowly revealed.

Folly.

154. **አቂሊ ፣ ቱፊንቀቡ ፣ ጎዋን ፣ መለንቀቡ ።**
The wise man is not to be despised; the fool has no ways and means.
155. **አይሩ ፣ ጎዋ ፣ ዓቂሊ ፣ ኬይሠ ፣ አሌ ።**
The wise man spends the day at (exploits) the farm of the fool.
156. **አይሩ ፣ ጎዋ ፣ ዓቂሊ ፣ ፈጫፈቴ ።**
The wise man sows the farm of the fool.
157. **ዮ ፣ ጎዋቲ ፣ ሐልከኒ ፣ ጉያ ።**
Night is day for a fool.
158. **ጎዋን ፣ እፍን ፣ አርኩ ፣ ሐንገ ፣ እፊራን ፣ ቃሩ ።**
The foolish person does not see himself (for what he is) until he has fallen down.
159. **ጎዋን ፣ ቢሻን ፣ በሐር ፣ ቆኘ ፣ ወራብ ።**
The fool tries to empty the lake by drawing water from it.
160. **ጎዋፊ ፣ ሆላን ፣ ዴቢኢ ፣ ህንቀቡ ።**
A fool and a sheep have no return.
— If both once decide to fight they do not stop until the end.
161. **ጎዋቲ ፣ መነ ፣ እንጨፈን ፣ ሚሻ ፣ ጨጨብሳ ።**
Do not lock a fool inside a house lest he (she) breaks the utensils.
162. **ጎዋን ፣ ህንደለትን ፣ ደለቱ ፣ ህንጉደትን ።**
Let not a fool be born, and, if it is born, let it not grow up.
163. **ጎዋን ፣ ሃደ ፣ ዲርሳ ፣ ዲፍቴ ፣ ሃደ ፣ ኩኒሳቲን ፣ ቡልቱ ፣ ጀቲ ።**
The foolish woman, ignoring her mother-in-law, greets the mother of the one who keeps her as mistress.
164. **ጎዋን ፣ ደበቀተ ፣ ቀሪ ፣ ፈረጀተ ።**
A fool is a disease, but a sharp fellow is the cure.

165. ጎዋን ፡ ዱበቱ ፡ እንሐሩ ።
The fool does not get tired of talking.
166. ጎዋን ፡ ሀንበሪሁ ፡ ሴሄቲ ፡ መነ ፡ ዑዳኔ ።
The fool, thinking that morning will not come, defecates at home.
— Usually the lavatory is located outside the house. If one is to visit the lavatory at night, he has to beware of any possible danger. This is used when someone mistreats someone else or harms himself, thinking that the situation will not change for the better.
167. ጎዋን ፡ ዮ ፡ ጃለተን ፡ ከንደለን ፡ ሴሐ ።
If the fool is loved, he (she) takes it as if he (she) is born to the lover.
168. ጎዋን ፡ በከ ፡ ረፌ ፡ ጨፋ ፡ መነ ፡ ሴሐ ።
The fool takes as home every place that he (she) sleeps in.
169. ጎዋን ፡ ቀረጠ ፡ ሃደ ፡ ፈልመ ።
The fool claims participation in his (her) mother's (first) marriage-festival.
— Used when a person claims to know things that he does not normally have access to; to argue with no convincing proof.
170. ጎዋን ፡ ቀብሪ ፡ መነ ፡ ሴሐ ።
The fool takes the grave for his home.
171. ጎዋን ፡ ዑዳንረ ፡ ታኤ ፡ ወሊሠ ።
The fool sings while defecating.

Luck

172. አያኒ ፡ ቆታንቀቡ ።
Luck has no contenders.
173. አያኒ ፡ ቶኮ ፡ ቶኮ ፡ እንደብሩ ።
Luck is not transferable.
174. አያኒ ፡ ጢቆንቀቡ ፣ ሀሬን ፡ ደበርሳንቀቡ ።
Luck is neither little nor transferable.

General, Practical Comment

175. ሉይኒ ፡ ከሃደቲ ።
Sucking is from the mother.
176. ቀቤኛ ፡ ሶዳ ፡ ቀበ ።
Riches beget respect.
177. ተሠለቅ ፡ ነፍሴ ፣ አብደዱ ፡ ሉቡ ።
Have comfort, my soul; have belief, my heart.

178. አከ፡ዋዳደን፡ወረ፡እምባቲ፡እንዳደን ።
One does not refuse to depart from someone else's house.
179. ኡለል፡ጢቃ፡እንቀቡ፡
Pregnancy is never too easy or light.
180. ኡፍኡፊን፡መዳ፡ሀንድንሲኔ ።
Blowing (with the mouth) does not heal a wound.
181. እልመ፡ደለንረ፡ዱቢን፡አባ፡ፈካቲ ።
The words of a man tell more (about him) than his child does.
182. አኩቴን፡ዋን፡እፊኛኔፍ፡ጉባቲ ።
The pot burns for the food it does not eat.
183. አውቱ፡ፈላን፤ ቀባኖይቱ፡ሐርከ ።
If it (food) is hot, there is a spoon; if it is cold, a hand.
184. ከሃጀሜ፡ሐጂ፡ደቃ ።
He who has the need goes on a pilgrimage.
185. ክጅባ፡ረጋ፡ፈጌይሠ፤ አምና፡ሆሪ፡ጀቤይሠ ።
Lying keeps the ability to be a witness at a distance, and expatriation teaches a man to save money.
186. ኮንሰ፡ነመ፡ቤኩ፡ቁብሲስ ።
It needs know-how to keep a concubine in her place.
187. ወንጀላፊ፡ደይሚ፡ጢቃ፡ሀንቀቡ ።
Honey and crime have no minimum quality.
188. ወዳጅ፡አባ፡ያመተ ።
It is the host who takes care of the party (for religious purposes).
189. ዋቱ፡ገማ፡እየ፤ መላኑ፡ሉኩ፡ትየ ።
Something is calling from a distance, and probably it is my cock.
— Used as an excuse that someone dear is heard calling.
190. ዋን፡አባን፡ኬኑፍ፤ ብሮን፡ሁዱን፡ዱኩቤ ።
The servant grumbles about the master's gift.
191. ዋን፡ገረ፡ጀቤይኒ፡ሲንጉኔ፡ገረ፡ላፌይሲ፡ሲንጉዱ ።
What cruelty does not force one to do, pity does.
192. ዋን፡ጃለሊ፡ሲመዱ፤ ጅብኒ፡ሲንመዱ ።
A matter you deal with because of love, you could not deal with in hate.
193. ደለጋን፡አቡመ፡ኤገተ ።
Work awaits the man.
194. ዱሊ፡ደይይሱ፡ሐልከን፡ገላ ።
The running warriors return home at night.
195. ድቤን፡ሐንገ፡ደወን፡እይቲ ።
A drum sounds as loudly as it is beaten.

196. ገብሪቲን ፡ ጋፈ ፡ ዓረፋ ፡ ቢተምቴ ፡ ጋፋ ፡ ዓረፋመ ፡ ሴቲ ።
The woman slave who was bought on a holiday thinks it is always a holiday.
197. ጉምናን ፡ ባሠ ፡ ቀብዲ ፡ ኤጄታ ፡ ቅልሳ ።
A harlot is full of abuse; the place where she treads is full of quarrelling.
198. ጉሪ ፡ አባ ፡ ዱባ ።
The ear (reputation) follows a man.
199. ደጋን ፡ ሐንገ ፡ አባን ፡ ደርቤ ፡ ዴመ ።
A stone flies as far as a person throws it.

Universal Proverbs

200. ሐላን ፡ መነኸና ፡ መነ ፡ ኸነ ፡ እንታኔ ።
The door of this house will not fit that house.
201. ሐሊ ፡ ሐማን ፡ ሁንዴ ፡ ነመ ፡ በሌይሠ ።
Bad behaviour spoils good lineage.
202. ሸኚን ፡ ሐምቡመ ፡ አባን ፡ ፈጫሴ ፡ መገርቲ ።
The seeds grow as the person sows them.
203. ቀሊና ፡ እንጨባን ፤ ፉርድና ፡ እንተረን ።
Because of being thin, one is not necessarily broken or defeated, and because one is fat, one is not necessarily useful or courageous.
204. በከ ፡ ፈገገ ፡ ደቀን ፡ ሱተቲስ ፡ ኑመ ፡ ደቀን ።
Where one goes at a run, one may get there slowly.
205. ቤሪ ፡ እራ ፡ ደምቱ ፡ መሌ ፡ ቅሪመ ፡ እኛቱ ።
Ladies eat raw seeds only when there is a scarcity.
206. ቶርባ ፡ ኩፈኒ ፤ ቶርባ ፡ ከአን ።
One may fall and rise seven times.
207. ነመ ፡ ሐመፊ ፡ እምቤይኔ ፡ ከነማ ፡ ቤኸ ።
He who is ignorant of his own affairs knows other people's business.
208. ነመ ፡ ዱሎሜ ፡ ዋሀመ ።
He who lives long tells of happenings.
209. ነሙ ፡ ዋኑመ ፡ ፈጫሴ ፡ ሙረተ ።
Everyone reaps what he sows.
210. ነምኒ ፡ ገላኒ ፡ ፉዴ ፤ ሆመቸ ፡ ቀቀባተ ።
He whom the flood has taken stretches for a straw.
211. ነምኒ ፡ ደጋ ፡ ጨኒኔ ፡ እልኩማ ፡ ሐዶዶ ።
He who bites a stone numbs his teeth.

212. ነምኒ፡ ቢያ፡ ቤሔ፤ ዋን፡ ቢያ፡ እንዲብቱ ።
He who is out of his country cannot speak of it.
213. ነምኒ፡ ሁጨን፡ ጨርቂ፡ ቀኤ፡ ነማቲ፡ ህንቶሎ ።
He who wears rags is not welcome in another man's compound.
214. አበሉን፡ ተሃን፡ አበሉ፡ ነመንጉኔ ።
Attempting to be like a man does not make one the same.
215. አርጃ፡ መኒ፡ ቁላ ።
The generous man's home is soon empty.
216. አከ፡ ቦነን፡ ዋን፡ ሐፈን ።
A man may not last long, though he is proud.
217. አከ፡ ኩፈን፡ ዋን፡ ሐፈን ።
One does not remain as one falls.
218. አከ፡ አበሉን፡ ሲርባን፡ ሞርመ፡ ነመ፡ ጀሊሠ ።
To try to dance like someone else may damage one's neck.
219. አፈኒ፡ አባ፡ ቶኮ፡ ዳረ፡ ነመንባሠ ።
One man's clothes do not cover someone else's nakedness.
220. እቢዲ፡ ዳሙ፡ ዳራን፡ ነመ፡ እንጉቡ ።
If the fire is extinguished, the ash does not burn.
221. እጂ፡ ዋን፡ ነማ፡ እንፋኔ ።
The eye does not steal things belonging to others.
222. እፋን፡ መነ፡ ቶኮ፡ መነ፡ ቶኮ፡ እንእብሱ ።
The light in one house does not shine for another house.
223. እጅ፡ ሐመ፡ ጅርቱ፡ ኩለን ።
Antimony is applied to the eye up to the time it ceases to see.
224. እፈ፡ ሐማተኒ፡ ነመን፡ ሐሜይሠን ።
A man need not call another malicious when he himself is not far from maliciousness.
225. ከሌን፡ አረ፡ እንታኔ ።
Yesterday cannot be today.
226. ከቶልቹ፡ ደደቤ፡ ባሌይሱ፡ ህንደደቡ ።
He who cannot repair cannot break.
227. ከሽለቢን፡ ጉዛ፡ ህንታኔ ።
A little drink is of no use on the co-operative farm.
228. ከሽፌራ፡ ከጨጨቤ፡ ደፌ ።
The man with the fractured limbs came beside the man who fell.
229. ከአላ፡ ጉዳ፤ ከመና፡ ጉንታ ።
He is a big man outside, but a small man at home.
230. ኮፈፈ፡ አምባ፡ እንገርሲሠን ።
One does not expose one's private parts to strangers.

231. ወራሪን ፣ ወረ ፣ እንቀቡ ፣ አጀሱ ፣ ጉማ ፣ እንቀቡ ።
The delinquent has no home, the murderer no reparation.
232. ወኒ ፣ አባን ፣ ጃለቴ ፣ ሪጃጃ ፣ ዳሉ ።
The milt becomes the hump of the animal (the best part), if a man so wishes.
233. ዋ ፣ ገዩ ፣ ገባበቴ ።
What is near is already here.
234. ዋን ፣ ወሪ ፣ ዋሪ ፣ ዱበቱ ፣ ጀሌን ፣ ዋሪ ፣ ዱበቱ ።
What the family talked about at night, the children will reveal during the day.
235. ዶንደዩ ፣ ባነ ፣ ባተ ።
She who can carry a child may carry a bastard.
236. ዱለ ፣ ገለ ፣ ፋርሰን ፣ መሌ ፣ ደቀ ፣ እንፋርሰን ።
The combatant is not praised going to war, but after the battle.
237. ዱቢ ፣ ጉዳን ፣ ቀበረ ፣ ደለጋ ፣ ጢቆን ፣ ቀባ ፣ ወዩ ።
Claiming to have a little work to do is better than having a big quarrel.
238. ጀርጀራን ፣ ድሐነ ፣ ዑፊ ፣ ገነቀ ።
The hasty man overturns his share of the food.
239. ገላኒ ፣ ደብሩ ፣ ጨረቺ ፣ ነመ ፣ ሀንፋዱ ።
After the flood has passed, sand does not drown one.
240. ጉባ ፣ ቱሌቲ ፣ ኬይሠ ፣ ዱሌ ።
He has a fine appearance, but within he is rotten.
241. ጉባን ፣ ነቢ ፣ ረቢ ፣ ኬይሲ ፣ ቁዱራ ፣ ረቢ ።
He is a prophet in appearance, but a devil within.
242. ፈያን ፣ አዱኛ ።
Health is wealth.
243. ፈንጫን ፣ ደፈቲ ፣ አልባቲረ ፣ ቡኤ ።
Running from urine, he fell in excrement.
244. ደላን ፣ ዲነ ፣ ጉራቸ ።
A woman is the worst enemy.

“Situation” Proverbs: comments made in certain circumstances, often with very much more meaning than they seem to imply

245. ሣይቱ ፣ ከነ ፣ ቀበ ።
Prosperity results thus.
— Used when either a good or bad event befalls a prosperous man.
246. በሐር ፣ ገማ ፣ ጣፊ ፣ ቱመን ፣ ጀናን ፣ ሁኖ ፣ እጅ ፣ ነቡቴ ፣ ጀኤ ።
When one man reported to another the threshing of *täfi* (a kind

of millet) beyond the seas, the latter retorted that some chaff had entered his eyes.

— Used when one lie is answered by another.

247. ቤሪ : ፎን : ኛኛን : ሐንዳራ። #

When women eat meat, they eat the rump.

— As the rump is the better part of the meat, this is used when someone associates with a rich or popular person.

248. ቲይሪ : ዲደ : ዶሮባፍ #

Conception takes place in a strange place for some.

— Applied when someone has profited from the work of others.

249. ቲይቼ : አላቼ : እንበራ : ጨፍቱ : አላቼ : በርባዲ #

A man who has not learnt to break wind while sitting wants to do so while prostrate.

— Someone craves achievement beyond his ability.

250. ነምኒ : ነመረ : ጅሩ : ሙሴቲ : ነመ : ዲተ #

A man who feels superior kicks another, pretending to be drowsy.

— Said of under - cover slander.

251. ንዲዲ : ዲዲመቲ : ሠገሊን : አካዌ #

It refuses and gets red, though I roasted it nine times.

— Said after repeated failure.

252. አዱኛ : ነመ : ሐማ : ከበዱቱ : እረ : ጉዳ #

Wealth is great to the man who respects it.

253. አዲሪ : ጃላ : ኒቲ : ዳላ #

The uncle (the father's best friend) marries the child's mother.

— Used when a man takes property through deceit.

254. አባ : እንቀብዱ : አካዊፍ : ቦቺ #

She has no father, but she cries for roasted grain.

— Applied when someone grieves over a trifle.

255. አትህመን : ዲዲ : ሩኩተን : ገገብዲ #

She refuses to do what she is told, but swoons when she is beaten.

— Used of someone who rejects advice.

256. ራ : ዲፊን : ዋን : ገለን #

One does not return the way one came.

— Said when disaster overtakes the rich or healthy.

257. ከዌቅሌ : አፊ : እንደንዴይኔ : ከጃርቲ : ቦዳ : ህንደደቡ #

He who cannot bear his own elbow stands that of his brother-in-law's wife.

— Used when someone suffers out of respect; to support oneself on one's elbow without a pillow can grow painful.

258. **ከደተኒ ፡ ገለኒ ፡ ዌይዲስ ፡ እንዳኸኒ ።**
 One does not sing when grinding the grain one has begged.
 — Used when someone appears proud of achievements that are not his own.
259. **ዘሪ ፡ እቢዳ ፤ ዳራቱ ፡ ነሙ ፡ ጉብ ።**
 Fire 's relative, the ash, also burns.
 — Said when a friend or relation of an evil person acts in the same way.
260. **ገብሪቸ ፡ ሉቡ ፡ ካቱ ፤ ፆርሚ ፡ ጀቤኘ ፡ ጀጀ ።**
 The slave escapes for his life, and people admire his bravery.
 — Applied when a coward is mistaken for a hero. This perhaps refers to a soldier running from the enemy with spear and shield in his hands.
261. **ገብሪቲን ፡ ገርጋርሠ ፡ አርከናን ፡ ውሌ ፡ ደይሲቱ ።**
 A woman-slave hides the upper grinding-stone when someone would help her.
 — Used when someone rejects voluntary help.
263. **ጋፈ ፡ ነካሴን ፤ አዩ ፡ ጉርጉራ ፡ ከረ ፡ በሴ ።**
 When I was aroused, I had to put my mother up for sale.
 — Used when someone has committed an unusual fault.
263. **ደጋን ፡ ጢቆ ፡ እንቀቡ ።**
 A stone is never small.
 — Used to indicate that one should never underestimate the deeds of a bad person; a stone, big or small, still hurts.