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TURKISH DELIGHTS



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Düşünce Eserleri Dizisi

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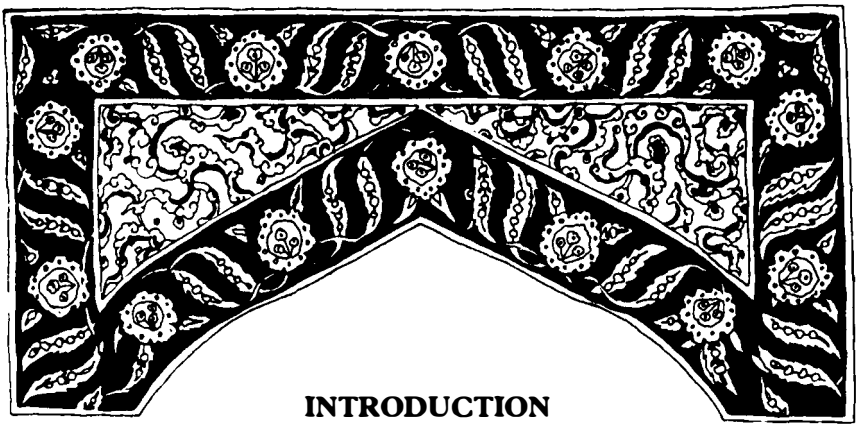
TURKISH DELIGHTS
A Treasury of Proverbs and Folk Sayings

This is the only book of Turkish proverbs and folk sayings translated into English with them arranged under thematic headings and with the original Turkish for each entry. It contains 1,970 entries. It was first published in the U.S.A.

İngilizcedeki yegâne Türk atasözleri kitabı olan bu eser, aynı zamanda, Türk dilinin, tematik başlıklara göre hazırlanmış yegâne "gerçek" atasözleri kitabıdır. Birinci baskısı Amerika'da yayınlandı.

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INTRODUCTION

Arabic is a language, Persian is a sweetmeat; Turkish is an art.
Persian proverb

"It has been an axiom that one could travel the caravan routes from Istanbul to Peking [Beijing] speaking only Turkish,"[1] one of the world's oldest living languages. It "took shape, almost certainly in the steppe country to the west and north of the Great Wall of China, at some date which we cannot now determine, but certainly long before the start of the Christian era."[2]

Turks are among the world's oldest peoples. Chinese chronicles mention them in 1300 B.C. They were then nomads in what is now Russian Siberia. It is not clear, however, whether the word "Turk" first designated one tribe or a group of tribes. In the Turkish inscriptions found in Outer Mongolia and Siberia dating to the eighth century A.D., "Oghuz" and "Turks" appear as the names of two distinct communities, sometimes at war, sometimes in alliance, in which "Turks" were the dominant partner. In later centuries and by the time of Mahmoud Kashgari, the eleventh century Turkish scholar, the Oghuz are referred to as a Turkish tribe. "Turks," which originally applied to the most powerful segment of the two groups, was subsequently applied to the whole people.

In the first and second centuries, Turkish tribes living on the fringes of Mongolia established a strong confederation among themselves and migrated to the region of the Altai Mountains and Lake Baikal in Central Asia. Some established urban centers, and in the sixth

century an organized Turkish state in the area sent ambassadors to Constantinople, the Byzantine capital, and received tribute and ambassadors from the Byzantines. This little kingdom controlled the silk route from China to the west by establishing several caravan stops, but the kingdom soon broke into smaller tribal units or incipient city-states.

In the ninth and tenth centuries, the Turks migrated westward to the lands between Syr Darya and Amu Darya and east of the Caspian Sea. In their new home, the Turks, most of whom were now Oghuz Turks with their own "tribal religion," came under the influence of Islam and embraced this new religion.

The Oghuz Turks, like the other Turkish tribes, were warriors. The traditional virtues of tribal life, horsemanship, heroism, and loyalty held the society together. Even after embracing Islam, they continued to live monogamously, and women played a prominent role in the culture.

When Turks began to enter the world of Islam, they were first employed as enslaved fighters and guards for the caliphs of Baghdad or their subordinates. Then, in the eleventh century, Seljuk Turks, named after a warrior leader from one of the Oghuz tribes, took control of the eastern districts in the caliphal lands and finally formed the Seljuk Empire, which extended from eastern Iran to western Anatolia in the twelfth century. The leadership of the Islamic world then passed into the hands of the Turks.

The Ottoman Empire, named after its founder Osman (Othman) and founded after the Seljuks' fall, at its height during the reign of Süleyman the Magnificent (1520-1566) stretched from the borders of Morocco to the borders of Iran, and from southern Poland to southern Yemen.

After two centuries of slow decline, and a century of efforts to reverse the decline by a process of Westernization, the Ottoman Empire finally collapsed at the close of World War I. From its ruins sprang the Turkish Republic under the leadership of Mustafa Kemal (Atatürk), which will celebrate its sixty-fifth anniversary on October 29, 1988.

The Turkish language is practically the same as the variety of Turkic tongues extending through the southern U.S.S.R., central Asia, and western China and belongs to the Uigar-Altaic language group, which includes Finnish, Hungarian, and Estonian. It is spoken by 55 million Turks living in Turkey and more than 50 million people of Turkish origin living outside of Turkey. The majority of people speak Turkish in the Russian Republics of Azerbaijan, Turkmenia, Kazakhstan, Kırghizia, and Uzbekistan (Western Turkestan). All Moslems in the Eastern Turkestan region of the People's Republic of China speak Turkish. Sizable minorities of Turkish origin reside in northern Greece, Bulgaria, Romania, Yugoslavia, northern Iraq, northern and western Iran, and north and north-western Afghanistan. Of course, the official language is Turkish in the Turkish Republic of Northern Cyprus. Turkish place names are sprinkled in a vast belt from central Mongolia and western China across inner Asia through Iran, the Caucasus and Black Sea regions, and Turkey into the Balkans as far as Yugoslavia. This linguistic dispersion indicates the route of migration and expansion of Turks in past centuries.



Works of the earliest Turkish literature, funerary inscriptions dating from the eighth century A.D., were discovered near Lake Baikal in central Asia.[3] In these descriptions are some Turkish proverbs in written forms.[4]

The Armenian subjects of the former Ottoman Empire first introduced Turkish proverbs to the West. The Armenian monastery of St. Lazarus near Venice, Italy, published a small book in 1844, *Turkish Proverbs Translated into English,* which contained 180 proverbs translated into English and Armenian. Then, in 1897, *Osmanli Proverbs and Quaint Sayings,* by Rev. E.J. Davis, M.A., chaplain of the St. Mark's Church, Alexandria, Egypt, was published in London, England. It was actually the translation of Turkish author and journalist Ahmed Midhad Efendi's book, *Muntahabat-i Durub-i Amsal,* published in Istanbul, Turkey, in 1871. Reverend Davis's book, like its original Turkish version, was arranged without thematic classification in a straight alphabetical sequence, from proverbs

beginning with the letter *a* and continuing in this rigid style until *z*. Because of a large number of translation errors, the text is almost useless. Still, 4,300 proverbs, quaint sayings and rhymes, puns, similes, etc. clearly showed to the Western world the richness of Turkish proverbs, folk sayings and idioms.

Later, in 1938, *Racial Proverbs, A Selection of the World's Proverbs Arranged Linguistically* (edited by Selwyn Gurney Champion, M.D., London) arranged 250 proverbs randomly, without any commentaries. *A World of Proverbs* (Patricia Houghton, London, 1981) included twenty Turkish proverbs in a chapter entitled "Proverbs from Many Lands" with a brief comment that they "may be nearly as old as the Greek proverbs." Other than these publications I know of no other book of proverbs in English with a chapter of Turkish proverbs.

I must also point out that the Turkish proverbs in all the books published in Turkey were arranged in straight alphabetical sequences like Ahmed Midhad Efendi's book of proverbs published in 1871. Therefore, the text you are now reading is the only book in English and in Turkish in which proverbs are arranged under thematic headings with a Turkish original for each proverb.



Turkish proverbs are among the earliest in the world to appear in a book. Mahmoud Kashgari, an "llth century Turkic scholar who is thought by some to have been the author of the world's first dictionary,"[5] published the first and most important Turkish dictionary, *Diwan-i Lügat-it Türk,* in Baghdad, Iraq, in 1074.[6] Mahmoud Kashgari, who wrote this monumental work to teach Arabs Turkish, included in it 290 proverbs which are very much alive in today's Turkish language.

Some of the proverbs mentioned in this book are: "Mountains do not come nearer to mountains, but men to men" [Men meet, mountains never]; "The sword does not cut its own sheath" [Dogs do not eat dogs]; "Five fingers are not the same" [There is no equality in the world]; "He who marries early enlarges his family; he who gets up early goes a long way"; "Children pour water on the street, their parents slip and fall in it" [Parents are responsible for their children's

behavior]; "When the grandfather eats unripe grapes, his grandchild's teeth are set on edge" [Children pay for the sins of their parents]; "The stupid guest entertains the host" [A reference to one who tries to do his superior's job without being asked, and makes a fool of himself]; "One crow does not make winter" [One misfortune should not make one lose hope]; "Better to be the head of a calf than the foot of an ox" [Better to be the first in a village than second in a big city].

One must take into consideration, however, that the Turkish spoken in Turkey today is not exactly the same as it was during Mahmoud Kashgari's time. Quite a few words became obsolete; others underwent phonetical changes. Take "Otug odhguç birle üçürmez." [You cannot put out fire with flames.] None of these words in this proverb exists in today's Turkish: "*Ateş alevle söndürülmez.*" The proverb "Ula bolsa yol azmaz; bilig bolsa söz azmaz," in Kashgari's book [When there are roadmarks, one does not miss his destination; when there is knowledge, speech does not cause one to stray] is "*İşaret olursa yol şaşmaz; ilim olursa söz şaşmaz.*"

Some proverbs in Kashgari's book also slightly changed morphologically. Turks nowadays do not say "Kiss the stone that you cannot bite" but "kiss the hand that you cannot bite." "Two camels fight and the fly in between dies" is now "The horse kicks out and the mule kicks out; between the two the donkey dies" [When the great quarrel, the small pay the penalty].

Twelve stories set in the heroic age of the Oghuz Turks[7] also provided many Turkish proverbs. These stories, collected in *Dede Korkut Kitabı* ("The Book of Dede Korkut") contain proverbs generated from the seventh to the thirteenth century. Some of these proverbs are: "Unless one calls God, no work prospers; unless God grants, no man grows rich"; "Though you throw a bridle over the ass's head, he does not become a horse; though you dress a captured girl in a robe, she does not become a lady"; "A daughter does not take advice except for her mother's example; a son does not take advice except for his father's example."

The scholar Ahmed bin Mahmoud's book published in the thirteenth century, *Hibet-ül Hakaayık*, contains many Turkish proverbs which are popular today, such as "Do not disclose your secret to your friend, for he will also tell it to his friend"; "He who knows and he who does not know are not the same," which implies the importance of education. Some proverbs mentioned in Mahmoud's book exist in slightly changed forms. Turks now caution that "The

wound of the knife (*not* "arrow") heals; the wound of the tongue festers."

Of the early collections of proverbs published in Turkey, 698 proverbs appended to the end of a book, entitled *Teshil,* are very important. To this day no one knows who compiled these proverbs and when. *Teshil,* published in Istanbul in 1480, is a book on medicine. Its author, Mawlana Şemseddin, does not tell us why these handwritten proverbs were added to his book as an appendix. *Teshil* is now in Fatih Library in Istanbul, and the proverbs were published with the photocopies of the originals.[8] Some scholars believe these proverbs are older than those in *The Book of Dede Korkut.* The proverbs attached to *Teshil* do not mention Ottoman Turks, but *The Book of Dede Korkut* speaks highly of Ottoman Turks.

These sayings in *Teshil* are now part and parcel of the treasury of Turkish proverbs: "If a dog has its owner, the hare has its God" [God protects the weak]; "Summer is a lie, winter is a reality" [Man's life is spent more in sorrow than in happiness]; "A hungry dog breaks the butcher's wall"; "The fly in a hurry falls into the milk"; "Take a horse by his bridle, and a man by his word"; "No man is without fault"; "He who would gather honey must bear the sting of bees"; "Every sheep is hung [in the butcher's shop] by its own feet" [Every man is the architect of his own future]; "The mouth is nearer than the nose; the stomach is nearer than the brother" [One's self-interest comes first]; "Stretch your feet according to your blanket" [One should live within his means]; "A timid merchant neither loses nor makes profit" [There are times one must take risks]; "The candle does not give light to itself" [Sometimes one does not think sufficiently about his own interests and tends to help others without helping himself]; "The son inherits his father's property, not his name" [One has to make a name for himself]; "Money teaches wisdom; dress, how to walk."



I do not know if all the proverbs created by the people of Turkey exist in Turkish spoken in other nations, but the proverbs of Turkish-speaking people exist in today's Turkish spoken in Turkey. In a paper read at the Third International Congress of Turcology held in Istanbul from September 24th to 29th, 1979, Dr. Çağatay

Kaçar, using Soviet sources, compared the proverbs of Turks of Turkey and the Turkish-speaking Western Turkestanians [Uzbeks] of Central Asia and demonstrated that both tongues contain hundreds of the same proverbs with the same implications.[9]

The Crimean (Tatar) Turks[10] also contributed heavily to the treasury of Turkish proverbs: "If you dip your nose into the water, your cheeks will also get wet" [A reference to greed]; "Do not chase the coward lest he become courageous"; "Let your neighbor be well off, for he will not ask for anything even though he will not give you anything"; "Let the foal of my neighbor win rather than the horse of a stranger"; "He who has dirty feet stains the carpet; he who has a dirty [foul] mouth stains the nation"; "He who loses his tongue [language] loses his self [nationality]."

The following proverbs are of Kazak[11] origin: "If you do not know what to say, say what your elders said"; "He who talks without thinking dies without getting sick"; "The unqualified man desires to climb to the top [in the hierarchy]; the bad man desires to sit at the head of the table"; "He who advises a bear deserves to be beaten up" [A warning against teaching a bad man how to get ahead]; "The fool ages on his feet."

Azerbaijani[12] Turks also contributed many proverbs to Turkish culture: "When it comes to chip in to buy the meat, he does not give a penny, but when it is time to eat, he grabs the biggest piece of it"; "What business does a dog have in the shop of the blacksmith?" [Said of one who gets involved in things he does not understand]; "Speak of the dog, but take the stick into your hand" [One must be prepared when one is about to deal with a potential aggressor]; "Ride your horse slowly if you want to reach your destination far away" [A warning against haste].

Brief aphorisms associated with anecdotes are another important source for Turkish proverbs. Here are a few example: "The frog saw how the horses were shod, so she also lifted up her foot" [One should know his own limitations and capacity and should not interfere in situations he does not know or understand]; "The hazelnut emerged from its shell and did not like the look of it" [Said of one who is ashamed of his origin *or* one who looks down on those who reared him]; "The mouse, though it could not squeeze into the hole, had a pumpkin tied to its tail" [A reference to a complication arising from an already difficult situation]; "They asked the wolf, 'Why is your neck so thick?' 'Because I do my own work myself,' he answered" [One must be oneself and not depend on others]; "The tortoise in its shell says, 'What

a big place I live in' " [Those who are ignorant of the outside world believe in their own superiority].

Of course, the Nasraddin Hodja stories are the biggest and richest anecdotal source for Turkish proverbs. Nasraddin Hodja (1208-1284), the most important hero in Turkish folklore, the delightful and inimitable personification of Turkish humor and wit, left us many proverbs and idioms. You will read some of his anecdotes, associated with certain proverbs and idioms, in this book.[13]

Many verses from known and anonymous Turkish poets have also passed from one generation to another as proverbs: "The eyes of the bat are hurt by the light" [He who does ill dislikes the truth]; "The sheik's [holy man's] miracles are related by himself" [Said of one who does not appear to be as much of an expert or knowledgeable person as he pretends, or of whom further confirmation is needed before one believes him]. The poetic tradition continues to generate proverbs. Many euphemisms of the late Cenab Şahabettin, poet and writer, and verses of Talat Sait Halman, Turkey's former Minister of Culture, will become tomorrow's proverbs.

Islam inspired many proverbs in the Turkish language. The following maxims are either from chapters in the Koran, the holy book of Islam, or sayings *(Hadith)* of Prophet Muhammad: "Where God is, there is everything"; "Shall the reward of good be aught but good?"; "If you do good, it is to yourself; and if you do evil, it is also to yourself"; "God increase the guidance of the already guided"; "God has no mercy for those who have no compassion for others"; "God exalts the humble and humiliates the proud"; "The house that receives no guests, never receives angels"; "Obedience to one's father is like obedience to God"; "To you your religion; and to me my religion"; "You do not practice what you know; why, then, do you seek what you do not know?"; "Envy consumes good deeds as fire consumes wood"; "Happy is he whose own faults prevent him from castigating the faults of others"; "The person who repents is like the one who has never sinned"; "Seek knowledge even in China"; "It is unlawful to withhold knowledge"; "The ink of the scholar is more precious than the blood of martyrs"; "Promising is a debt"; "A good word is a charity"; "Contentment is an inexhaustable treasure"; "True wealth is not abundance in property but a generous heart"; "Make things easy, not difficult, and bring joy, not hatred"; "Remain clean and your sustenance shall increase"; "Actions are valued by their consequences"; "Actions are valued by their intentions, and every man shall have but that which he intended"; "Earn and dine or else fast."



Perhaps because of their authors unfamiliarity with the history of Turkish proverbs, books published in English (and, I presume, in other Western languages as well) do not always give credit to Turkish proverbs' origin. Take "Poverty is a shirt of fire," which H.L. Mencken, an American writer and editor, quotes as an Armenian proverb.[14] But Armenian sources admit it is a Turkish proverb.[15] H.L. Mencken also quotes the proverb, "The guest is not welcome to a guest, but both are not to the host" as an Albanian proverb,[16] though it is Turkish.[17] The Turkish proverb "There is a devil in every berry of grape"[18] is an English proverb according to Rosalind Fergusson.[19] (Islam forbids drinking alcoholic beverages. Does not this prohibition make this proverb more suitable to Islam than to other religions which sanction at least moderate drinking?) Rosalind Fergusson also quotes as English proverbs "Every sheep is hung by its own leg"[20] and "He that cannot beat the ass, beats the saddle,"[21] but they are two of the 698 Turkish proverbs appended to *Teshil* (mentioned above).

These are not the only examples that show that proverbs of Turkish origin are misrepresented. Petros D. Baz, M.D., credits only two proverbs to Turkish origins: "God builds the nest of a blind bird," and "Rejoice not in another's sorrow."[22] But his book contains many Turkish proverbs which first appeared in *Diwan-i Lügat-it Türk* (1074), *The Book of Dede Korkut* (thirteenth century), *Hibet-ül Hakaayik* (thirteenth century), and *Teshil* (1480). "Use not the sword against him who asks forgiveness" (p. 132) is from *The Book of Dede Korkut;* "If you want to keep your secret from an enemy, tell it not to a friend" (p. 120) is from *Hibet-ül Hakaayik;* and the following are proverbs appended to *Teshil:* "He who gathers honey must bear the sting of bees" (p. 69); "We must beat the iron while it is hot" ["Strike the iron while it is hot"] (p. 76); "At the foot of the candle it is dark" (p. 34); "Without thorns, no roses" (p. 135); "All fingers are not alike" (p. 53), which is also in *Diwan-i Lügat-it Türk.*

There are other Turkish proverbs appearing in this book which seem to have been taken, with the proverbs mentioned above, from

Rev. E.J. Davis's *Osmanli Proverbs and Quaint Sayings* (1897), which was the translation of Ahmed Midhad Efendi's *Muntahabat-i Durub-i Amsal* (1871): "It is too late to shut the stable after the horse is stolen" (p. 21); "Alms are the golden keys that open the gates of heaven" (p. 23); "The best apple is eaten by the bear" (p. 25); "A good archer is not known by his arrow, but by his aim" (p. 25); "I have rather an ass that carries me than a horse that throws me" (p. 26); "Among the blind close your eyes" (p. 31); "Every horse thinks his own pack heaviest" (p. 34); "No one knows the weight of another's burden" (p. 34); "Choose neither a woman nor linen by candlelight" (p. 34); "Cleanliness is from faith" (p.37); "A cock is bold on his own dunghill" (p. 37); "No road is long with good company" (p. 37); "Stretch your legs according to the length of your quilt" (p. 38); "What can't be cured must be endured" (p. 40); "Marry your son when you will, your daughter when you can" (p. 40); "Who does not beat his daughters, will one day strike his knees in vain" (p. 41); "The dog barks and the caravan passes" (p. 44); "We have two ears and one mouth, that we may listen the more and talk the less" (p. 46); "Not with whom you are bred, but with whom you are fed" (p. 47); "Seek education, even in China" (p. 47); "Be your enemy an ant see in him an elephant" (p. 48); "Uninvited guests sit on thorns" (p. 63); "The hero is known on the battlefield" (p. 68); "One scabbed sheep will taint a whole flock" (p. 75); "A lazy sheep thinks its wool is heavy" (p. 81); "To the lazy every day is a holiday" (p. 81); "Broth made of cheap meat is tasteless" (p. 92); "The mouse that has one hole is quickly taken" (p. 97); "Two captains sink the ship" (122); "Whether sugar be white or red, it preserves its proper taste" (p. 133).

None of these proverbs are among the 960 in *The Concise Oxford Dictionary of Proverbs*[23] which states that the proverb "The apple never falls far from the tree" is "apparently of Eastern origin." We must also remember that the earliest collections of proverbs in English were published long after Turkish proverbs appeared in written forms.[24]

Of course, Turks did borrow proverbs from other cultures and languages. After they embraced Islam in the tenth century, proverbs of Arab origin began to filter into the Turkish language. There are also proverbs of Persian origin. "Free vinegar is sweeter than honey" is one of them. During and after the Crusades, Turks came into contact with the West. It is quite possible that proverbs as well as weapons were

exchanged. The Turkish proverb "If a bald man knew a remedy, he would rub it on his own head" has its counterpart in Latin: *Medica, cura te ipsum* (Physican, heal thyself). "The sun is not plastered [coated] with clay" (which implies that the truth will always out) also has its counterpart in Latin: *Adversus solem ne loquitor.* "The honey-man has a hatchet; the woodman has a hatchet" is the Turkish way of saying *Il y a fagots et fagots* in French.

In English there is a proverb "The fish always stinks from the head downwards." *The Concise Oxford Dictionary of Proverbs* says that it is of Greek origin and first appeared in English in 1581 (p. 82). The Turkish version of it, "The fish stinks from the head," appeared among the proverbs attached to *Teshil,* published in 1480. This and "Every fish that escapes appears greater than it really is" are also cited as Turkish proverbs in the book published by the Armenian monastery of St. Lazarus in Venice, Italy.[25] In this book, we also see "Do not observe the teeth of a horse given as a present," which *The Concise Oxford Dictionary of Proverbs* attributes to a Greek origin (p. 91). But it is certainly within reason to surmise that the Turks might have "invented" this proverb without knowing its Greek connection when one considers that Turkish has generated dozens of proverbs about the horse (this book contains 66) and also the proverb "When you buy a sheep, look at its tail; when you buy a horse, look at its teeth" (the sheep's tail will tell one how fat it is, while the horse's teeth will show his age). No other language has the same proverb.

Human nature being much the same all over the world, our minds react more or less the same way. It is expected that similar proverbs will be found in different languages. An English-speaking reader may be accustomed to thinking of the Turks as differing widely from himself or herself in habits of thought, yet, as you will see, many English and American proverbs have counterparts in Turkish. Because of the influence of environment and climate, different peoples vary in rendering the same idea. In England, not enough sunshine but plenty of rain inspired "Make hay while the sun shines," but in arid Central Asia, the birthplace of the Turks, it is wise to "Fill the jars while it rains." In England "There is no smoke without fire," a picture of the cold climate; in Central Asia, "No leaf flutters without a wind," a picture of open-air pastoral life.



A proverb is a traditional saying which offers advice or presents a moral in a short or pithy manner. As with proverbs of other nations, the Turkish-speaking peoples' folk philosophy, distinctive regional customs and, above all, the peculiar flavor of their language and phraseology constitute the uniqueness of Turkish proverbs. A close examination of these proverbs reveals observations about men and things, oriental customs and ceremonies, facts of natural history, fragments of poetry, and quaint rhymes, puns, and similes.

The Turkish word for a proverb, *atasözü*, means "grandfather's sayings," or "words," or "elder's words." "In Turkey no conversation takes place without one or more proverbs being mentioned, and it is amazing to see the influence they have on an audience; as soon as a proverb is recited all heads nod in approval and all arguments cease, a suffering or loss becomes bearable and even death loses its sting, for proverbs embody the crystal truth found by long and painful experience, and even though it may sometimes be bitter, it is an acceptable form."[26]

Turkish proverbs, "with the exception of a few comparatively modern ones, are mostly very old, dating from early centuries when the Turks were leading a nomadic and agricultural life in Central Asia before their victorious armies marched to the West in the Middle Ages. This can be proved by the figurative rendering of many proverbs which frequently refer to country life and domestic animals, especially the latter; animals constitute the main metaphorical feature of Turkish proverbs."[27] In *Turkish Delights* the following animals are mentioned in one or more proverbs: ass, bat, bear, bird, calf, camel, cat, chicken, cock, cow, crow, dog, donkey, duck, eagle, falcon, fish, foal, fox, frog, goat, goose, hare, hen, horse, jackal, kid, lamb, lion, mouse, mule, ostrich, ox, pig, ram, raven, serpent, sheep, snake, sparrow, steed, stork, tortoise, wolf.[28] I know of no other language which is as rich in animal proverbs as Turkish.

Turkish proverbs also tell us what the originators of those wise sayings cultivated and ate. Honey ("It is not by saying 'honey, honey' that sweetness will come into the mouth" advises us that only action produces results, not talking about things to be done), halwa, milk, yogurt, bread, rice, wheat, watermelon ("One cannot carry two watermelons under one armpit" is a warning against doing more than one thing at a time), grapes, apple, pear, cucumber ("A cucumber being given to a poor man, he did not accept it, because it was crooked"

is a reference to ingratitude), beans, salt, onion, garlic ("Your mouth will not smell if you do not eat garlic" tells us that a clear conscience does not fear accusation), sugar, eggplant ("The frost does not harm an old eggplant" implies that the bad man escapes punishment, *or* you cannot spoil what is already spoiled), vinegar, and watercress are all employed metaphorically in these proverbs.

As it is today, the rose is the most favored flower. Eleven proverbs mention it (pp. 63, 64, 74, 114, 123, 163, 164, 187, 192, 243, and 247), but the tulip, first cultivated in Turkey in the seventeenth century, is mentioned only once: "The fireside is the tulip garden of a winter day." This is another indication that Turks brought their proverbs with them when they migrated to Asia Minor from Central Asia in the ninth and tenth centuries, for there are only a handful of proverbs which came into usage after the sixteenth century. The proverb about the tulip is one of them.

Although Turks disseminated their proverbs in Balkan countries when they occupied them, the natives of those countries have kept them alive. Albanian, Bulgarian, Hungarian, Romanian, and the different languages of Yugoslavia all contain large numbers of proverbs from Turkish. Professor Vilmos Tolnai says that in the Hungarian "wayside sayings and proverbs . . . one can discover . . . old relics of the Ugro-Finnish era. There are also to be found many indications of Turkish origin . . . also the newer Osmanli [Ottoman] Turkish."[29] Professor S. Topalian, an Armenian scholar at the School of Oriental Studies in London in the 1930s, pointed out that "Turkish proverbs with their idyllic rendering remind one of the teachings of Christ who took his similes from shepherds and lambs, from flowers and seeds, and this perhaps explains the reason why they are cherished so much by the Christian subjects of the former Ottoman Empire, who hold them in great respect and affection."[30]



"In trying to understand a proverb the peculiarities of its language should be taken into consideration. This will explain many points that might appear at first obscure and grotesque. In English proverbs there is a reasonable contrast of one with two. 'One bird in the hand is

better than two in the bush,' or, for the sake of rhyme, 'One stitch in time saves nine'; but on all similar occasions the Turkish has 'a thousand.' 'One tribulation teaches more than a thousand warnings'; 'A thousand worries do not pay a single debt'; 'Measure a thousand times before cutting once' etc. A superficial explanation will attribute this to Oriental exaggeration, but the true explanation lies in the fact that the Turkish words for *a thousand* and *one,* 'bin, bir', have an alliteration and euphonic charm almost too strong to resist."[31]

Turkish proverbs are generally very short, because the language lacks relative pronouns *(who, whom, which, that,* and *whose).* For example, *Ayıpsız dost arayan dostsuz kalır* (He who looks for a friend without fault, remains without a friend); *Yemeyenin malını yerler* (They eat the food of him who does not eat his own food); *Islanmışın yağmurdan korkusu olmaz* (A man who is drenched does not fear rain); *Ambarda kalan sıçan aç kalmaz* (The mouse that stays in the barn does not get hungry); *Bir deliği olan fare çabuk tutulur* (The mouse that has only one hole in soon caught); *Fare çıktığı deliği bilir* (The mouse knows the hole from which he has issued); *Anasının övdüğü kızla değil, eltisinin övdüğü kızla evlen* (Do not marry the girl whose mother brags about her; marry the girl whose sister-in-law speaks highly of her).

A favorite type of Turkish proverb consists of two complementary clauses. We find the same sort of parallelism sometimes in English: "Two blacks do not make a white; two wrongs do not make a right." This balanced structure is highly characteristic of Turkish proverbs: "A man becomes experienced by being defeated; a scholar, by making mistakes"; "Some cannot find a bridge to cross [the water]; others cannot find water to drink"; "He who is well-fed does not know the one who is hungry; he who is well does not know the one who is ill"; "The capital of the rich man is in his [safe] box; the capital of the scholar is in his head"; "Moisture ruins the wall; grief ruins the man"; "Worn cotton does not become cloth; the old enemy does not become a friend"; "He who asks [advice] passes the mountain; he who does not loses his way in the level plain."

Alliteration, as in many English proverbs (e.g., "Where there's a will there's a way"; "A miss is as good as a mile"; "One swallow doesn't make a summer"; "Practice makes perfect") plays a conspicuous part in Turkish proverbs together with the rhythmic effect produced by harmonious arrangements of syllables, or by parallelism, which is generally reinforced by internal rhymes. These poetic characteristics

enhance the following proverbs: *Derdini saklayan derman bulamaz* (He who conceals his grief finds no remedy for it); *Avcı ne kadar hile bilirse, ayı da o kadar yol bilir* (The bear knows as many roads as the hunter knows tricks); *Söyleyene bakma; söyletene bak* (Do not observe the man that speaks, but him [or it] that is the cause of his speaking); *Alçak yerde yatma, sel alır; yüksek yerde yatma; yel alır* (Do not lie on low ground, the torrent will take you off; do not lie on high ground, the wind will take you away); *Bacan tütsün de dumanlı olsun; ekmeğin olsun da samanlı olsun* (Let it be your own fire though smoky; let it be your own bread though chaffy); *Adama dayanma, ölür; duvara dayanma, yıkılır* (Do not put your trust in a man, for he dies; do not lean against a wall, for it falls down); *İki gönül bir olunca samanlık seyran olur* (For love-united hearts a hayloft is a promenade); *Ata binmeyen ata binse, koştura koştura öldürür; kürk giymeyen kürk giyse, silke silke eskitir* (He who has never ridden a horse kills it by forcing it to run all the time; he who has never worn a fur coat ruins it by shaking it to get rid of the dust all the time); *Tatsız aşa tuz neylesin; akılsız başa söz neylesin* (Salt does not do any good to a tasteless meal neither do words to a head without intelligence); *Eşek ölür, semeri kalır; insan ölür, eseri kalır* (When an ass dies, his saddle remains; when a man dies, his deeds).

Often an element of quaint or humorous exaggeration in Turkish proverbs adds to their charm: "A neighbor's hen looks as big as a goose, and his wife as young as a girl"; "When a blind man dies, they say he had almond eyes; when a bald man dies, they say he had golden hair" (a reference to an exaggerated praise of the dead *or* the past); "If skill would be gained by watching, every dog would become a butcher"; "A hungry hen dreams she is in the barley barn"; "The old cat looks for a young mouse"; "He sleeps in the dunghill but dreams of becoming the grand vizier"; "When the lion becomes old, he watches the hole of the mouse"; "The thicker the veil, the less worth lifting."

Like proverbs from other nations, Turkish proverbs share the common characteristics of proverbial philosophy, with its emphasis on self-reliance, work, prudence, and pagan virtues, and its skeptical attitude toward the world and human motives. Numerous proverbs are tinged with a titillating cynicism: "One gold piece covers one thousand faults"; "When we sing everyone hears; when we sigh, none" ("Feast, and your halls are crowded; fast, and the world goes by"); "They asked the goodness where it was going. 'To the ingratitude,' it said" ("No good deed comes unpunished"); "While the pot boils the friendship

lasts"; "The rich man's fault and the poor man's illness are not made public."



A judicious reading of some Turkish proverbs will show that the old Turkish society—and to a large extent Turkish society today—is patriarchal. Father is the head of the family. Because of their long life and experience, elder men are highly respected. Sons are more valued than daughters, for they carry the family name and its tradition to the following generation. This should not be taken to mean that women are second-class citizens. As mentioned earlier, even after embracing Islam, Turks continued to live monogamously. Polygamy was never widely practiced in Turkey. In the old Turkish kingdoms, the queen sat next to the king when he accepted emissaries from other countries.

Motherhood is the greatest honor a woman can achieve. "There is no finer sweetheart than one's mother"; "Paradise lies under the feet of mothers"; "If anyone weeps for you, it will be your mother; others will only pretend to weep"; "Look at the beautiful girl not when she is a girl but by the cradle"—these are some of the proverbs showing the high esteem accorded to mothers.

No harshly denigrating and insulting proverbs about women exist in Turkish similar to those in other languages: in English ("A woman is an angel at ten, saint at fifteen, a devil at forty, and a witch at fourscore"; "Trust your dog to the end; a woman till the first opportunity"; "A woman will laugh in your face and cut your throat"; "Women are saints in church, angels in the street, devils in the kitchen, and apes in bed")[32]; in French ("A woman is an animal who dresses, chatters, and besmears herself"; "Of women and horses there are none without defects"; "A woman is a perfect devil")[33]; in German ("What a devil cannot do a woman can"; "When a woman dies, there is one less quarrel on earth"; "A woman has the form of an angel, the heart of a serpent, and the sense of an ass"; "Woman is like an onion, nice and white to look at, but when cut into, there is no kernel, no heart, and [it] must cry"; "The devil reqires ten hours to deceive one man, a woman one hour to deceive ten men");[34] in Greek ("Nothing is worse than a woman,

even the best of them"; "Believe no woman, even when she is dead")[35]; in Hungarian ("A bone for my dog, a stick for my wife"; "It is much easier to take care of a sackful of fleas than a woman")[36]; in Italian ("As both a good horse and a bad horse need a spur, so both a good woman and a bad woman need a stick"; "When a woman reigns the devil governs"; "Women, asses, and nuts require strong heads")[37]; in Polish ("The devil is no match for a woman"; "Selling your soul to the devil is the same as selling it to a woman"; "The devil swallowed a woman, but he could not digest her"; "A fire scorches from nearby, a beautiful woman from nearby and afar")[38]; in Russian ("Where the devil is powerless he sends a woman as his messenger"; "A chicken is not a bird, a woman is not a human being"; "Beat a woman with a hammer and you'll make gold"; "Do what you like with women and cattle")[39]; in Yiddish ("Pray to God to preserve you from bad women, and preserve yourself from the good ones")[40]; in Hebrew ("When an ass climbs a ladder, we may find wisdom in women")[41]; in Chinese ("There is no such poison in the green snake's mouth, or the hornet's sting, as in a woman's heart")[42]; in Hindu ("To educate a woman is like placing a knife in the hands of a monkey"; "A woman is the chief gate to hell")[43]; and in Japanese ("Never trust a woman, even if she has born to you seven children").[44] In the whole catalogue of Turkish proverbs two may be considered disparaging to women: "Long hair—short brain" (Women have long hair but little intelligence), and "Believe in one out of forty words that a woman says."



Those Turks who marched from Central Asia to Central Europe had to be fierce warriors who nevertheless fought within certain rules. The "whole duty of a man" is succinctly stated in the precept of Abou Bekr, Islam's first Caliph:

"Be just: the unjust never prospers. Be valiant: die rather than yield. Be merciful: slay neither old men, children, nor women. Destroy neither fruit trees, grain, nor cattle. Keep your word, even to your enemies."

"The whole duty of a warrior" is captured in the following proverbs in *The Book of Dede Korkut:* "A warrior does not raise his sword to a pleading man"; "A good warrior is seldom quarrelsome"; "Better that none should wield the sword which strikes and cuts than that the unmanly should wield it"; "To the warrior who knows how to wield it a club is better than an arrow and a sword."

"Turkish proverbs are very remarkable in expressing complex ideas in a simple way; for instance, the Utopia of Communism and human equality is brushed aside by simply (you see) 'Five fingers are not equal.' "[45] There is no anti-wealth proverb, and judging from the proverbs relating to wealth, a vineyard was the sign of it (pp. 85, 91, 123, 166, 173, 211, 213, 247, 256).

The rich, however, are encouraged to share their wealth with those less fortunate. In fact, giving is one of the pillars of Islam. Those having property are required to give one-fortieth of their wealth to the poor each year. Several proverbs attest to the importance of helping the poor: "It is the generous who open the gate of heaven"; "A man without generosity is like a mill without water"; "What is the difference between paupers and grandees without generosity?"

Numerous proverbs about God show that religion plays a very important role in an average Turk's life. As will also be seen when one reads the numerous proverbs on destiny, a Turk believes that events are predetermined and inevitable. He is a fatalist.

Although a Turk is a devout Moslem, his exemplary tolerance of other faiths is evident in the proverb passed from one generation to another, "To you your religion, and to me my religion."[46] One must add that despite the high regard a Turk has for his religious leaders, *imams,* he did not shrink from making fun of them when he thought it was necessary: "A half doctor takes your life away; a half imam, your faith"; "Food from the house of an imam, tears from the eyes of a corpse" (which is an allusion to imams' alleged stinginess); "The fool is pleased with a fool, the imam with a dead person" (the one because like loves like; the other, because at the funeral he will receive fees).

When societies are strong and prosperous, people who make up the society hold the law in high esteem. As societal decadence begins, the same laws lose their previous hold on the people. "The finger cut according to the *Sharia* [Islamic religious law] does not hurt" is a

reference to the supreme importance of the law; that was the time people believed that their necks were thinner than a single hair before the law. The sultan was then the supreme ruler, and the *sheik-ul-Islam,* chief of the religious affairs, who was appointed by the sultan, administered the law. In the Ottoman Empire's heyday, it was unthinkable not to heed what sultans said, which, in a sense, was the law itself. In later centuries, another proverb, "The sultan's prohibition lasts only for three days," clearly suggests people did not pay much attention to sultans' edicts then.



As the reader will quickly see, some Turkish proverbs may resemble puzzling riddles for those unfamiliar with Turkish customs and modes of thinking. A few examples are in order. "He who steals a minaret prepares a case for it." Obviously stealing a minaret, as well as preparing a case for it, is simply impossible. What the proverb implies is this: Anyone who accepts a task as difficult as stealing a minaret must be ready for all the obstacles on his way to achieve his goal, *or* a man must accept the full consequences of what he does willingly or knowingly.

"Do not sprinkle blood on a dying tree." *Kuru ağaca kan bulanmaz.*" One should not try to make something (or someone) look more desirable if it (or he) does not deserve it. The proverb refers to an old Turkish superstitious custom that sprinkling the blood of a cow, or a sheep, on a dying tree makes it productive again.

"A dowry of barley does not solve every problem." Again, to grasp the subtlety of this proverb we have to go back to the past when a bridegroom, if poor, could give his future father-in-law some barley as a dowry to marry his daughter. But the proverb has nothing to do with the marriage. It implies that the question (or matter) is more difficult than one would think.

"For a lean ox, there is no knife" is self-evident: only the fat and healthy animal is butchered. But what the proverb implies is quite different due to Turkish history. During the reign of the Ottoman

sultans, especially toward the empire's demise, wealth sometimes imperiled its possessor, but the poor were comparatively safe. Hence the proverb.

"The horns that come out later outstrip the ears" refers to young cattle, deer, etc. in which the horns do not appear for some time. The proverb implies that an able apprentice outdistances his master.

"Garlic was made a bride, and its smell was not noticed for forty days" implies that it takes time to understand what is bad.

"The cock is dead, but its eyes remain gazing in the dungheap" refers to a ruling passion strong in death, *or* to one who looks regretfully back to things that are lost.

"He who wants to kiss does not ask 'Where is your cheek?' " implies if someone wants to help another, he should not ask what his needs are or what he can do for him when his needs are obvious.

When studying Turkish proverbs, one sees the same sentiment sometimes expressed by different proverbs: "No one gives alms to a closed palm," and "No one will give suck [breast milk] to a baby who does not cry." Both proverbs imply that anyone who needs help must ask for it. Again, "You cannot hold the horse with an empty bag," and "The bees do not stay in a hive that has no honey." The implication of both proverbs is that in order to have someone do something for you, you must give him something.

Having come into usage at different times and under various circumstances, some proverbs contradict each other: "The grape, observing a grape, becomes black [*i.e.,* ripens]", and "Though the rain may fall for forty years, it does not pass into [penetrate] the marble." The first proverb implies that the bad behavior of one's companion infects one ["Evil communications corrupt good manners"] while the second proverb implies that the pure and virtuous are not easily corrupted ["The sun is never worse for shining on a dunghill"]. Or, "The sheep that gives milk is not taken from the flock [to be slaughtered]", and "If good had been given for good, the old ox would not have been slaughtered." (Despite all the work the old ox had done when young and strong, he is still slaughtered by his master when he is no longer useful.) Or, again, "There is no sovereignty like bachelorhood", and "There is no buffoonery like bachelorhood."



A few words about illustrations. A book of proverbs is not, of course, an art book. However, after the triumphant "invasion" in 1987 of "The Age of Sultan Süleyman the Magnificent" in Washinton,D.C., Chicago, and New York City, "one of the most spectacular exhibitions ever set before the American public" according to art critic John Russell of the *New York Times,* I decided to include samples of Turkish decorative art in this book. Some are pictures of the objects shown in this exhibition. The rest of the illustrations, like the cover design, were drawn by the young American artist Laurie Webber based upon Turkish originals.

Turkish art, like Turkish proverbs, is not well-known in the United States. The Honorable William B. Macomber, former United States Ambassador to Turkey and the former President of the Metropolitan Museum of Art in New York, wrote in the introduction of this writer's *The Wit and Wisdom of Nasraddin Hodja,* "It has always seemed unfortunate to me that the people of the United States and the people of Turkey, whose nations are important allies, do not know one another better. Too often each thinks of the other in the simplified terms of cultural streotypes."

"The Age of Sultan Süleyman the Magnificent" was truly an exhibition that introduced Turkish art to this country. This is how Philip Morris Companies Inc., the main sponsor of the exhibition, promoted it in advertisements in major newspapers and magazines in the United States:

"These [pictures of some objects which were exhibited] are some examples of the art of a great empire and a great people that Americans know very little about. They are part of a stunning exhibition entitled 'The Age of Sultan Süleyman the Magnificent.' Its final appearance will be at the Metropolitan Museum of Art from October 4th, 1987, through January 17th, 1988, completing a year-long tour of three of America's most prestigious museums.

"At the height of power under Süleyman, the Ottoman Turks ruled large areas of Europe, Asia and Africa. Faced with the imperial need to understand a bewildering variety of conflicting cultures—and the compelling need to maintain their own—they

attempted the impossible, and succeeded. They created an art that harmonized opposites—austere and lush, concisely clear and impenetrably complex—and found pure beauty in pure design. In doing so, they made of themselves and their art a bridge between East and West, a bridge that still serves the modern world.

"That's one reason why we are supporting this exhibition and why we urge you to see it. In our business as in yours, we need to be reminded that the art of innovation knows no boundaries, including the seemingly impossible, and that one of the noblest works of art is a bridge between cultures."

Of course, it would please me immensely if the proverbs and folk sayings in this book help bring Americans and one of Americans's strong allies, Turks, a little more closer.

No translation of any proverb, no matter how carefully done, can convey the true form and charm of the original. This is especially true of Turkish proverbs since brevity and rhyme, which play a very important part in them, often have to be sacrificed in translations. Despite that 1,970 proverbs and folk sayings are in this book under their proper headings and with explanations—sometimes with their closest English-American equivalents. As the reader will see, they can proudly stand on their own merit in any collection of the world's proverbs.

In the West it is said that with the spread of education, the use of proverbs has lessened. This cannot be said of Turkish proverbs, for the teaching of proverbs is not only a part of the curriculum in Turkish schools but there is hardly any conversation without mentioning, or alluding to, a proverb. As Professor S. Topalian of the London School of Oriental Studies aptly put it in 1938, "There can be no fear of their being forgotten, for they will live as long as the Turkish nation and the language live, because men and women need them in their daily life as they need daily bread, for [as a Turkish proverb states] 'He who does not heed proverbs, will not avoid mistakes.' "[47]

NEJAT MUALLİMOĞLU
New York City
September 1988



TAKDİM

Arapça bir lisandır, Farsça bir tatlı; Türkçe ise, bir sanat.
İran atasözü

Herkesce bilinen bir gerçek ki, bir kimse önceki kervan yollarını takip ederek ve yalnız Türkçe konuşarak İstanbul'dan Peking'e [Beijing] kadar gidebilir.[1] "Dünyanın en eski dillerinden biri olan Türkçe, "bugün kesinlikle tayin edemeyeceğimiz bir tarihte, ama şüphesiz Hıristiyanlık çağının başlamasından çok önce, Çin Seddi'nin batı ve kuzeyindeki bozkırlarda teşekkül etti."[2]

Türkler mazileri en eski milletler arasındadır. Çin vak'anüvîsleri daha M.Ö. 1300 tarihlerinde onlardan bahsediyorlardı. Türkler o zaman günümüzün Sovyetler Birliği'ndeki Sibirya'da göçebe yaşıyorlardı. "Türk" kelimesi ile, maamafih, bir tek aşiret mi, yoksa bir grup aşiret mi kastedildiği pek bilinmiyor. Günümüzdeki Moğolistan sınırlarına yakın yerlerde ve Sibirya'da M.S. sekizinci yüzyılda dikildikleri anlaşılan Türk yazıtlarında "Oğuz" ve "Türk" kelimeleriyle birbiriyle bazan savaşan bazan da "Türkler"in hâkim rol oynadıkları ittifaklar kuran iki ayrı ve birbirinden farklı topluluklar kastedildiği anlaşılıyor. Daha sonraki asırlarda ve on-birinci yüzyılda yaşıyan Türk bilgini Kaşgarlı Mahmud zamanında "Oğuzlar" denilirken bir Türk aşiretinden bahsediliyordu. Önceleri bu iki grubun güçlü olanını anlatmak için kullanılan "Türkler" kelimesi, zamanla, her iki grubu kapladı.

Birinci ve ikinci asırlarda Moğolistan sınırlarında yaşıyan Türk aşiretleri aralarında güçlü bir konfederasyon kurduktan sonra Orta Asya'daki Altay Dağları ve Baykal Gölü bölgelerine göç ettiler. Bu Türklerden bazıları şehir medeniyetleri kurdular, ve altıncı yüzyılda da bir Türk devleti Bizans İmparatorluğu'nun merkezi Konstantinopol'a [İstanbul] elçiler gönderdi; Bizanslılar da hediyeler ve kendi elçilerini göndererek mukabele ettiler. Bu küçük krallık, Çin'in batısında ipek taşıyan kervanların kullandıkları yolu, yol boyunca hanlar kurmak suretiyle kontrol etti, fakat çok geçmeden küçük aşiret grupları ve başlangıç halindeki şehir devletleri halinde parçalandı.

Türkler, dokuzuncu ve onuncu yüzyıllarda, batıya doğru göç ederek Siri Derya ve Amu Derya arasındaki bölge ile Hazer Denizi doğusundaki bölgede yerleştiler. Kendilerine böylece yeni bir yurt bulan ve kendilerine mahsus "aşiret dini"ne bağlı bulunan ve çoğunluğunu Oğuz Türklerinin oluşturduğu bu Türkler, orada, İslamiyetin nüfuzu altına girdi ve bu yeni dini benimsediler.

Diğer Türk aşiretleri gibi, Oğuz Türkleri de cengâver insanlardı. Aşiret hayatının geleneksel faziletleri olan süvarilik, kahramanlık ve aşirete sadakat topluluğun insanlarını birbirlerine bağladı. Onlar, İslamiyeti benimsedikten sonra da, tek kadınla evlilik müessesesini devam ettirdiler ve bu yeni kültürde kadın gayet belirli rol oynadı.

Türkler, İslam dünyasına girdikleri ilk yıllarda, Bağdad'taki halifelerin veya onların alt kademelerindeki yüksek rütbeli kimselerin emir ve hizmetlerinde çalıştılar, onların koruyucuları olarak vazife gördüler. Sonraları, on-birinci asırda, Oğuz aşiretlerinden birinin cengâver liderinin adına atfen Selçuklar denen Selçuk Türkleri, halifeliğin doğu bölgesindeki toprakları eline geçirdi ve nihayet, on-ikinci yüzyılda doğu İran'dan batı Anadolu'ya kadar uzanacak, Selçuk İmparatorluğu'nu kurdular. İslâm dünyasının liderliği şimdi Türklerin eline geçmişti.

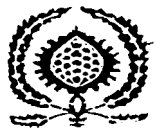
Selçuk İmparatorluğu'nun yıkılmasından sonra kurulan ve kurucusunun adına (Osman) izafeten Osmanlı İmparatorluğu denen devlet, Muhteşem Süleyman'ın (1520-1566) şaşaalı çağında Fas sınırlarından İran sınırlarına, ve güney Polonya'dan Yemen'e kadar uzanıyordu.

İki asır süren bir gerileme, ve bu gerilemeyi durdurmak için yüz yıl devam eden bir Batılaşma hareketinden sonra,

Osmanlı İmparatorluğu Birinci Dünya Harbi sonunda çöktü. Mustafa Kemal'in (Atatürk) bu enkaz üzerinde kurduğu Türkiye Cumhuriyeti 29 Ekim, 1990'da da altmış-beşinci doğum yılını kutlayacak.



Türkçe, Sovyetler Birliği güneyinden Orta Asya ve Batı Çin'e kadar uzanan bölgede konuşulan Türk dillerinin hemen hemen aynıdır. Türkiye'deki 55 milyon Türkün ve Türkiye dışındaki 50 milyon Türk asıllı insanın konuştuğu Türkçe, Uygur-Altay dil grubuna dahildir. Fince, Macarca ve Estonyaca da bu dil grubundadır. Sovyetler Birliği'ndeki Azerbeycan, Türkmenistan, Kazakistan, Kırgızistan, ve Özbekistan (Batı Türkistan) Cumhuriyetlerindeki halkın çoğunluğu Türkçe konuşur. Kuzey Yunanistan, Bulgaristan, Romanya, Yugoslavya, kuzey Irak, kuzey ve batı İran ile kuzey ve kuzeybatı Afganistan bölgelerinde de kalabalık Türk asıllı azınlıklar yaşar. Tabiî, Kuzey Kıbrıs Türk Cumhuriyeti'nin resmî dili Türkçedir. Merkezî Moğolistan ve batı Çin'den Orta Asya üzerinden İran, Kafkaslar ve Karadeniz bölgelerinden ve Türkiye üzerinden Yugoslavya'ya kadar Balkanlara uzanan vâsi bölgede Türkçe pekçok köy, kasaba nehir ve dağ isimleri vardır. Türkçe kelimelerin böylesine geniş bir bölgeye yayılmış olması da geçen asırlardaki Türklerin nerelere göç ettiklerini ve yayıldıklarını gösterir.



Türk edebiyatının ilk örnekleri Baykal Gölü civarında ve Orta Asya'da sekizinci asırda dikildikleri anlaşılan mezar taşlarındaki yazıtlardır[3]. Bu yazıtlardan bazılarında Türk atasözlerini yazılı olarak görüyoruz[4].

Türk atasözlerini Batı dünyasına ilk defa önceki Osmanlı İmparatorluğu'nun Ermeni uyruklu vatandaşları tanıttılar. Türk atasözleri ile ilgili ilk kitap Avrupa'da, İtalya'nın Venedik şehri civarındaki St. Lazarus Ermeni manastırı tarafından yayınlandı. *Turkish Proverbs Translated into English* ("İngilizceye Çevrilmiş Türk Atasözleri") adını taşıyan ve

1844 yılında basılan bu küçük kitapta 180 Türk atasözünün İngilizce ve Ermenice tercümeleri vardır. Ardından, İskenderiye'deki (Mısır) St. Mark Kilisesi Papazı E.J. Davis'in *Osmanli Proverbs and Quaint Sayings* ("Osmanlı Atasözleri ve Hoş Sözleri") adlı kitabı 1897'de Londra'da (İngiltere) yayınlandı. Bu kitap, gerçekte, Türk yazar ve gazetecisi Ahmed Midhad Efendi'nin İstanbul'da 1871 senesinde yayınlanmış *Muntahabat-ı Durub-ı Emsal* adlı kitabının harfen tercümesi idi. Papaz Davis'in kitabı, Türkçe aslı gibi, tematik bir sınıflandırma yapılmaksızın alfabetik sıraya göre hazırlanmıştı. Yani ilkin *a* ile başlayan atasözleri alınıyor ve bu katı üslûp *z* ile başlayan atasözlerine kadar uzanıyordu. Kitap, oldukça yüksek sayıdaki tercüme hatalarından ötürü bugün hemen hemen değersizdir. Yine de, bu kitaptaki 4,300 atasözü, deyim, mısra, ve hoş sözler Türk atasözleri ve deyimlerinin zenginliğini Batıya tanıttı.

Daha sonraları, 1938'de *Racial Proverbs, A Selection of the World's Proverbs Arranged Linguistically* ("Dünyadaki Dillere göre Tasnif Edilmiş Irkî Atasözleri") (Editör: Dr. Selwyn Gurney Champion) adı altında Londra'da yayınlanan kitapta, yanlarında hiçbir yorum ve izahat bulunmaksızın 250 Türk atasözü vardı. *A World of Proverbs* ("Dünya Atasözleri") (Patricia Houghton, Londra, 1981) adlı kitapta da "Bu atasözleri Yunan atasözleri kadar eski olabilir"den başka hiçbir yorum yapılmaksızın 20 Türk atasözü bulunuyordu. Bu yayınlar dışında İngilizcede, Türk atasözlerine de özel bir bölüm ayırmış başka bir atasözü kitabı yoktur.

Burada şunu da ilâve edeyim ki, günümüzün Türkiye'sindeki bütün atasözü kitapları Ahmed Midhad Efendi'nin 1871 yılında yayınlanan atasözleri kitabı gibi, katı alfabetik sıraya göre hazırlanmıştır. Bugün içindir ki, elinizdeki bu kitap, hem Türkçe hem İngilizcedeki Türk atasözleri kitapları arasında tematik başlıklara göre hazırlanmış yegâne Türk atasözleri kitabıdır.



Türk atasözleri bir kitapta belirtilen dünya atasözleri arada en eskilerdendir. "F azı otoritelerin dünyadaki ilk lügat kitabının müellifi olduğunu söyledikleri on-birinci asırda yaşamış Türk dili bilgini"[5] Kaşgarlı Mahmud, *Divan-ı Lügat-it Türk* adlı ilk ve en önemli Türkçe lügat kitabını 1074 yılında

Bağdad'da (Irak) yayınlandı. Kaşgarlı Mahmud, Araplara Türkçe öğretmek için yazdığı bu abidevî kitabına günümüzün Türkçesinde hayatiyetlerini muhafaza eden 290 Türk atasözü de koydu.

Bu kitapta zikredilen bazı atasözleri şunlar: "Dağ dağa kavuşmaz; insan insana kavuşur"; "Kılıç kınını kesmez" [Köpek köpeği yemez]; "Beş parmak bir değildir" [Dünyada eşitlik yoktur]; "Erken evlenen döl alır; erken kalkan yol alır"; "Çocuk sokağa su dökmüş; anası, babası kaymış, düşmüş" [Çocukların davranışlarından ana-babaları mesuldur]; "Atası koruk yemiş; torununun dişi kamaşmış" [Ana-babaların günahlarını çocukları öder]; "Ahmak misafir ev sahibini ağırlar" [Kendisinden istenmeksizin âmirinin işini üzerine alan ve böylece kendisini ahmak yerine koyan birinden bahsedilirken söylenir]; "Bir karga ile kış olmaz" [Bir başarısızlığa uğrayan biri ümidini kaybetmemeli]; "Öküze ayak olmaktansa danaya baş olmak yeğdir" [Büyük bir şehirde ikinci mevki bir makam sahibi olmaktansa bir kasabada baş olmak yeğdir].

Bununla beraber, şurası da gözönünde tutulmalıdır ki, günümüzün Türkiye'sinde konuşulan Türkçe, Kaşgarlı Mahmud çağındaki Türkçenin tıpatıp aynı değildir. Oldukça fazla sayıda kelimeler kaybolduğu gibi, bazıları da fonetik değişimlerden geçti. "Otug odguç birle üçürmez" atasözünü ele alalım. Bu atasözündeki kelimelerden hiçbiri bugünün Türkçesinde yoktur: *Ateş ateşle söndürülmez.* Kaşgarlının kitabındaki "Ula bolsa yol azmaz; bilgi bolsa söz azmaz" atasözü de *İşaret olursa yol şaşmaz; ilim olursa söz şaşmaz* haline geldi.

Kaşgarlı'nın kitabındaki bazı atasözleri de hafif morfolojik değişmelerden geçtiler. Türkler, günümüzde "Isıramayacağın taşı öp de başına koy," değil "Isıramayacağın eli öp de başına koy," derler. "İki deve kavga eder; arada sinek ölür", günümüzde, "At teper, katır teper; arada eşek ölür," oldu [Büyükler kavga ettiği zaman ceremesini küçükler öder].

Oğuz Türklerinin kahramanlık çağını anlatan on iki hikâye[6] de Türk diline çok sayıda atasözü armağan etti. *Dede Korkut Kitabı* altında toplanan bu hikâyelerde yedinci asırdan on-üçüncü yüzyıla kadar uzanan çağda söylenen atasözleri vardır. Bazıları şunlar: "Allaha sığınmadıkça hiçbir iş olmaz; Allah istemedikçe kimse onmaz"; "Eşeğe dizgin vurmakla at olmaz; halayığa esvap giyindirmekle hanım olmaz"; "Anası göstermezse, kız öğrenmez; babası göstermezse, oğlan öğrenmez."

Ahmed bin Mahmud adlı bilginin on-üçüncü asırda basılmış *Hibet-ül Hakaayık* adlı kitabı da günümüzün Türkçesinde kullanılan çok sayıda atasözünü ihtiva eder. Bazıları şunlar: "Açma sırrın dostuna; dostunun dostu vardır, o da söyler dostuna"; (Eğitimin önemini anlatan) "Bilenle bilmeyen bir değil." Mahmud'un kitabında zikredilen bazı atasözleri günümüzün Türkçesinde hafifçe değişik şekillerde söylenir. Türkler bugün "Bıçak yarası ("ok yarası" *değil*) geçer; dil yarası geçmez," derler.

Türkiye'de basılan ilk atasözleri kitapları arasında en önemlisi *Teshil* adındaki bir kitabın sonuna eklenen 698 atasözüdür. Bu atasözlerini kimin ve ne zaman yazdığı hâlâ bilinmiyor. İstanbul'da 1480 yılında yayınlanan *Teshil* bir tıp kitabıdır. Müellifi Mevlâna Şemseddin, elle yazılmış bu atasözlerinin kitaba niçin eklendiğini söylemiyor. Hâlen İstanbul'da Fatih Kütüphanesi'nde bulunan bu atasözlerinin Dede Korkut Kitabı'ndaki atasözlerinden de eski oldukları söylenir. *Teshil* 'in sonuna eklenmiş bu atasözleri Osmanlı Türklerinden bahsetmez, halbuki *Dede Korkut Kitabı* Osmanlı Türklerinden sitayişle söz eder.

Teshil' deki bu atasözleri Türk atasözleri hazinesinin büyük bir kısmını oluştururlar: "Köpeğin sahibi varsa, tavşanın da Allahı var" [Allah âcizi korur]; "Yaz yalan, kış hakikat" [İnsanın hayatı mutluluktan çok kederle geçer]; "Aç köpek kasap duvarını deler"; "Aceleci sinek süte düşer"; "At yularından, insan sözünden tutulur"; "İnsanoğlu kusursuz olmaz"; "Bal isteyenin arının belâsına katlanması gerek"; "Her koyun [kasap dükkânında] kendi bacağından asılır" [Herkes kendi kaderini kendisi tayin eder]; "Ağız burundan yakın; karın kardeşten yakın" [Herkes önce kendi çıkarını düşünür]; "Korkak bezirgân ne kâr eder, ne zarar" [İnsan gerektiğinde riski göze almalıdır]; "Mum dibine ışık vermez" [Hep başkalarını düşünen kimsenin kendisini düşünmeye vakti olmaz]; "Babadan oğula mal kalır, ad kalmaz" [Hayatta herkes kendine iyi bir isim yapmalıdır]; Para akıl öğretir; esvap, yürümesini."



Türkiye Türklerinin yarattıkları bütün atasözlerinin diğer ülkelerde yaşıyan Türkler tarafından da söylenip söylenmediğini bilmiyorum, fakat Türkiye dışındaki Türk asıllı kim-

selerin dillerindeki atasözleri günümüzün Türkiye Türkçesinde vardır. İstanbul'da 24-29 Eylül, 1979'da toplanan üçüncü Beynelmilel Türkoloji Kongresi'ne sunduğu raporda Dr. Çağatay Kaçar, Sovyet kaynaklarına başvurarak, Türkiye Türkleri ve Türkçe konuşan Batı Türkistanlıların (Özbekler) dillerindeki atasözlerini karşılaştırdı, ve her iki dilde de aynı hal ve durumların sayıları yüzleri bulan aynı atasözleriyle anlatıldığını gösterdi.[9]

Kırımlı Türkler[10] (Tatar) de Türk atasözleri hazinesine büyük katkıda bulundular: "Burnunu suya sokarsan, yanakların da ıslanır" [Tamah mefhumunu anlatır]; "Korkağı kovalama, bahadır olmasın"; "Komşun da olsun da, vermesin; vermese de, istemez"; "Uzaktaki kişinin atı kazanacağına komşumun tayı kazansın"; "Ayağı pis halıyı kirletir; ağzı pis milleti kirletir"; "Tilin coytkan özün coytar" [Dilini kaybeden kendini kaybeder].

Aşağıdaki atasözleri de Kazak[11] lehçelerinden geçti: "Söz bilmiyorsan, eskilerin sözünü söyle"; "Düşünmeden konuşan hastalanmadan ölür"; "Zayıf kişi yükseğe tırmanmaya, kötü kişi baş köşede oturmaya meraklıdır"; "Ayıya yol gösteren dayağı hak eder" [Kötü bir kimseye yol gösteren bir kimseye yapılan ihtar]; "Ahmak yolda kocar."

Azerbeycan[12] Türkleri de Türk kültürüne çok sayıda atasözü hediye ettiler. Bazıları şunlar: "Almaya gelince ete pul vermez; yemeye gelince etin en büyüğüne yapışır"; "Köpeğin nalbant dükkânında işi ne?" [Anlamadığı işlere burnunu sokan kimselerden bahsedilirken söylenir]; "Köpekle görüşen sopayı yanından ayırmaz" [Size tecavüz edebilecek biri ile görüşürken tedbirli davranmak gerektiğini anlatır]; "Uzaktaki menziline erişmek istiyorsan atını yavaş sür" [Acele edilmemesi gerektiğini ihtar eden bir söz].

Hikâyelerle ilgili kısa sözler de Türk atasözlerinin önemli bir kaynağıdır. Birkaç örnek: "Atların nallandığını görmüş, kurbağa da ayağını uzatmış" [Bir kimse kendi yetenek ve kapasitesini bilmeli ve anlamadığı işlere burnunu sokmamalıdır]; "Fındık kabuğundan çıkmış, kabuğunu beğenmemiş" [Özbenliğinden utanan veya kendisini yetiştirenlere tepeden bakan birinden bahsedilirken söylenen bir söz]; "Fare deliğine sığmamış, tutmuş kuyruğuna kabak bağlamış" [Aslında kolay olmayan bir durumun ortaya çıkardığı daha büyük güçlüklerden bahsedilirken söylenir]; "Kurda, 'Niye boynun kalın?' diye sormuşlar. 'Kendi işimi kendim görürüm de onun için,' demiş" [Bir kimse kendi işini kendi görmeli, diğerlerin-

den yardım beklememelidir]; "Kaplumbağa kabuğunda, 'Ne büyük sarayım var,' demiş" [Dışarlarındaki dünyadan habersiz insanlar kendilerinin üstün olduklarına inanırlar].

Tabiî, Türk atasözlerinin en büyük fıkra kaynağı Nasraddin Hoca hikâyeleridir. Türk folklorunun en önemli kahramanı, Türk hümor ve nüktesini hoş ve emsalsiz bir tarzda şahsında tecessüm ettirmiş olan Nasraddin Hoca (1208-1284), bize pekçok sayıda atasözü ve deyim bıraktı. Onun bazı atasözü ve deyimlerle ilgili anekdotlarını bu kitapta da göreceksiniz[11].

Kimlerin yazdıkları bilinen ve bilinmeyen pekçok sayıdaki şiir mısraları da nesillerden nesillere atasözleri halinde aktarıldı. Meselâ, "Yarasanın gözleri ışıktan müteessir olur" [Kötülük yapan bir kimse gerçeğin meydana çıkmasını istemez]; "Şeyhin kerameti kendinden menkul" [Kendisinin göründüğü ve iddia edildiği kadar uzman veya bilgili olmayan birinden bahsedilirken söylendiği gibi, kendisine inanmamız istenen biri hakkında daha güçlü delil ve kaynak gösterilmesi gerektiği zamanlarda da söylenir]. Bu şairane gelenek bize bugün de yeni yeni atasözleri kazandırıyor. Merhum yazar ve şair Cenab Şahabettin'in pekçok özlü sözü, ve önceki kültür bakanı Talat Halman'ın bir sayıda mısraı yarının atasözleri olacak.

İslâmiyet Türk diline pekçok atasözü ilham etti. Aşağıdaki atasözleri ya özlü sözler halinde ilk defa Kuran'da göründü veya Peygamber Hz. Muhammed'in söylediklerinden alındı: "Allahın bulunduğu yerde bereket vardır"; "İyinin mükâfatı iyiden başka olur mu?"; "İyilik yaparsan da kendine, kötülük yaparsan da kendine"; "Tevekkülün gemisi batmaz"; "Merhametten uzak olanlara Allah da acımaz"; "Allah mütevazi olanı yüceltir, kibirliyi alçaltır"; "Misafir girmeyen eve melekler de girmez"; "Babaya itaat Allaha itaattır"; "Senin dinin sana, benim dinim bana"; "Niye bildiğini yapmıyorsun da, bilmediğini yapmaya kalkıyorsun?"; "Hased, odunun ateşi yakması gibi, iyilikleri yer"; "İlmi, Çin'de de olsa, ara"; "İlmin esirgenmesi helâl olmaz"; "Âlimin mürekkebi şehitlerin kanından kıymetlidir"; "Söz vermek borç sayılır"; "Güzel sözler sadaka yerine geçer"; "Asıl zenginlik mal mülk çokluğu değil, gönül zenginliğidir"; "Kolaylaştırınız, zorlaştırmayınız; sevindiriniz, nefret ettirmeyiniz"; "Temizliğe devam et ki rızkın artsın"; "Amellerin değeri neticelerine bağlıdır"; "Ameller niyetleriyle değerlendirilir; herkes neye murat etti ise ona nail olur"; "Kazan ve ye; yoksa, aç yat."

Belki müelliflerinin Türk atasözleri tarihine ve onların nasıl geliştiklerine âşina olmadıkları içindir ki, İngilizcede (ve tahmin ederim, diğer Batı dillerinde de) yayınlanmış atasözleri kitaplarında Türkçeden aktarılmış atasözleri yanlarına onların Türkçe asıllı olduklarına dair notlar konulmuyor. "Fakirlik ateşten gömlektir," atasözünü ele alalım. Amerikalı yazar ve editör H. L. Mencken onun Ermenice asıllı olduğunu söyler[14]. Ama Ermeniler onun Türkçe asıllı olduğunu biliyorlar[15]. Mr. Mencken, yine "Misafir misafiri istemez, ama ev sahibi ikisini de istemez," Türk atasözünün bir Arnavut atasözü olduğunu söylerken[16], Ermeniler onun da Türk atasözü olduğunu biliyorlar[17]. "Her üzüm tanesinde bir şeytan yatar," diyen atasözümüz, İngiliz yazarı Rosalind Fergusson'a göre, bir İngiliz atasözüdür[19]. (İslamiyet alkollü içkileri yasaklamıştır. Bu gerçek de bu atasözünün, içkinin itidalle içilmesinde bir mahzur görmeyen diğer dinlerden ziyade İslamiyete yaraşacağını göstermez mi?) Rosalind Fergusson, "Her koyun kendi bacağından asılır,"[20] ve "Eşeği dövemeyen, semerini döver,"[21] atasözlerinin de İngiliz asıllı olduklarını yazıyor. Halbuki bu iki atasözü de 1480 yılında basılan (yukarıda bahsettiğimiz) *Teshil* adlı kitabın sonuna eklenen 698 atasözünden iki tanesidir.

Türkçeden aktarılmış olmalarına rağmen İngilizce kitaplardaki Türk atasözleri sadece bunlardan ibaret değil. Dr. Pedros Baz, kitabındaki atasözlerinden yalnız iki tanesinin Türkçe asıllı olduklarını belirtiyor. "Garip kuşun yuvasını Allah yapar," ve "Gülme komşuna gelir başına."[22] Gelgelelim, bu kitaptaki atasözleri arasında ilk defa *Divan-ı Lügat-it Türk*'de (1074), *Dede Korkut Kitabı*'nda (on-üçüncü asır), *Hibet-ül Hakaayık*' da (on-üçüncü asır), ve *Teshil*' de (1480) yer almış bir hayli atasözü var. "Aman diyene kılıç kalkmaz" (s. 132), ilk defa *Dede Korkut Kitabı*'nda; "Açma sırrın dostuna, dostunun dostu vardır, o da söyler dostuna" (s. 120), ilkin *Hibet-ül Hakaayık*' da göründü. Onun kitabında asılları belirtilmeyen şu atasözleri de *Teshil*' in sonuna eklenen atasözleri arasındadır: "Bal yiyen belâsına katlanmak gerek" (s. 30); "Beş parmak bir değildir" (s. 53) (Bu atasözü *Divan-ü Lügat-it Türk*'de de vardır); "Gül dikensiz olmaz" (s. 53).

Dr. Baz'ın kitabında daha pekçok sayıda Türkçeden aktarılmış atasözleri var ki, yukarıda belirtilen atasözleriyle birlikte, Papaz E. J. Davis'in, Ahmed Midhad Efendi'nin 1871'de basılan *Muntahabat-ı Durub-ı Emsal* adlı Türk atasözleri kitabını *Osmanli Proverbs and Quaint Sayings* adı altında 1897'de İngilizceye çevirdiği kitaptan aldığı anlaşılıyor: "Sadaka cennetin kapısını açan altın anahtardır" (s. 21); "At çalındıktan sonra ahırı kilitlemek fayda vermez" (s. 23); "Armudun iyisini dağda ayılar yer" (s. 25); "Nişancı hedefinden değil, okundan bilinir" (s. 25); "Beni taşıyan eşek, yere atan attan yeğdir" (s. 26); "Her at kendi yükünü en ağır sanır" (s. 34); "Karını ve bezini mum ışığında seçme" (s. 34); "Temizlik imandandır" (s. 37); "Her horoz kendi çöplüğünde öter" (37); "Yoldaşın iyisi ile uzun yol yoktur" (37); "Ayağını yorganına göre uzat" (38); "Şifası olmayan derde tahammül gerek (40); "Oğlunu istediği zaman, kızını istediğin zaman evlendir" (40); "Çocuğunu dövmeyen dizini döver" (s. 41); "İt ürür, kervan yürür" (s. 41); "İki kulağa bir ağız; çok dinle, az konuş" (s. 46); "Doğduğun yer değil, doyduğun yer" (s. 47); "İlmi, Çin'de de olsa, ara" (s. 47); "Düşmanın karınca da olsa, sen onu fil gör" (s. 48); "Davetsiz misafir diken üstünde oturur" (s. 63; "Yiğit meydanda belli olur" (s. 68); "Bir uyuz koyun bir sürüyü pisler" (s. 75); "Tembel koyuna tüyü de yük gelir" (s. 81); "Ucuz etin yahnisi yavan olur" (s. 92); "Bir deliği olan fare çabuk tutulur" (s. 97); "İki kaptan bir gemiyi batırır" (s. 122); "Ak şeker, kara şeker, bir damarı soya çeker" (s. 133).

Bu atasözlerinden hiçbiri *The Concise Oxford Dictionary of Proverbs* adlı kitapta yoktur. Bu kitaptaki, "Elma ağacından uzak düşmez," atasözü yanında şunu okuyoruz: "Muhtemelen Doğudan geldi." Şunu da hatırlamak yerinde olur: Türk atasözleri, İngiliz atasözlerinden çok daha önce yazılı olarak göründü[24].

Türkler de, pek tabiî, diğer kültür ve dillerden atasözleri aktardılar. Türkler, onuncu yüzyılda İslamiyeti benimsedikten sonra, Arap asıllı atasözleri Türk diline sızmaya başladı. Sonra, Fars asıllı atasözleri de vardır. "Bedava sirke baldan tatlıdır," bunlardan bir tanesi. Türkler, Haçlı Seferleri sırasında ve sonrası Batı ile temasa geldiler. Silahlarla birlikte atasözleri alış-verişi yapıldığı şüphesiz mümkün. "Kel ilaç bilse, önce kendi başına sürer" Türk atasözünün Latince karşılığı şu: *Medica cura te ipsum* (Doktor, önce kendini iyileştir). (Gerçeğin birgün, gün ışığına çıkacağını hatırlatan) "Güneş balçıkla sıvanmaz" paralelinde bir atasözü yine Latin-

cede de var: *Adversus solem ne loquitor.* Fransızcadaki *il y a fagots es fagots* sözüne Türkler, "Baltacının baltası var; oduncunun da baltası var," diyorlar.

İngilizcede "Balık baştan aşağı doğru kokar," diye bir atasözü var. *The Concise Oxford Dictionary of Proverbs* bu atasözünün eski Yunanlara kadar uzandığını söylüyor (s. 82). Onun Türkçedeki karşılığı "Balık baştan kokar," 1480'de yayınlanan *Teshil*'in sonuna eklenen 698 atasözünden bir tanesidir. Gerçekte, bu ve "Kaçan balık büyük olur," atasözleri Venedik (İtalya) civarındaki St. Lazarus Ermeni manastırının yayınladığı kitapta Türk atasözleri olarak belirtiliyor[25]. Bu kitapta "Bahşiş atın dişine bakılmaz," atasözünü de görüyoruz ki, *The Concise Oxford Dictionary of Proverbs*, onun da orijininin Yunan olduğunu söylüyor (s. 91). Ama Türklerin bu atasözünü, daha önce Yunanların söylediklerini bilmeksizin "icad" ettiklerini düşünmek hiç de hatalı sayılmaz; zira Türkler "at" üzerine pekçok atasözü yaptılar (bu kitapta 66 tane var). Sonra, şu atasözü üzerinde de düşünmek gerek: "Koyun alırsan, kuyruğuna bak; at alırsan, dişlerine." (Koyunun kuyruğu onun ne derece yağlı olduğunu, atın dişleri ise onun yaşını belirtir). Bu atasözü başka hiçbir dilde yoktur.

Beşer tabiatı dünyanın her tarafında aynı olduğundan, kafalarımız herhangi bir hal veya durum karşısında aynı tepkiyi gösterir. İngilizce konuşan bir okuyucu, düşünme yollarında Türklerin kendinden çok farklı olduklarını sanabilir, fakat kitapta göreceğiniz gibi, çok sayıda İngiliz ve Amerikan atasözleri değişik kelimelerle Türkçede de var. Çevrenin ve iklimin tesirinden ötürü, dünyanın muhtelif yerlerindeki insanlar aynı fikirleri değişik tarzda ifade ederler. Güneş ışığının kıt, ama yağmurun bol olduğu İngiltere'de "Güneş varken harmanını savur," denir; Türklerin doğum yeri Orta Asya bozkırlarında ise "Yağmur yağarken küpünü doldur," denir. "Ateş olmayan yerde duman çıkmaz," bize soğuk bir iklimin manzarasını hatırlatıyor; "Yel esmeden yaprak kımıldamaz," ise bol güneşli bir kır hayatının manzarasını.



Bir atasözü, kısa ve özlü bir tarzda öğüt veren veya ahlakî bir düşünceyi belirten geleneksel bir sözdür. Diğer milletlerin atasözleri nasıl ait oldukları kültürleri yansıtıyorlarsa,

Türkçe konuşan insanların halk felsefesi, muhtelif bölgelerin kendilerine mahsus âdetleri, ve hepsinin üstünde, kendi dillerine has özellik ve hava Türk atasözlerini dünyanın diğer atasözlerinden ayıran emsalsiz vasıflardır. Türk atasözlerini yakından inceleyen biri, bu atasözlerinde beliren insan ve eşya hakkındaki müşahadeleri, doğu ülkelerine mahsus âdet ve törenleri, tabiatla ilgili gerçekleri, şiirlerden alınan mısraları, hoş ve tatlı bilmeceleri, nükteli sözleri görecektir.

İngilizcedeki *proverb* kelimesi, Türkçede "atasözü," "ataların, büyük babanın, yaşlıların sözleri" manasına gelir. "Türkiye'de günlük konuşmalarda bir veya daha fazla atasözü söylenmeksizin sohbet edilmez. Atasözlerinin halk üzerindeki tesirleri öyle hayret ettiricidir ki, bir atasözü söylenir söylenmez, söylenenin tasdik edildiğini belirtircesine bütün başlar eğilir ve hatta ölümün dahi o şiddetli acısı azalır; zira bu atasözleri, uzun ve meşakkatli tecrübeler sonunda ortaya çıkan kristal gerçekleri ihtiva ederler, ve bazan acı olmalarına rağmen, herkes onları benimser."[26].

Türk atasözleri, "az sayıdaki oldukça yeni atasözleri dışında, çok eskidirler: Türklerin muzaffer ordularının Orta Çağlarda Batı'ya yürüdüklerinden önceki zamanlarda, tâ ilk asırlarda Orta Asya'da göçebe ve ziraî bir hayat sürdükleri çağda ortaya çıktı. Bu gerçek de, kır hayatı ve ehlî hayvanlarla, bilhassa bu ikincilerle ilgili çok sayıdaki atasözlerinden derhal anlaşılır. Hayvanlar Türk atasözlerindeki teşbihlerde başlıca rol oynar."[27] Elinizdeki bu kitapta aşağıda belirtilen hayvanlar en azından birer defa zikredildi: katır, yarasa, ayı, kuş, dana, deve, kedi, tavuk, horoz, inek, karga, köpek, eşek, ördek, kartal, atmaca, balık, tay, tilki, kurbağa, keçi, kaz, tavşan, at, çakal, oğlak, kuzu, aslan, devekuşu, öküz, domuz, koç, kuzgun, yılan, koyun, kırlangıç, at, leylek, kaplumbağa, kurt[28]. Dünyanın hiçbir dilinde Türkçedeki kadar hayvanlar üzerine atasözü yoktur.

Türk atasözleri bize bu atasözlerini çıkaranların neler yetiştirdiklerini ve yediklerini de söylüyor. Bal ("Bal, bal demekle ağız tatlanmaz," şunu yapacağım, bunu yapacağım demekle bir işin yapılmış olamayacağını, işe başlamak gerektiğini anlatır), helva, süt, yoğurt, ekmek, pirinç, buğday, karpuz ("Bir koltuğa iki karpuz sığmaz," aynı anda birden fazla iş yapılamayacağını anlatır), üzüm, elma, armut, hıyar ("Dilenciye hıyar vermişler, eğri diye beğenmemiş," nankörlüğü anlatır), fasulye, tuz, soğan, sarmısak ("Sarmısak yemezsen ağzın kokmaz," temiz vicdanlı bir insanın suçlama ve itham-

lardan korkmayacağını anlatır), şeker, patlıcan ("Acı patlıcanı kırağı çalmaz," kötü insanların cezasız kalacaklarını *veya* aslında bozuk olan bir şeyin daha da bozulamayacağını imâ eder), sirke, ve dereotuna teşbihlerle vücude getirilmiş atasözleri vardır.

Dün olduğu gibi, bugün de halkın gözde çiçeği güldür. Kitapta gül üzerine on-bir atasözü göreceksiniz (63, 64, 74, 114, 123, 163, 164, 187, 192, 243, ve 247), ama ilk defa Türkiye'de yetiştirilen lâle üzerine sadece bir atasözü vardır: "Mangal başı kış gününün lâlezarıdır." Bu atasözü de, dokuzuncu ve onuncu yüzyıllarda Orta Asya'dan Orta Doğu'ya göç eden Türklerin atasözlerini de beraberlerinde getirdiklerini, on-altıncı yüzyıldan sonra Türkçeye çok sayıda atasözü girmediğini gösteriyor. Lale ile ilgili atasözü bunlardan bir tanesidir.

Türkler, gerçi, atasözlerini zaptettikleri Balkan ülkelerine de götürdülerse de, bu atasözlerini yaşatanlar Balkanlılardır. Arnavut, Bulgar, Macar, Romen dillerinde ve Yugoslavya'daki muhtelif dillerde fazla sayıda Türk asıllı atasözü vardır. Profesör Vilmos Tolnai, Macarcada "çok sayıda Türkçe asıllı atasözü[29] bulunduğunu söyler. Londra Doğu İlleri Enstitüsü'nde 1930'larda kürsü sahibi olan S. Topalian adında Ermeni asıllı bir ilimci de, Hıristiyanların Türk atasözlerini niye benimsediklerini şöyle anlatır: "Kır ve köy hayatının saf ve sevimli yönlerini dile getiren Türk atasözleri, insana, teşbihlerini çoban ve kuzularından, çiçek ve tohumlarından alan Peygamber İsa'nın söylediklerini hatırlatıyor. Önceki Osmanlı İmparatorluğu'nun Hıristiyan uyruklarının Türk atasözlerini büyük hürmet ve sevgi ile niye aziz tuttuklarının bir sebebi de belki budur."[30]

"Bir atasözünü anlamaya çalışırken o dilin kendine has özellikleri göz önünde tutulmalıdır. O zaman ilk bakışta muğlak ve garip görünebilecek pekçok hususlar böylece açıklığa kavuşur. İngiliz atasözlerinde bir ve iki'nin makul bir tarzda birbirine karşıt olarak ele alındıklarını görürüz. 'Eldeki bir kuş çalıdaki iki kuştan iyidir,' veya, kafiye vücude getirmek için, 'Zamanındaki bir dikiş ileride dokuz defa dikmekten kurtarır *(One stich in time saves nine)*'; fakat bu gibi benzer

hallerde Türkçede 'bin' kullanılır. 'Bir musibet bin nasihattan yeğdir'; 'Bin tasa bir borç ödemez'; 'Bin ölç, bir kes,' ilh. Atasözlerini sathî bir tarzda ele alan biri, bunları, Doğululara mahsus bir abartma diye gösterecek; fakat gerçek şudur ki, Türkçedeki 'bir' ve 'bin' kelimelerinde bir aliterasyon ve hemen hemen mukavemet edilemezcesine kulağı okşayan bir munislik var."[31]

Türk atasözleri, bu dilde nisbî zamirlerin *(who, whom, which, that,* ve *whom)* bulunmayışından, genellikle, çok kısadır. Meselâ: *Ayıpsız dost arayan dostsuz kalır* (He who looks for a friend without fault, remains without a friend); *Yemeyenin malını yerler* (They eat the food of him who does not eat his own food); *Islanmışın yağmurdan korkusu olmaz* (A man who is drenched does not fear rain); *Ambarda kalan sıçan aç kalmaz* (The mouse that stays in the barn does not get hungry); *Bir deliği olan fare çabuk tutulur* (The mouse that has only one hole is soon caught); *Fare çıktığı deliği bilir* (The mouse knows the hole from which he has issued); *Anasının övdüğü kızla değil, eltisinin övdüğü kızla evlen* (Do not marry the girl whose mother brags about her; marry the girl whose sister-in-law speaks highly of her).

Türk atasözlerinin, çok defa, birbirini tamamlayan iki ibarenin yanyana getirilerek kurulduklarını görüyoruz. Bu tür paralellik bazan İngiliz atasözlerinde de var: "İki karadan bir beyaz çıkmaz; iki yanlıştan bir doğru olmaz." Bu dengeli yapı Türk atasözlerinin bellibaşlı bir özelliğidir: "Kişi yenilmekle tecrübeli olur; yanılmakla, âlim"; "Kimi köprü bulamaz geçmeye; kimi su bulamaz içmeye"; "Tok olan açın halini bilmez; hasta olmayan hastanın halini bilmez"; "Zenginin sermayesi kasasında; âlimin sermayesi kafasında"; "Duvarı nem yıkar; insanı gam"; "Eski bezden kumaş olmaz; eski düşmandan dost olmaz"; "Danışan dağı aşmış; danışmayan düz yolda yolunu şaşırmış."

Çok sayıda İngiliz atasözünde görüldüğü gibi, aliterasyon [birbiri ardından gelen kelimelerin ilk hecelerindeki ses benzerliği], ve aliterasyonla birlikte, hecelerin ahenkli bir tarzda düzenlenmesiyle vücude getirilen ritmik sesler, veya, genellikle dahilî kafiyelerle kuvvetlendirilen paralellik, Türk atasözlerinde gayet belirli rol oynar. Bu şairce özellikler, meselâ, şu atasözlerini daha da mânidar yapar ve derinleştirir: "Derdini saklayan derman bulamaz"; "Avcı ne kadar hile bilirse, ayı da o kadar yol bilir"; "Söyleyene bakma; söyletene bak"; "Alçak yerde yatma, sel alır; yüksek yerde yatma, yel alır";

"Bacan tütsün de dumanlı olsun; ekmeğin olsun da samanlı olsun"; "Adama dayanma, ölür; duvara dayanma, yıkılır"; "İki gönül bir olunca samanlık seyran olur"; "Ata binmeyen ata binse, koştura koştura öldürür; kürk giymeyen kürk giyse, silke silke eskitir"; "Tadsız aşa tuz neylesin; akılsız başa söz neylesin"; "Eşek ölür, semeri kalır; insan ölür, eseri kalır."

Çok defa hoş veya nükteli bir mübalağa Türk atasözlerine ayrı bir güzellik katar: "Komşunun tavuğu kaz, karısı kız görünür"; "Kör ölür, badem gözlü olur; kel ölür,sırma saçlı olur (Maziden veya ölmüş birinden mübalağalı bir tarzda bahsedilirken söylenir); "Bakmakla usta olunsaydı, köpekler kasap olurdu"; "Aç tavuk kendini arpa ambarında sanır"; "Kart kedi körpe fare arar"; "Çöplükte yatar vezir rüyası görür"; "Aslan kocayınca fare deliğini gözetler"; "Peçesi ne kadar kalın olursa, o kadar kaldırmaya değmez."

Diğer milletlerin atasözlerinde de görüldüğü gibi, Türk atasözleri de, bir insanın ancak kendisine güvenmesi, çalışması, sabırlı olması, dünyaya ve insanların davranış ve hareketlerine septik [şüpheci] bir gözle bakılması gerektiğinde öteki milletlerin atasözlerindeki karakteristik felsefeyi paylaşır. Bir hayli atasözü insanı düşündürücü ve güldürücü septiklikle işlenmiştir: "Bir altın para bin yamayı kapar"; "Şarkı söylediğimiz zaman herkes duyar; ah çektiğimiz zaman kimse duymaz"; "İyiliğe nereye gittiğini sordular. 'Kötülüğün yanına,' dedi"; "Kazanın kaynarken dostun çok olur"; "Zenginin kusuru ve fakirin hastalığı meydana çıkmaz."



Türk atasözlerini dikkatle okuyan birı eski Türk cemiyetinin —ve büyük bir kısmı ile günümüzün Türk topluluğunun— babaerkil olduğunu görecektir. Aile reisi babadır. Uzun yaşamış olduklarından ve tecrübelerinden ötürü, yaşlı insanlara çok hürmet edilir. Aile adını ve geleneklerini bir sonraki nesle aktardıklarından, erkek çocuklar kız çocuklarından daha değerli tutulur. Yalnız bu demek değildir ki, kadınlar ikinci sınıf vatandaş. Başlangıçta da belirttiğimiz gibi, Türkler, İslamiyeti benimsedikten sonra da, tek kadınla evliliği sürdürdüler. Eski Türk devletlerinde, kral, öteki ülkelerin temsilcilerini kabul ettiği zaman, yanında karısını da bulundururdu.

Bir kadının erişebileceği en büyük şeref ana olmaktır. "Ana gibi yâr olmaz"; "Cennet annelerin ayakları altındadır"; "Ağlarsa anam ağlar; kalanı yalan ağlar"; "Güzele kız iken değil, beşik başında bak": Bunlar annelere beslenen büyük hürmet ve sevgiyi belirten atasözlerinden bazıları.

Diğer milletlerin atasözleri aksine, kadını fena halde küçük düşürücü veya hakaret edici atasözleri Türk atasözlerinde yoktur. Öteki milletlerin dillerinde kadınla ilgili atasözlerinden bazılarını verelim. İngilizcede: "Kadın, onunda melek, onbeşinde azize, kırkında şeytan, ve sekseninde de cadıdır"; "Köpeğin sadakatına köpek ölünceye kadar güven; kadınınkine, onun önüne çıkacak ilk fırsata kadar"; "Kadın önce yüzüne güler, sonra boğazını keser"; "Kadınlar, kilisede azize, sokakta melek, mutfakta şeytan, ve yatakta da maymundurlar")[32] Fransızcada: ("Kadın giyinen, gevezelik eden, ve kendini lekeleyen bir hayvandır"; "Kusursuz kadın ve at yoktur"; "Kadın mükemmel bir şeytandır")[33]; Almancada: ("Şeytanın yapamadığını kadın yapar"; "Bir kadın öldüğü zaman, dünyadan bir kavga eksilir"; "Kadının meleğinki gibi endâmı, yılanınki gibi kalbi, ve eşeğinki gibi kafası vardır"; "Şeytan bir erkeği on saatte aldatır; bir kadın ise bir saatte on erkeği aldatır")[34]; Yunancada: ("En iyi kadından daha kötü birşey yoktur"; "Kadına öldüğü zaman dahi inanma")[35]; Macarcada: ("Köpeğime kemik, karıma sopa"; "Bir torba pirenin hakkından gelmek bir kadının hakkından gelmekten kolaydır")[39]; İtalyancada: ("İyi de olsa, kötü de olsa atın nasıl mahmuza ihtiyacı varsa, hem iyi hem de kötü kadının da sopaya ihtiyacı vardır"; "Kadının hakim olduğu yerin yöneticisi şeytandır"; "Kadınların, eşeklerin, ve cevizlerin kafaları sert olur")[37]; Polonyacada: ("Şeytan bir kadınla aşık atamaz"; "Ruhunu ha şeytana kaptırmışsın ha kadına; ikisi de bir"; "Şeytan kadın yutsa, hazmedemez"; "Ateş yakınındakini yakar; güzel bir kadın ise, hem yakınındakileri hem uzaktakileri")[38]; Rusçada: ("Şeytan âciz kalınca, kadını elçi olarak gönderir"; "Tavuk kuş değildir; kadın da beşerî bir yaratık değildir"; "Kadına ve sığırlarına istediğini yap")[39]; Yidişçede: ("Hem kötü kadından hem iyi kadından seni koruması için Allaha dua et")[40]; İbranicede: "Eşek ne zaman merdivene tırmanırsa, kadın da o zaman akla nail olur")[41]; Çincede: ("Yeşil yılanın ağzında kadının kalbindeki kadar zehir yoktur")[42]; Hintçede: ("Kadını eğitmek maymunun eline bıçak vermek gibidir"; "Cehennemin büyük kapısı kadındır"[43]; "Japoncada: ("Sana yedi çocuk da doğursa, kadına yine de güvenme")[44]. Türk atasözlerinin bütün katalo-

ğunda belki sadece şu iki tanesi kadını küçük düşürücü sayılabilir: "Kadının saçı uzun, aklı kısadır," ve "Kadının söylediği kırk kelimeden ancak birine inan."



Orta Asya'dan Orta Avrupa kapılarına kadar giden eski Türkler şüphesiz cengâver insanlardı, fakat onlar savaşırken, inandıkları kaideler dışına çıkmadılar. Bir "İnsanın vazifesinin ne olduğu"nu Ebubekir, İslamiyetin ilk Halifesi, şöyle anlatır:

"Âdil ol: zalim hiçbir zaman onmaz. Cesur ol: teslim olmaktansa, öl. Merhametli ol: Yaşlılara, çocuklara, ve kadınlara dokunma. Meyva ağaçlarına, ekinlere ve büyük başlı hayvanlara zarar verme. Düşmanlarına da olsa, verdiğin sözde dur."

Bir "yiğidin vazifesinin ne olduğu"nu da *Dede Korkut Kitabı*'ndaki şu atasözlerinden anlıyoruz: "Yiğit nadiren kavga eder"; "Kılıcı lâyık olmayan kullanacağına, kimse kullanmasın yeğdir"; "Çalabilen yiğide ok ile kılıçtan bir çomak yeğdir."

"Türk atasözleri muğlak düşünceleri hayret uyandırıcı bir kolaylıkla anlatır. Meselâ, Komünizm Utopyası'nın ve insanların eşitliğinin mümkün olamayacağı şu atasözü ile derhal belirtilir: 'Beş parmak bir değildir.' "[45] Zenginlik aleyhinde atasözü yoktur, ve zenginlikle ilgili atasözlerine bakarak hüküm vermek gerekirse, bağ-bahçe zenginlik alâmeti idi (s. 85, 91, 123, 166, 173, 211, 213, 247, 256).

Zenginlerin, maamafih, servetlerini kendilerinden daha az talihlilerle paylaşmaları istenir. Gerçekte, paylaşmak, vermek, bağışlamak İslamiyetin temel direklerinden biridir. Malmülk sahiplerinin her sene servetlerinin kırkta birini fakirlere dağıtmaları dinin emirlerindendir. Bir sayıdaki atasözü de fakirlere yardım etmek gerektiğini anlatır: "Cennetin kapısını cömert açar"; "Mürüvvetsiz adam suyu çekilmiş değirmene benzer"; "Keremsiz kibarın (zenginin) fukaradan farkı ne?"

Allahla ilgili çok sayıdaki atasözü de dinin vasat bir Türkün hayatındaki önemli rolünü gösterir. Kısmet üzerine yapılmış bir hayli atasözü de bir Türkün hadiselerin, daha önceleri tasarlandığına ve önüne geçilemeyeceğine inandığını anlatır. Yani bir Türk kadercidir.

İslamiyeti candan benimsemelerine rağmen, Türklerin, diğer dinlerin sâliklerine gösterdikleri müsamaha nesillerden

nesillere aktarılan şu atasözünde açıkça görülür: "Senin dinin sana, benim dinim bana."[46] Burada şunu da ilâve edelim ki, Türk, dinî liderlerine saygı beslemekle beraber, gerektiğinde, onlarla şakalaşmaktan da çekinmedi: "Yarım hekim candan eder; yarım hoca dinden"; "İmam evinden aş; ölü gözünden yaş" (İmamların bazılarınca iddia edilen cimriliklerinden bahsedilirken söylenir); "Deli deliden hoşlanır; imam ölüden" (Birincisi, aynı özellikleri taşıyan insanların birbirinden hoşlandıklarını; ikincisi ise, imamların cenazelerde bahşiş alacaklarını belirtir).

Cemiyetler güçlü ve müreffeh iken, onları oluşturan insanlar kanunlara saygı besler. Gerileme çağında ise, insanlar, artık eskiden hürmet ettikleri kanunlara aldırış etmezler. "Şeriatın [İslamiyetin dinî kanunları] kestiği parmak acımaz," atasözü, kanunun, bir toplulukta ne büyük bir rol oynadığını gösterir. O zamanlarda halk, kanun karşısında, boyunlarının kıldan ince olduğuna inanıyordu. Devletin yüce hâkimi sultandı, ve onun tayin ettiği şeyhülislam da, yani din işlerinin başkanı, kanunları uygulamakla mükellefti. Osmanlı İmparatorluğu'nun şaşaalı devrinde sultanların sözlerine —ki bu sözler, bir bakıma, kanundu— kulak asmamak kimsenin aklından geçemezdi. Ama daha sonraki yüzyıllarda, artık padişahların sözlerinin pek dinlenilmediğini o zamanları ortaya çıkan şu atasözünde de görüyoruz: "Padişahın yasağı üç gün sürer."



O kuyucunun derhal göreceği gibi, Türk âdetleri ve düşünce tarzı ile ünsiyetleri olmayanlar için bazı Türk atasözleri anlaşılması güç bilmeceler gibidir. Bunu birkaç misalle daha iyi anlatabiliriz: "Minareyi çalan kılıfını hazırlar." Gayet aşikâr ki, kılıf hazırlamak bir yana, minare çalmak imkânsızdır. Fakat bu atasözü ile imâ edilen şu: Minare çalmak kadar zor bir işi yüklenen biri, hedefine varabilmek için önünde bir yığın güçlük bulunduğunu da kabul etmeli, veya bir kimse isteyerek veya bilerek yüklendiği bir işin mesuliyetini de kabul etmelidir.

"Kuru ağaca kan bulanmaz." Yararlı olmayacak bir kimseyi veya bir şeyi yararlı hale getirmeye çalışılmamasını

anlatan bu atasözü Islamiyetten önceki zamanlara uzanır. Eski Türklerin bâtıl bir inanışına göre, kurumuş bir ağacın gövdesine sığır veya inek kanı bulaştırılırsa o ağaç yeniden meyva veriyordu.

"Arpa ağırlığı söz kaldırmaz." Bu atasözündeki ince manayı kavrayabilmek için, fakir bir gencin, evlenmek istediği kızın babasına başlık olarak bir miktar arpa verebileceği eski günlere gitmek gerek. Yalnız ne var ki, atasözünün günümüzdeki manası evlilikle ilgili değil. Onunla şu anlatılmak istenir: Elimizde çözüm bekleyen mesele zannedildiğinden çok daha zordur.

"Arık öküze bıçak olmaz" atasözü ilk bakışta kolayca anlaşılıyor. Gerçekten, sadece besili hayvanlar kurban edilir. Ama Türk tarihini bilenler için, bu atasözü ile anlatılmak istenen şey bambaşka. Osmanlı İmparatorluğu zamanında, bilhassa, gerileyiş yıllarında, zenginlerin serveti bazen onların başına iş açabiliyor, hattâ belâ da getirebiliyordu; fakirler ise nisbeten emniyet içinde idiler. Atasözü bunu belirtiyor.

"Boynuz kulaktan sonra çıkar, ama kulağı geçer," büyük başlı hayvanlarda, geyiklerde, ilh., doğdukları zaman bir müddet boynuz görünmediği üzerinde durularak, şu anlatılmak isteniyor: Iyi bir çırak zamanla ustasını geçer.

"Sarmısağı gelin etmişler. kırk gün kokusu çıkmamış" atasözü ile bir kötülüğün meydana çıkması için aradan zaman geçmesi gerektiği anlatılır.

"Horoz ölmüş, gözü çöplükte kalmış" ile ya tamahkâr bir insandaki tamah ve hırsın, öldüğü zaman dahi kendisini terketmediği *veya* kaybettiklerine üzüntü ve pişmanlıkla bakan birinin hali anlatılır.

"Öpmeğe niyeti olan, 'Yanağın nerede?' diye sormaz." Bu atasözü ile anlatılmak istenilen şu: Yardıma muhtaç birine el uzatmak isteyen bir kimse, ona, neye ihtiyacı olduğunu sormamalıdır, zira onun ihtiyaçlarının ne oldukları meydandadır.

Türk atasözlerini inceleyen biri, aynı hislerin bazan değişik tarzlarda ifade edildiklerini de görecektir: "Kapalı avuca sadaka verilmez," ve "Ağlamayan çocuğa meme vermezler." Her iki atasözü de, kendisine yardım edilmesini isteyen birinin bunu açıkça söylemesi gerektiğini belirtir. Yine, "Boş torba ile at tutulmaz," ve, "Boş kovanda arı durmaz." Her iki atasözü de şunu imâ ediyor: Sizin için birşey yapmasını istediğiniz kimseye siz de birşeyler vermelisiniz.

Farklı zamanlar ve değişik şartlar altında ortaya çıktıklarından, bazı atasözlerinin birbirini nakzettiklerini görüyoruz: "Üzüm üzüme baka baka kararır [olgunlaşır]," ve "Kırk yıl yağmur yağsa yine mermere geçmez [sızmaz]." Birincisi, kişinin arkadaşlarından azdığını; ikincisi ise, iyi karakter sahibi insanların kolay kolay yoldan çıkmayacaklarını anlatır. Yine, "Sütlü koyun [kesilmek için] sürüden alınmaz," ve, "İyiliğe iyilik olsaydı, koca (kara) öküze bıçak olmazdı." Genç ve güçlü olduğu yıllarda efendisine yaptığı bunca hizmetlere rağmen, çalışamayacak kadar yaşlanan hayvan hemen bıçak altına yatırılır." "Bekârlık sultanlıktır," ve "Bekârlık maskaralıktır" da birbiriyle çelişkili iki atasözüdür.



Kitaptaki resimler hakkında birkaç kelime söyleyelim. Bir atasözü kitabı, şüphesiz, bir sanat kitabı değildir. Bununla beraber, New York Times gazetesinin sanat yazarı John Russell'ın "Amerikan halkının gözleri önüne serilen en şaşaalı sergilerden biri" diye bahsettiği "Muhteşem Süleyman Sergisi"nin Washington, Chicago ve New York şehrini muzaffer ce "işgal" etmesinden sonra, Türk süsleme sanatından bir sayıda örneği bu kitaba koymayı faydalı gördüm. Kitaptaki bazı resimler, bu sergide teşhir edilen eşyaların fotoğraflarıdır. Diğerleri, kitabın kapağı gibi, Türk kaynakları temel tutularak, genç Amerikan ressamı Miss Laurie Webber tarafından çizildi.

Türk sanatı, Türk atasözleri gibi, Birleşik Amerika'da pek bilinmiyor. Amerika'nın önceki Türkiye Büyük Elçisi ve New York Metropolitan Müzesi önceki Genel Müdürü Muhterem William B. Macomber, bu satırların yazarının *The Wit and Wisdom of Nasraddin Hodja* adlı kitabına yazdığı önsözde der ki: "Devletlerinin birbiriyle önemli bir ittifak kurduğu Birleşik Amerika ve Türk milletinin birbirini daha iyi tanımamasını ben her zaman bir talihsizlik olarak gördüm. Her ikisi de, birbirini, çok defa, basitleştirilmiş kültür terimleri ile anlatmaya çalışıyorlar."

"Muhteşem Süleyman Sergisi," gerçekten, Türk sanatını bu ülkeye tanıtan bir sergi idi. Serginin başlıca hâmilerinden Philip Morris Companies Inc., sergiyi, Birleşik Amerika'daki bellibaşlı gazete ve dergilerde şöyle tanıttı:

"Bu sayfada gördüğünüz fotoğraf ve resimler, büyük bir imparatorluğun ve Amerikalıların gayet az tanıdıkları büyük bir milletin sanatından bazı örneklerdir.

"Sultan Süleyman'ın hükümranlık yıllarında zirveye erişen Osmanlı Türkleri, Avrupa'da, Asya'da, ve Afrika'da geniş toprakları yönettiler. Böyle bir imparatorluğun yöneticileri olarak Türkler ve onların liderleri, sınırları dahilindeki birbirleriyle çatışmalı baş döndürücü sayıda değişik kültürleri anlamaya çalışırken —ve pek tabiî, kendi kültürlerini de muhafaza etmeye çalışırken— mümkün olmayan bir şeye teşebbüs ettiler, ve başarılı da oldular. Karşıtları —kıtlığı bollukla, apaçıklığı nüfuz edilemezcesine muğlaklıklarla—birleştirip ahenkleştiren bir sanat yarattılar, ve saf desenlerde saf güzellik buldular. Bunu yaparken de, kendilerini ve sanatını Doğu ve Batı arasında bir köprü haline getirdiler ki, bu köprü günümüzün dünyasına da hizmet ediyor."

"İşte bunun içindir ki, biz bu sergiyi destekliyor ve sizlerin de görmesini bilhassa istiyoruz. Sizin kendi meslek ve işlerinizde olduğu gibi, bizim işimizde de, yaratıcılık sanatının sınır tanımadığını, ve en asil sanat eserlerinin kültürler arasında köprü olduklarını da kendimize hatırlatmak ihtiyacındayız."

Bu kitaptaki atasözleri ve halk deyişleri Amerikalıları ve Amerikalıların en güçlü müttefiklerinden biri Türkleri birbirine biraz daha yaklaştırırsa, elbet, son derece sevinirim.

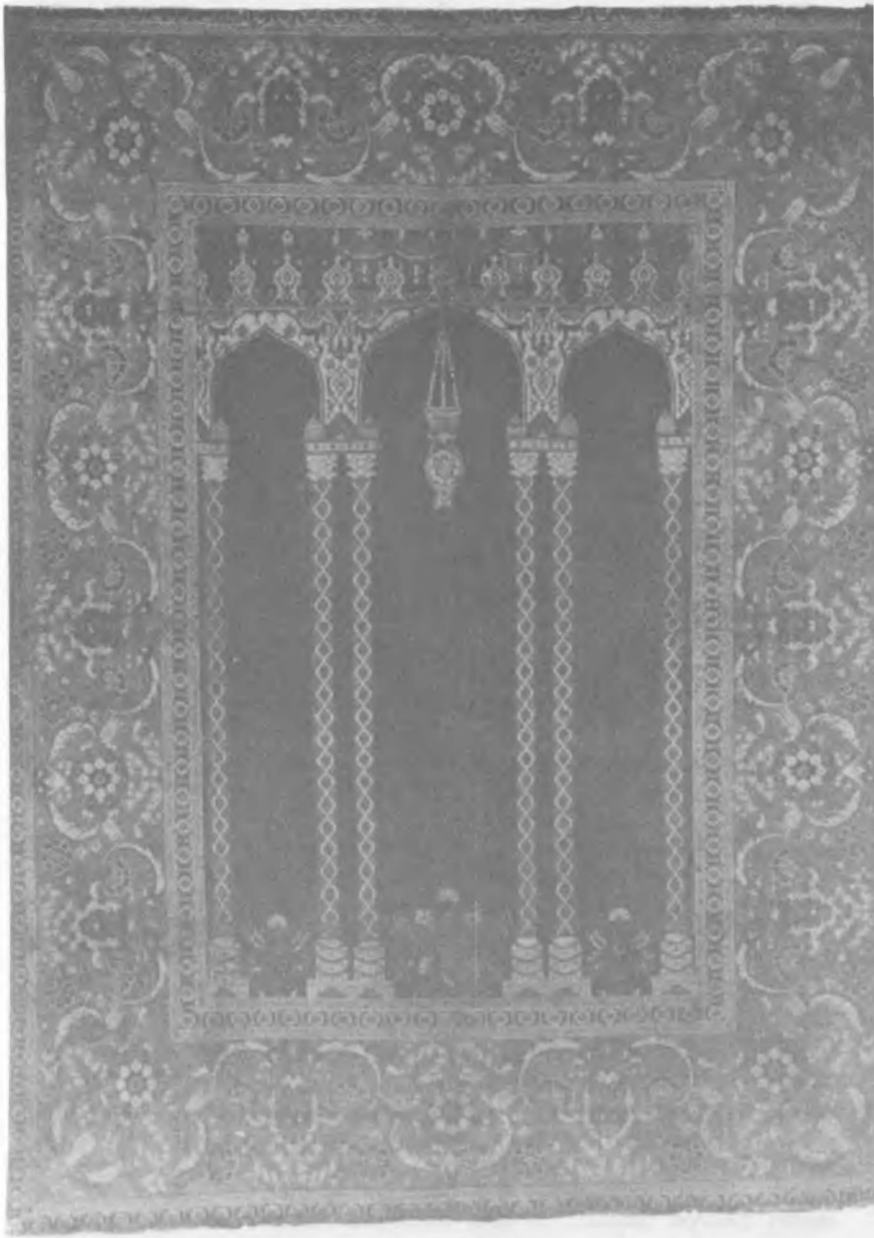
Ne kadar dikkatle yapılırsa yapılsın, atasözlerinin bir dilden diğerine çevrilmesi, orijinallerindeki gerçek şekli ve güzelliği belirtemez. Bu, bilhassa, kısalık ve kafiyenin büyük bir rol oynadığı Türk atasözleri için doğrudur ki, çevirilerde bazan asıllarından fedakârlık yapmak mecburiyetinde kaldım. Ama yine de, bu kitapta tematik başlıklar altında, neler imâ ettikleri izah edilerek —bazan en yakın İngiliz-Amerikan atasözleri belirtilerek gösterilen— 1,970 atasözü ve halk deyişi vardır ki, okuyucunun da göreceği gibi, dünyadaki herhangi bir atasözleri kitabı yanında başları dik durabilirler.

Batı dünyasında, eğitimin yayılmasıyla birlikte, atasözlerinin daha az kullanıldığı söyleniyor. Bu hal Türk atasözleri için vârit değildir, zira atasözleri öğretimi Türk mekteplerinde tedrisatın bir parçası olduğu gibi, herhangi bir sohbet esnasında atasözlerinin zikredilmediği konuşmalar da pek yoktur. Londra Doğu İlimleri Enstitüsü'nde Profesör S. Topalian 1938'de bunu şöyle anlattı: "Türk atasözlerinin unutulması düşünülemez; bu atasözleri, Türk dili ve milleti var oldukça

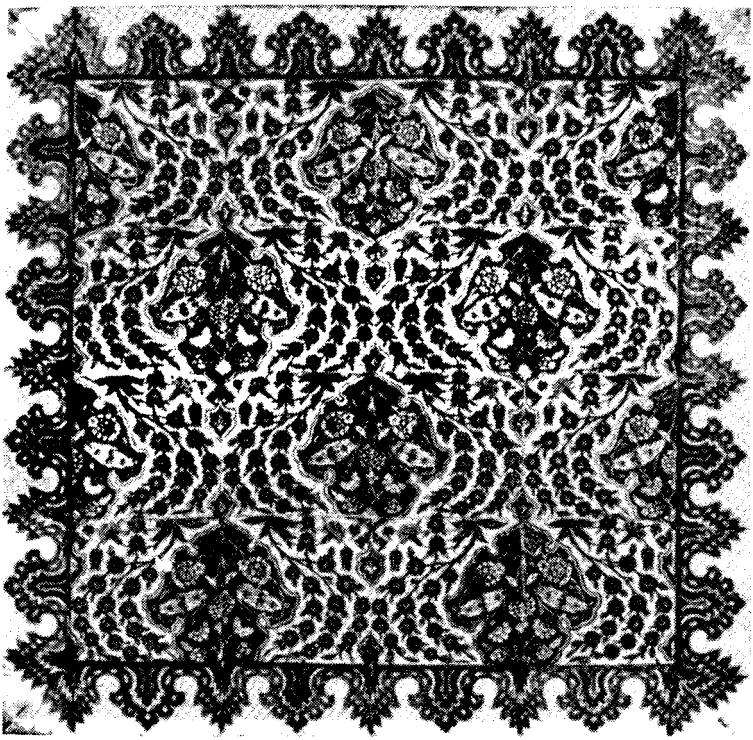
yaşayacaktır. Zira insanların, günlük ekmekleri kadar, atasözlerine de ihtiyaçları vardır; aksi takdirde, [bir Türk atasözünde belirtildiği üzere] 'Atalar sözünü dinlemeyeni yabana atarlar.' "[47]

NEJAT MUALLİMOĞLU
İstanbul, Ocak 1990

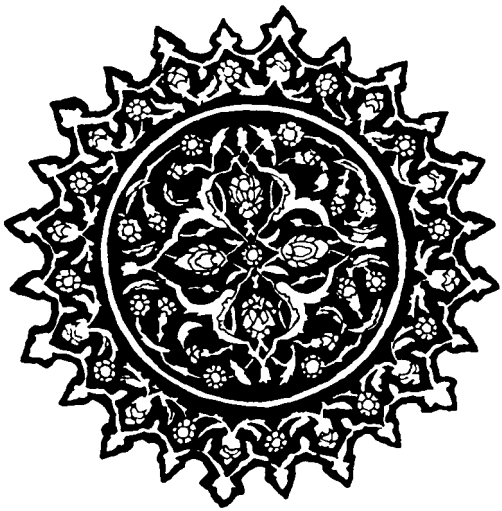




Prayer rug



Panel of polychrome floral tiles



A

ABILITY

- **Ability has no school.** *Kabiliyetin mektebi yok(-tur).*
- **He who saves the ship is the captain.** *Gemisini kurtaran kaptan (-dır).* [An able and clever man will find his way out of a difficulty.]
- **The horse needs a saddle, and the saddle needs a rider.** *Ata eyer gerek, eyere er (gerek).*
- **The horns that come out later outstrip the ears.** *Boynuz kulaktan sonra çıkar, ama kulağı geçer.* [In young cattle, deer, etc. the horns do not appear for some time. The proverb implies that an able apprentice outdistances his master.]
- **A man cannot be a devotee with the pilgrim's vestment.** *İhramla kişi murabıt olmaz.* [This and the following proverb imply that a man needs more than mere dress, an appearance, to be able to do certain things.]
- **One does not become a wrestler with a uniform only.** *Pehlivan (-lık) dediğin kılık kıyafetle olmaz.*
- **If everyone had the same ability a shepherd for the sheep would not be found.** *Herkesin aklı bir olsaydı koyuna çoban*

bulunmazdı. [The implication of this and the following two proverbs is that not everyone has the same ability.]

●**Anyone can chew gum but not everyone can make it crack.** *Herkes sakız çiğner, ama çatlatamaz.*

●**Not every tree makes a bow** [for an archer]. *Her ağaçtan yay olmaz.*

●**To make one's bread** [livelihood] **come forth from the rock** (Idiom). *Ekmeğini taştan çıkarmak.* [Be capable of earning one's livelihood from almost anything.]

●**Although he** [or she] **kneads dough** [for bread or pastry], **he** [or she] **insists on interfering in man's affairs** (Idiom). *Elindeki hamura bakmaz, erkek işine karışır.* [Be careful of trying to set out to do something beyond one's power; or a woman should not try to do a man's job.]

See also: ACHIEVEMENT, ACTION, AIM, CUNNING, DESERVING, EXPERIENCE, HERO, MASTERSHIP, OLD, SKILL, SUCCESS, WORTH.

ABSURDITY

●**It is ridiculous to beg at St. Sophia and give alms at the Blue Mosque.** *Ayasofya'da dilenip Sultanahmed Camiinde sadaka verilmez.* [St. Sophia, now a museum, was formerly the great Byzantine church, and the Blue Mosque is the most famous mosque in Istanbul. The proverb refers to a ridiculous thing: "To take from Peter to pay Paul."]

●**Can namaz** [canonical prayer] **lead to anything for a devotee who has not made the** [obligatory] **ablution?** *Aptessiz sofuya namaz mı dayanır?* [When a thing is not done properly, the result is not satisfying.]

●**No one will say "Amen" to a futile prayer.** *Kabul olunmayacak duaya "Amin" denmez.* [One cannot agree to an impractical solution].

●**Do not search for a calf under an ox.** *Öküz altında buzağı aranmaz.* [This refers to seeking something in the most unlikely place.]

●**It is absurd to eat yogurt with an egg.** *Yoğurt ile yumurta yenmez.*

●**It is absurd to look for a cupboard in a nomad's hut.** *Göçebe çadırında musandıra aranmaz.* [Because he does not stay in one place too long.]

●**If you cannot shut the door, do not raise the latch.** *Kapıyı kapayamayacaksan sürgüyü kaldırma.*

●**He's tried every paint; there only remains pistachio green.** *Her boyadan boyadı, fıstıkîsi kaldı.* [A sarcastic remark made when there is a suggestion of doing something absurd and out of place.]

See also: AIM, CLUMSINESS, IMPOSSIBILITY, LATENESS, LUXURY, PROPORTION.

ABUNDANCE

●**Where there is activity, there is abundance.** *Nerede hareket, orada bereket.* ["A change of pasture makes the calves fat."]

●**When there are too many words, there are lies; when there is too much money, there is sin.** *Çok söz (lâf) yalansız, çok para (mal) haramsız olmaz.*

See also: ACTION, EATING, LUXURY, RICH, WORK.

ACHIEVEMENT

●**The end of fishing is not angling, but catching.** *Balığa çıkmak iş değil, yakalamak iş.*

●**The man who fishes must keep his eyes on the water.** *Balık avlayanın gözü suda gerek.* [One must not lose his goal. "To keep one's eyes on the ball."]

●**There are those who can ride a horse, and there are those who cannot.** *Adam var, ata biner; adam var, binemez.*

●**One does not count punches in a fight.** *Kavgada yumruk sayılmaz.* [The implication is that just as a fighter does not count punches thrown at him or the punches he throws at his opponent, anyone who is desirous of achieving his aim should not think of all the hardship he may encounter.]

●**In the wilderness even a single whistle is progress.** *Tek bir ıslık bile bir hamledir ıssızlıkta* (Talat S. Halman).

●**Like the donkey's tail, he neither grows longer nor shorter.** *Eşeğin kuyruğu gibi, ne uzar, ne kısalır.* [Said of one who makes no progress (due to incapacity or bad luck).]

●**He is still grazing where he was left.** *Bırakıldığı yerde otluyor.* [Said of one who has made no progress.]

See also: ABILITY, ACTION, AIM, AMBITION, DEEDS, DESIRE, DIFFICULTY, EXPERIENCE, MEANS, NAME, REWARD, SUCCESS, TALK, TOIL, WORK, WORTH.

ACQUAINTANCE *see* FRIENDS

ACTION

●**Actions are valued by their consequences.** *Amellerin değeri neticelerine bağlıdır.*

●**When you give, give enough to feed; when you strike, strike hard enough to be heard.** *Verirsen, doyur; vurursan, duyur.* [Whatever one does, one must do it thoroughly.]

●**The meadow flea does not die from blowing on it.** *Çayır piresi üflemekle ölmez.* [That is, it must actually be crushed. The proverb implies the same sentiments as the previous one.]

●**It is not with saying "Honey, honey" that sweetness will come into the mouth.** *Bal, bal demekle ağız tatlanmaz (tatlı olmaz).* [The implication of this and the following three proverbs is that only action produces results, not talking about things to be done. "Actions speak louder than words."]

●**When you cannot catch anything, do not stretch your hands.** *Yakalayamayacaksan, elini uzatma.*

●**He who wants to eat the kernel, must first crack the shell.** *Fındık kırılmadan yenilmez.*

●**The dog that barks much does not bite.** *(Çok) havlayan köpek ısırmaz.*

●**One cannot carry two watermelons under one armpit.** *İki karpuz bir koltuğa sığmaz. (Bir koltuğa iki karpuz sığmaz.)* [This and the following proverb are warnings against doing more than one thing at a time.]

●**With one arrow two birds are not struck.** *Bir okla (taşla) iki kuş vurulmaz.*

●**The water of the unused well soon diminishes.** *İşlemeyen kuyunun suyu azalır.* [Ability needs action to be fruitful.]

●**It is easier to pull down than to build.** *Yıkmak yapmaktan kolaydır.*

●**It is easy to become a sheik** [head of a religious order]**; it is difficult to become a dervish** [simple, contented, humble]. *Şeyh olmak kolay; derviş olmak zor.*

●**Do not load more than you can carry.** *Kaldıramayacağın yükün altına girme.* [One should not undertake a job unless one is sure of finishing it successfully. "Don't bite off more than you can chew."]

●**The cock that crows at the wrong time is killed.** *Vakitsiz öten horozun başını keserler.* [One must know when to act.]

●**Every tree does not give fruit.** *Her ağacın yemişi (meyvası) olmaz.* [The implication is that every action does not produce the expected result.]

●**The ugliest activity is to clean the mess left by others.** *En sevimsiz faaliyet, diğerlerinin bıraktığı pisliği temizlemektir* (Cenab Şahabettin).

If the mountain does not come to the dervish, the dervish will go to the mountain.* *Dağ yürümezse, derviş yürür.* [This implies that one must consciously seek a goal. "If the mountain doesn't come to Muhammad, Muhammad will go to the mountain."]

●**The cat that has caught but one mouse is not much of a cat.** *Kedi olalı bir fare tutan kedi, kedi(-den) sayılmaz.* [One positive action is not enough to make one proud of oneself.]

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* The source of this proverb is Nasraddin Hodja, the Turkish folklore hero, to whom one day his friends asked, "Hodja, people claim that you are endowed with supernatural power. Can you make the Akshehir Mountain move toward you?"

"I have never claimed such powers," Nasraddin Hodja said. "Since you mentioned it, however, I wouldn't mind trying."

Saying that, Nasraddin Hodja cried out, "Mountain, come to me! Mountain, come to me!"

Of course, nothing happened. Hodja called out again. The mountain still didn't move. Finally, Nasraddin Hodja proceeded toward the mountain, saying, "If the mountain doesn't come to Hodja, Hodja will go to the mountain!"

●**The good done by ritual ablution will not make up for the frog that is frightened.** *Ettiği hayır ürküttüğü kurbağaya değmez.* [Said of one who frightens the frog in the lake while taking his ablution for the prayer. The proverb refers to one whose zeal for a trifling object is not worthwhile.]

●**A chancing effort wears the shoes.** *Boş gayret ayakkabı eskitir.* [A warning against working without a goal or plan.]

●**Woe to the donkey that goes on the road with a horse.** *At ile yola çıkan eşeğin vay haline.*

●**To have cloth in a thousand looms** (Idiom). *Bin tarakta bezi olmak.* [To look after a host of things. "To have many irons in the fire."]

●**To leave no door unknocked.** *Çalınmadık kapı bırakmamak* (Idiom). [To make every effort. "To leave no stone unturned."]

See also: ABILITY, ABUNDANCE, ACHIEVEMENT, AIM, APPEARANCE, APPRECIATION, BOASTING, CAUSE AND EFFECT, CAUTION, CONFORMITY, COURAGE, DEEDS, DESERVING, DIFFICULTY, EXPERIENCE, GAIN, GOODNESS, HELPING, IDLENESS, IMPOSSIBILITY, LIFE, MEANS, PROPORTION, RESPONSIBILITY, RESULT, REWARD, RISK, TOIL, WORK.

ADAPTATION *see* CONFORMITY

ADVANTAGE *see* GAIN

ADVERSITY

●**A white day makes white, a black day makes black.** *Ak gün ağartır, kara gün karartır.* [Prosperity cheers and adversity depresses.]

●**Gold is tried** [tested] **by fire, man by adversity.** *Altın ateşte, insan mihnette belli olur (tecrübe olunur).*

●**He who never tasted what is bitter, cannot truly appreciate what is sweet.** *Cefa çekmeyen sefanın kadrini bilemez.* [Those who lived through adverse circumstances appreciate prosperity, when it comes, more than those who did not live through difficult times.]

●**Prosperity is not appreciated unless adversity is known.** *Yokluk görülmeyince varlığın kadri bilinmez.*

●**No one knows the weight of another man's burden.** *Kimse kimsenin derdini (yükünü) bilmez.* [No one knows what others have to go through. "Every man knows best where his shoe pinches."]

See also: CALAMITY, CARE, COMPASSION, ENDURANCE, GRIEF, MISFORTUNE, PAIN, SORROW, TROUBLE.

ADVICE

●**There is always a better brain to be found.** *Akıl akıldan üstündür.* [Anyone asking advice will avoid mistakes.]

●**He who asks advice passes the mountain; he who does not loses his way in the level plain.** *Danışan dağı aşmış; danışmayan düz yolda yolunu şaşırmış.*

●**Advice is something the wise do not need, and the fool will not take.** *Akıllı nasihat istemez; aptal nasihat dinlemez.*

●**Do not ask advice from a doctor, ask from the sufferer.** *Hekimden sorma, çekenden sor.*

●**Advice is like counterfeit money —no one wants it.** *Nasihat kalp paraya benzer —kimse istemez.* (Cenab Şahabettin).

●**Do not cut your donkey's tail in the open, for some will say it is too short, others will say it is too long.*** *Eşeğin(-in) kuyruğunu kalabalıkta kesme, kimi çok kısa der, kimi çok uzun.* [One should not consult with others in matters not concerning them.]

●**I've told you to hit him, not to kill him!** *Vur dedikse, öldür demedik ya!* [Used frequently about people who exceed one's orders or advice.]

See also: ASKING, CAUTION, GUIDANCE, RISK, WARNING.

AFFLICTION *see* SORROW

AGE *see* OLD

* Someone asked Nasraddin Hodja, "How much should I cut from my donkey's tail?" "Don't cut in the open," Nasraddin Hodja replied, "for some will say you cut too much, others will say you cut too little."

AGGRAVATE

- **Do not scratch a pimple lest it become an abscess.** *Kurcalama sivilceyi (sivilceyi kurcalama) çıban edersin* [A reference to making a bad situation worse. To add fuel to the flames.]
- **Do not sprinkle salt on a wound.** *(Açık) yaraya tuz (tuz biber) dökülmez (ekilmez).* [Another reference to making a bad situation worse, or increasing another's pain bay one's words.]
- **Do not stir** [the fertilizer] **too much for the smell will spread.** *Çok kurcalama kokusu çıkmasın.* [A warning to one against going deeper into the matter (or problem) because all the defects will come to the surface.]

See also: AIM, CAUTION, CLUMSINESS, DIFFICULTY, RISK.

AGGRESSION

- **The mad man hides his stick when he sees another mad man.** *Deli deliyi görünce değneğini (çomağını) saklar (gizler).* [A man who is capable of doing harm to others is afraid of another man who is also capable of doing harm.]
- **Speak of the dog, but take the stick into your hand.** Köpeği an, değneği (çomağı) hazırla. [One must be prepared when he is about to deal with a potential aggressor.]
- **For overpowering the wolf, a dog fiercer than the wolf is necessary.** *Kurdu basmağa kurttan azgın köpek gerek.*

See also: BADNESS, EVIL, HARM, WICKEDNESS.

AGREEMENT

- **Men** [come to agreement] **by talking** [to each other], **animals by sniffing** [each other]. *İnsan söyleşe söyleşe (konuşa konuşa), hayvan koklaşa koklaşa (anlaşır).*
- **Buyer and seller content, what is it to us?** *Alan razı, satan razı, bize ne?* [When two parties come to an agreement, others should not interfere.]

See also: COOPERATION, OBSTINACY.

AIM

●**The good archer is not known by his arrow, but by his aim.** *Nişancı okundan değil, hedefinden bilinir.* [The means one chooses to achieve one's aim is not important as long as one's aim is good.]

●**When one shoots an arrow, one must know where it will hit.** *Attığın okun varacağı yeri bilmek gerek.* [One must know what one's goal is.]

●**The camel goes slowly, yet he advances.** *Deve ağır gider, ama yol alır.* [It is better to advance one's goal slowly but surely rather than lose it in a hurry.]

●**The root that feels no longing for the sky is destined to die.** *Gök özlemeyen kök ölecektir.* (Talat S. Halman).

●**The captain who never defies the horizon sails in vain.** *Ufka başkaldırmayan kaptan dolaşmış boş yere* (Talat S. Halman).

●**Some shadows nearby are brighter than a light far away.** *Yakındaki bazı gölgeler uzaktaki bir ışıktan daha parlak* (Talat S. Halman).

●**He whose intention is bad will end up being sorry.** *Niyeti şer olanın âkıbeti hayr olmaz.*

●**You cannot beat water in a mortar.** *Havanda su dövülmez.* [A reference to engaging in fruitless *or* useless work. "To plough the air."]

See also: ABILITY, ABSURDITY, ACHIEVEMENT, ACTION, AMBITION, ANGER, CLUMSINESS, CONFORMITY, DESIRE, HASTE, HUNTING, MEANS, PROPORTION, SUCCESS, TACT, TOIL, WORK.

ALMS

●**Alms are the golden keys that open the gates of heaven.** *Sadaka cennetin kapısını açan altın anahtardır.* [This and the following proverbs imply that God stays next to those who give alms (*i.e.* who do charitable works).]

●**Whoever gives alms sows one, reaps a thousand.** *Sadaka veren bir eker, bin biçer.*

●**He who gives to the poor, lends to God.** *Fukaraya veren Mevlâya ödünç verir.*

●**God will spoil the sowing of the man who does not leave a part of his harvest for the birds.** *Hasadından kuşlara bırakmayan ekininden onmaz.*

See also: ASKING, GENEROSITY, GOD, GOODNESS, HELPING.

AMBITION

●**Eyes know no bound.** *Göz doymaz.* ["Desire has no rest."]

●**In every heart a lion lies.** *Herkesin gönlünde bir aslan yatar.* [Everyone has some ambition.]

●**Better the head of a calf than the foot of an ox.** *Öküz ayağı olmaktansa buzağı başı olmak yeğdir.* [It is better to be first in a village than second in a big city.]

●**A defeated wrestler is not tired of wrestling.** *Yenilen pehlivan güreşe doymaz.* [A reference to one who does not know one's capacity and does not heed others' warnings, or does not want to accept the fact that he (or she) is finished.]

●**The old cat looks for a young mouse.** *Kart kedi körpe fare arar.*

●**The cock is dead, but its eyes remain gazing in the dung heap.** *Horoz ölmüş (ölür), gözü çöplükte kalmış (kalır).* [A reference to a ruling passion strong in death, *or* said of the one who looks regretfully back to things that are now lost to one.]

●**The chicken that goes far away from its coop brings dirt in its feet.** *Çok gezen tavuk ayağında pislik getirir.* [The implication of this and the following proverb is that those aspiring to higher positions must be equipped with necessary talent or equipment. Otherwise their foolish ambition will also be the cause of their downfall. In other words, too much ambition brings much loss. "The higher the ape goes, the more he shows his tail."]

●**It is the sign of the fall of the ant when it gets a wing.** *Karıncanın kanatlanması zevaline alâmettir (işarettir). (Karınca zevali gelince kanatlanır.)*

●**The weak** [incapable, unqualified] **man desires to climb to the top** [in the hierarchy]**; the bad man desires to sit at the head of the table** [at a banquet]. *Zayıf kişi yükseğe tırmanmağa, kötü kişi baş köşede oturmağa meraklıdır.*

See also: ABILITY, ACHIEVEMENT, AIM, ARROGANCE, DESIRE, FALL, FAULT, GAIN, GREED, HUMILITY, LEADERSHIP, PASSION, PATIENCE.

ANCESTORS

●**There is no boasting with one's mother and father.** *Ana baba ile iftihar olmaz.* [A man is what he is personally not by descent.]

●**"Who is your father?" they asked of the mule. "Horse is my uncle," he answered.** *Katıra, "Baban kim?" demişler. "At dayımdır," demiş.* [A reference to one who tries to hide a certain phase of one's life, *or* to one who strives to appear differently from what one is.]

●**His mother an onion, his father garlic, himself, a bouquet of roses!** *Anan soğan, baban sarmısak, nerden oldun gül demeti!* [This implies the same sentiments as the previous proverb.]

See also: ARROGANCE, FAMILY, FATHER, NOBILITY, PARENTS, ROOT, TRADITION.

ANGER

●**Anger is sweeter than honey.** *Öfke baldan tatlıdır.*

●**A heavy caldron takes long to boil.** *Ağır kazan geç kaynar.* [A mature person is not easily roused to anger, *or* passion.]

●**He who gets up** [starts up] **in anger, sits down with a loss.** *Öfke ile kalkan zararla oturur.* [Anger begins with folly, and ends with repentance.]

●**Though the rivers rage and overflow, the sea is not filled.** *Irmaklar taşsa da deniz dolmaz.* [One can never achieve one's goal when one is angry.]

●**To quarrel with a priest and break the fast to spite him** (Idiom). *Papaza kızıp oruç bozmak.* [One can harm oneself in trying to punish another person. "To cut off one's nose to spite one's face."]

●**To be thirsty for one's own blood** (Idiom). *Kanına susamak.* [To seem anxious to sacrifice one's blood because of one's anger.]

See also: AGGRESSION, ANIMOSITY, COMPLAINT, HARM, QUIETNESS, REPENTANCE, TEMPER.

APPEARANCE

●**Never judge the horse by its saddle.** *At semerinden anlaşılmaz.*

●**Appearances are deceptive.** *Görünüşe aldanma.*

●**It is not the envelope that counts, but what is in it.** *Zarfa değil, içindekine bak.* ["You can't tell a book by its cover."]

●**A fine horse is still a fine horse even under rags.** *Küheylan çul içinde de bellidir.*

●**The falcon is small, but it brings down** [from the air] **a big heron.** *Şahin küçüktür, ama koca turnayı havadan (gökten) indirir.* [This and the following three proverbs are also warnings against appearances deceiving one.]

●**The rose springs from the thorn, the thorn from the rose.** *Dikenden gül, gülden diken biter.*

●**Do not be deceived by the whiteness of his turban; he buys the soap on credit.** *Sarığının beyazlığına aldanma, sabunu borca alır.*

●**From the outside it looked like a saint's tomb, but oh! my God! the inside.** *Dışarıdan yeşil türbe; içine girdim, estağfurullah, tövbe.* [Used when speaking of an institution, the outer appearance of which belies its true nature. "Fair without false within."]

●**Sweet is the music of a distant drum.** *Davulun sesi uzaktan hoş gelir.* [What appears attractive at a distance may be disappointing when viewed at close quarters. "Blue are the hills that are far away." *Onne ignatum pro magnifice.*]

●**The thicker the veil, the less worth lifting.** *Peçe ne kadar kalınsa, o kadar kaldırılmağa değmez.* [In Turkey of old, as in some countries today, women covered their faces. Almost all marriages were

arranged, and the groom did not see his bride's face until the wedding night. Hence the proverb.]

●**An ass does not become a fine horse when its ears are clipped.** *Eşeğin kulağını kesmekle küheylan olmaz.* ["If an ass goes a-traveling, he will not come as a horse."]

●**The child that will be a man is evident from his aspect.** *Adam olacak çocuk yüzünden bellidir.*

●**From the arrival of Wednesday, Thursday may also be discerned.** *Perşembenin gelişi Çarşambadan belli olur (bellidir).* [It's as clear as that night follows day, *or* one can feel it coming. "Coming events cast their shadows beforehand."]

●**They praise a horse's swiftness, not his looks.** *Atın suratını değil, süratini överler.*

●**A good appearance is a well-written letter of introduction.** *Temiz bir kıyafet nadiren aldatan bir tavsiye mektubudur* (Cenab Şahabettin).

●**Not to fit into his own mold** (Idiom). *Kalıbının adamı olmamak.*

See also: ABILITY, ASS, BEAUTY, CONTENTMENT, DRESS, ENVY, IGNORANCE, IMITATE, OLD, RESULT, WORTH.

APPRECIATION

●**He who did not burn in the sun does not appreciate the shade.** *Güneşte ensesi pişmeyen gölgenin kıymetini bilmez.* [He who has lived through hard times will appreciate it more when things get better.]

●**A deer appreciates the pasture in autumn.** *Geyik otlağın kıymetini güz gelince anlar.*

●**Ask the bear the quality of the pine tree.** *Çamın haysiyetini ayıdan sor.* [Since bears eat cones they appreciate pine trees.]

●**If every night were Kadir, no one would appreciate it.** *Her gece Kadir olsa Kadrin kadri bilinmez.* [*Kadir Gecesi,* the Night of Power, is the night when *Koran,* the holy book of Islam, was revealed to Muhammad, the Prophet of Islam. *Kadir Gecesi* falls on the 27th day of *Ramadan,* the holy month of Islam, the month in which Moslems all

over the world do not eat, drink or smoke from dawn to dusk each day.]

●**The crow that feeds on a dung heap would not appereciate a rose in a garden.** *Gübreliğe inip konan kargalar, has bahçede gül kadrini ne bilir* [This and the following proverb warn against wasting good acts or valuable things on someone who will not understand them or be thankful for them. "Do not throw pearls before swine."]

●**An ass does not appreciate fruit compote.** *Eşek hoşaftan anlamaz.*

●**Do not speak of color to a blind man.** *Köre renkten bahsolunmaz.*

See also: ADVERSITY, CONTENTMENT, NEED, WORTH.

ARROGANCE

●**The insolent person, if he is but mounted on a horse, thinks he has become a bey** [nobleman]; **a turnip when it enters the pot thinks it has become butter.** *Küstah ata binince, bey oldum sanır; şalgam aşa girince, yağ oldum sanır.*

●**The insolent person boasting of his own courage, tells of his theft.** *Küstah kahramanlığından bahsederken suçunu söyler.* [Said of one who when boasting of his qualities reveals his own crime.]

●**Corn without kernels in its ears stays straight.** *Ekinsiz başak dik durur.*

●**To him who does not know his bounds, men make them known.** *Haddini bilmeyene bildirirler.* [To rebuke someone; to remind one of one's lower rank or station; to deflate someone's excessive pride. "To put one in one's place."]

●**He came out of the egg yesterday, and today he tells us what to do.** *Dün yumurtadan çıktı; bugün bize akıl öğretir.* [A reference to an arrogant person.]

●**A bold thief will bluff the owner of the house.** *Yavuz hırsız ev sahibini bastırır.* [Said of one who commits a crime, *or* is in the wrong, but still carries the day by bluffing.]

●**While walking down in the shade of the carriage, the dog thinks of the shade as its own.** *Arabanın gölgesinde yürüyen köpek,*

arabanın gölgesini kendi gölgesi sanır. [Said of one who tries to get credit for others' accomplishments.]

●**The hazelnut emerged from its shell and did not like the look of it.** *Fındık kabuğundan çıkmış, (ama) kabuğunu beğenmemiş.* [Said of one who is ashamed of his origin *or* one who looks down on those who reared him. "It's an ill bird that faults its own nest."]

●**The frog saw how the horses were being shod, so she also lifted up her foot.** *Atların nallandığını görmüş, kurbağa da ayaklarını uzatmış.* [One should know his own limitations and capacity and should not interfere in situations he does not know or understand.]

●**The mosquito alighted on the horn of the ox and said, "Am I too heavy for you?" The ox answered, "I didn't know you were there."** *Öküzün boynuzuna konan sivrisinek sormuş: "Sana ağır gelmiyorum ya?" Öküz, "Sen orada mıydın?" demiş.* [This proverb, like the previous one, is used as a snub to a bumptious nonentity.]

●**The acrobatics of an acrobat depend on the spectators.** *Cambazın cambazlığı seyircinin bakması ile.* [The implication is that one can get rid of an arrogant person by ignoring him.]

●**The hare was offended by the mountain, but the mountain never noticed it.** *Tavşan dağa küsmüş, dağın haberi olmamış.* [This implies the same sentiments as the previous proverb.]

●**Not merely at fault, but offensive about it.** *Hem suçlu, hem güçlü.* [A reference to an arrogant man.]

●**The big aga** [chief] **of a small village.** *Küçük köyün büyük ağası.* [Said of a self-important man.]

See also: ANCESTORS, ASS, BADNESS, BEHAVIOR, BOASTING, CONCEIT, HUMILITY, IGNORANCE, INGRATITUDE, INSOLENCE, PRIDE, SHAME.

ASKING

●**He who asks is not mistaken.** *Soran yanılmamış.*

●**One can go to Baghdad by asking the way.** *Sora sora Bağdat bulunur.*

●**It is not disgraceful to ask; it is disgraceful not to ask.** *Sormak ayıp değil; sormamak (bilmemek) ayıp.*

●**The one who asks** [for help] **has one side of his face black; the one who refuses has both sides of his face black.** *İsteyenin bir yüzü kara; vermeyenin iki yüzü (kara).* [This implies that to refuse is more embarrassing than to ask.]

●**Even if you know a thousand** [things], **consult the one who knows one** [thing]. *Bin bilsen de, bir bilene danış.*

●**Consult with the one who knows; do what you know how.** *Bir bilene (bilenle) danış; bildiğini yap.*

●**No one will give suck** [breast milk] **to an infant who does not cry.** *Ağlamayan çocuğa meme vermezler.* [The implication of this and the following proverb is that someone who wants to be helped should not be shy about asking for help.]

●**No one gives alms to a elosed hand.** *Kapalı ele sadaka verilmez.*

See also: ADVICE, COOPERATION, DESIRE, HELPING, INQUISITIVENESS.

ASS

●**Man is a man though without money; an ass is still an ass though its saddle cloth be of satin.** *Adam yine adamdır, olmasa da pulu; eşek yine eşektir, atlastan olsa da çulu.*

●**If you make yourself an ass, there will be many to saddle you.** *Eşek olmayagör, eyer vuran çok olur.* [A reference to one who by meekly enduring insults and injuries receives more. "He that makes himself a sheep, will be eaten by the wolf."]

●**When an ass was invited to a wedding, he said, "They must need** [someone to carry] **water and wood."** *Eşeği düğüne davet etmişler; "Ya su eksiktir, ya odun," demiş.* [A reference to the least important man, "the low man on the totem pole," who is unexpectedly treated kindly because his service is necessary.]

●**If a camel shakes himself free of his load, the donkey shoulders the burden.** *Deve silkinse eşeğe yük çıkar.* [Because he has to carry the camel's load now.]

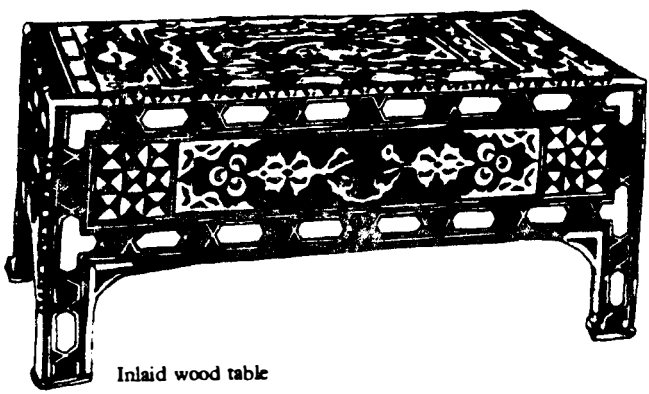
●**It is the same ass except his saddle cloth has changed.** *Eşek yine o eşek, ama çulu değişmiş.* [Said of one whose bad manners have not changed over the years.]

See also: APPEARANCE, ARROGANCE, BADNESS, FOLLY, FOOL, IGNORANCE.

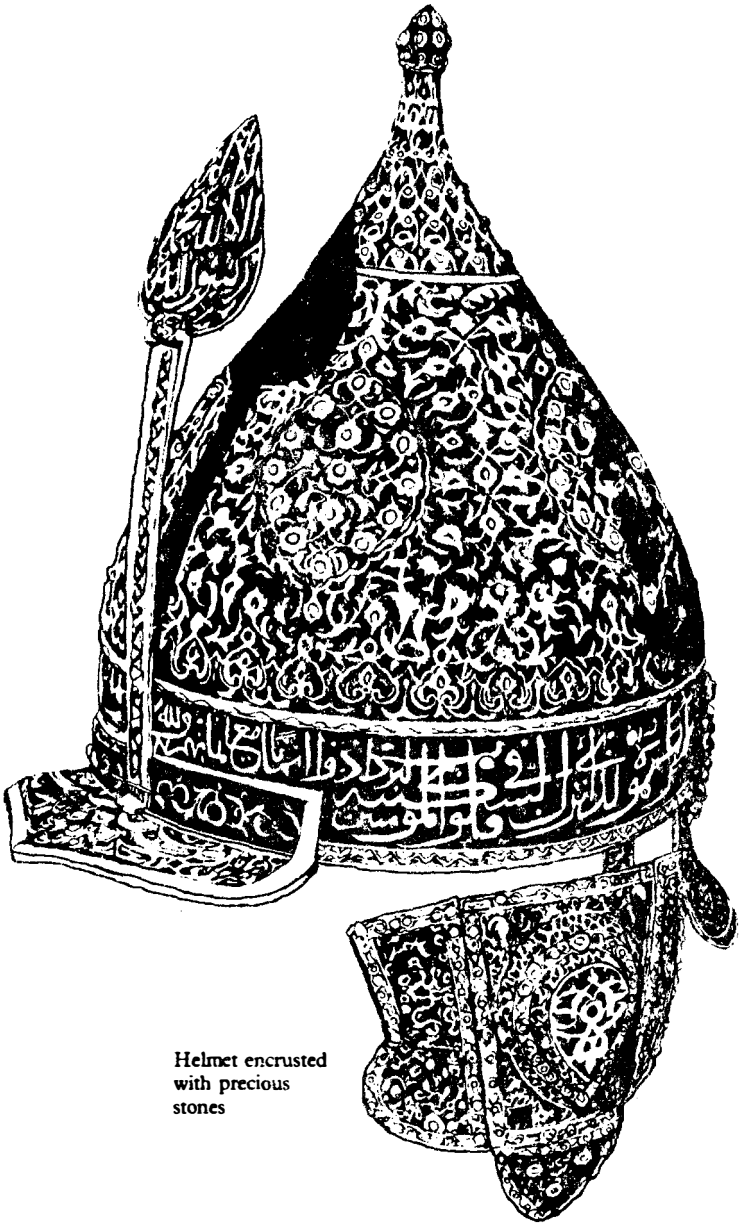
AUTHORITY

- **He who holds the seal is Süleyman** [Salomon the prophet]. *Mühür kimde ise Süleyman odur.* [He who can prove his authority is the rightful person. "He who holds the thread holds the ball."]
- **He who has no bread, has no authority.** *Elinde ekmeği olmayanın gücü olmaz.*
- **When the cat dies its territory is taken over by mice.** *Kedi ölünce meydan farelere kalır.* ["When the cat's away, the mice will play."]
- **There is no morning in a village that is without a cock.** *Horozsuz köyde sabah olmaz.* [A reference to a chaotic situation created by the absence of an authority.]
- **Two captains sink a ship.** *İki kaptan (bir) gemiyi batırır.* [Divided authority is dangerous.]
- **The fool and the man in authority —each does what he does best.** *Deli ile devletli— ikisi de bildiğini yapar.* [This implies that both carry out their will.]
- **To hand over the reins to another.** *Dizginleri başkasına vermek.* [To let another take control.]

See also: ARROGANCE, COOPERATION, FREEDOM, LEADERSHIP, POWER, RESPONSIBILITY.



Inlaid wood table



Helmet encrusted with precious stones



B

BACHELOR

●**The bachelor's money is eaten by dogs, his collar by lice.** *Bekârın parasını it yer, yakasını bit.* [A man needs a wife to take care of him.]

●**There is no sovereignty like bachelorhood.** *Bekârlık sultanlık (-tır).*

●**There is no buffoonery like bachelorhood.** *Bekârlık maskaralık (-tır).*

See also: MARRIAGE.

BADNESS

●**Every "bad" has its "worse."** *Beterin beteri var (-dır).*

●**The fly is small, but it is big enough to make one sick** [*i.e.* it has the power to turn one's stomach]. *Sinek küçüktür, ama mide bulandırır.* [Anything bad, no matter how small it may seem, may give way to a far worse situation if tolerated.]

●**Garlic was made a bride, and its smell was not noticed for forty days.** *Sarmısağı gelin etmişler; kırk gün kokusu çıkmamış.* [The implication is that it takes time to understand what is bad.]

●**The vinegar made from wine is bitter.** *Şaraptan bozma sirke keskin olur.* [Those who have become bad in later years are worse than those who have always been bad.]

●**Even if the tail of a pig is cut, it is still a pig.** *Domuzun kuyruğunu kes, yine domuz.* [One who is bad from birth will stay bad forever.]

●**A pig does not give birth to a lamb.** *Domuz kuzu doğurmaz.*

●**A dog fills a dog's place.** *Köpek, köpeğin yerini boş komaz.*

●**Wherever the dog is, so is his tail.** *Köpek nerede ise, kuyruğu da oradadır.* [Wherever the bad man goes, he is followed by his friends.]

●**Anyone recognizes the spotted ass.** *Damgalı eşeği âlem tanır.*

●**No matter how many times a crow changes its name, it is known by the sound it emits.** *Karga ne kadar adım değiştirse, yine sesinden bilinir* (Cenab Şahabettin).

●**Angels do not come to a place where an ass resides.** *İt olan yere melek inmez.*

●**You cannot make sugar out of tar; even if you do, it will look like the original** [tar]. *Katrandan (şaptan) şeker olmaz; olsa da, cinsine çeker.*

●**One scabbed goat will taint a whole flock.** *Bir uyuz keçi bir sürüyü pisler.*

●**One head of onion makes the whole pot smell.** *Bir baş soğan bir kazanı kokutur.* [One bad man harms the whole neighborhood.]

●**One bad man spoils forty good men; forty good men cannot reform one bad man.** *Bir fena kırk iyiyi bozar; kırk iyi bir fenayı düzeltemez.*

●**Do not enter a village which is without a minaret.** *Minaresiz köye girme.* [The implication is that people living in a village without a mosque are not religious and, therefore, not good people.]

●**It is not easy to hold a wolf by its ear.** *Kurt kulağından tutulmaz.* [This implies that a bad man must be dealt with severely.]

●**If God had given wings to camels, they would have made life miserable indeed.*** *Allah deveye kanat verseydi, dam taşı dağıtırdı.* [Said of one who fortunately does not have the means to carry out his vicious scheme.]

●**The death of the horse is the cause to rejoice for asses.** *At ölür, 'itlere bayram olur.* [The implication is that when a good man leaves or is forced to leave an organization those who worked under him and had questionable aims rejoice.]

●**He who advises a bear deserves to be beaten up.** *Ayıya yol gösteren dayağı hak eder.* [A warning against teaching a bad man to get ahead.]

●**Better that the bitter grass the horses will not eat did not grow; better that the bitter water man will not drink did not well forth.** *Atın yemeyeceği acı otlar bitmese yeğ; adamın içmediği sular sızmasa yeğ.*

●**The frost does not harm an old eggplant.** *Acı patlıcanı kırağı çalmaz.* [This implies that the bad one escapes punishment, *or* you cannot spoil what is already spoiled.]

●**The bully plays, the vagabond dances.** *Küstah çalar, serseri oynar.* [A reference to two alternatives of which both are bad; a disorderly gathering or party.]

●**The pot said to the other pot that its bottom was black.** *Tencere tencereye dibin kara demiş.* ["That's like the pot calling the kettle black."]

●**They asked a hunchback if he wanted to have his back straightened out. He answered, "Let everyone become a hunchback, so I may laugh at those who make fun of me."** *Kambura, "Doğrulmak ister misin?" demişler. "Herkes kambur olsun da, benimle eğlenenlere güleyim," demiş.* ["Misery loves company."]

●**The grasshopper jumps once, jumps again, but the third time it is caught.** *Bir sıçrarsın çekirge, iki sıçrarsın çekirge, üçüncüde ele geçersin çekirge.* ["A bad penny always turns up."]

* One day after conducting morning prayers, Nasraddin Hodja, for no apparent reason, mounted the pulpit and told the congregation that they should be thankful that God created camels without wings. When asked why, he replied, "If camels were able to fly, they would perch on our houses and then our roofs would cave in."

See also: AMBITION, AGGRESSION, ARROGANCE, ASS, BEHAVIOR, CHARACTER, CORRUPTION, COWARDICE, CRIME, DANGER, EVIL, GOODNESS, GREED, HARM, PROPORTION, TIME, WICKEDNESS.

BARBERS see EXPERIENCE

BARGAINING

- **Consult your own pocket and then bargain.** *Kesene danış, pazarlığa sonra giriş.*
- **The contract** [bargaining] **made at home does not fit the realities of the bazaar** [marketplace]. *Evdeki hesap çarşıya (pazara) uymaz.* [Things do not always turn out as one reckoned. "Don't count your chickens before they're hatched."]
- **The is no bargaining for the fish that is in the sea.** *Denizdeki balığın pazarlığı olmaz.* [Do not promise what cannot be fulfilled.]

See also: AGREEMENT, BUSINESS, CAUSE AND EFFECT, CAUTION, PROMISE.

BEAUTY

- **Whomever the heart loves is beautiful.** *Gönül kimi severse güzel adur.* ["Beauty is in the eyes of the beholder."]
- **Beauty passes, character remains.** *Güzellik geçer, huy kalır.*
- **Ona can get tired of beauty in forty days; one cannot get tired of good character in forty years.** *Güzele kırk günde bıkılır; (ama) huyu güzel olana kırk yılda bıkılmaz.*
- **The life of the rose is short.** *Gülün ömrü az olur. ["Beauty is only skin deep."]*
- **The green grass does not last till autumn.** *Yeşil çimen güze kalmaz. [This proverb implies the same sentiments as the previous one, that is, beauty is short-lived.]*
- **The beautiful are not free of trouble.** *Güzelin başında çile eksik olmaz.*
- **The raven sees its chickens as falcons.** *Kuzguna yavrusu şahin görünür. ["All his geese are swans."]*

See also: APPEARANCE, CHARACTER, HARM, HEART.

BEGGARS

●**Stay hungry if you must, but do not beg.** *Aç otur, dilenciliğe alışma.*

●**He who begs will never have a full stomach.** *Dilencinin karnı doymaz.*

●**The beggar's cup never gets full.** *Dilencinin torbası dolmaz.*

●**If a beggar loses his temper, it is his pouch that suffers.** *Dilenci öfkelenince zararı torbası görür.*

●**There cannot be two beggars at one door.** *Bir kapıda iki dilenci olmaz.*

●**Do not borrow from a beggar; he asks for repayment either at a wedding or on a holiday.** *Dilenciye borçlu olma; ya düğünde ister, ya bayramda.*

See also: HUNGER, INGRATITUDE

BEGINNING *see* RESULT

BEHAVIOR

●**Do not knock at others' doors; they will knock at your own door.** *Çalma elin kapısını; çalarlar kapını.* ["Do unto others as you would have them do unto you."]

●**If you would be spared, spare others.** *Can cana ölçerler.* [This implies the same sentiments as the previous proverb.]

●**Stick the needle into yourself** [to see how it hurts] **before you thrust the packing-needle into others.** *İğneyi önce kendine batır, sonra çuvaldızı başkasına.* [The packing-needle, about four inches long, is used by leather workers. The proverb implies that before anyone criticizes others harshly—as if thrusting a packing-needle into them—he should put himself in their place and see if he were also responsible by sticking a regular-sized needle into himself, that is, by criticizing his own self.]

●**The horse that does not accept the bit does not last long.** *Gem almayan (geme gelmeyen) atın ömrü kısa olur.* [The implication is that a person who does not change his undesirable behavior will not be free of trouble.]

●**It is fitting that a drunken camel's cloth should be crooked.** *Esrik (sarhoş) devenin çulu eğri gerek.*[A man should know his own limitations and capacity and should not interfere in situations he does not know or understand.]

●**Every man has his way of eating yogurt.** *Herkesin (her yiğidin) bir yoğurt yiyişi var.* [The implication of this and the following proverb is that in certain circumstances everyone behaves differently.]

●**The prayer of each imam** [preacher] **is not the same.** *Her imamın duası bir olmaz.*

See also: ARROGANCE, BADNESS, BOASTING, CHARACTER, COMPANY, TACT, TROUBLE.

BELIEF *see* BELIEVING

BELIEVING

●**True faith sees an oasis when it looks at the deserts.** *Gerçek inanç çöllere baktıkça yeşil vaha görür* (Talat S. Halman).

●**Do not believe all you hear, and do not tell all you see.** *Her işittiğine inanma; her gördüğünü söyleme.*

●**Believe your own eyes rather than others' mouths.** *Elin ağzından ziyade kendi gözüne inan.*

●**A fool believes everything.** *Aptal herşeye inanır.*

See also: BOASTING, RELIGION, TALK.

BELONGING

●**The sick man must be in bed, the soup in the bowl.** *Hasta yatakta, çorba tasta.* [This and the following proverb imply that all people have their place in the world to which they are best suited.]

●**The pilgrim at Mecca, the dervish in the tekke** [monastery] **are seemly.** *Hacı Mekke'de, derviş tekkede yaraşır.*

●**That is not necessary to a chapel which belongs to a temple.** *Mescide lâzım (gerek) olan camie (medreseye) haramdır.*

●**You don't buy. You don't sell. What business do you have in the bazaar?** *Almazsın, satmazsın; pazarda işin ne?*

●**The sheep separated from the flock is eaten by the wolf.** *Sürüden ayrılanı (ayrılan koyunu) kurt kapar.* [The implication is that a person must stay within the group to which he belongs to avoid trouble and loneliness.]

See also: COOPERATION, LEADERSHIP, PROPORTION, WORTH.

BENEFIT *see* SELF-INTEREST

BLIND

●**The buyer of the rotten beans is the blind man.** *Kurtlu baklanın kör alıcısı olur.*

●**The blind man does not see, but feels in his heart.** *Kör görmez, hisseder.*

●**The blind man does not let go of what he holds onto.** *Kör tuttuğunu bırakmaz.*

See also: FALL.

BOASTING

●**Do not boast about your wealth, one spark will take it all away; do not be proud of your beauty, one pimple will take it all away.** *Zenginliğinle övünme, bir kıvılcım yok eder; güzelliğinle övünme, bir sivilce berbat eder.*

●**No boasting is uglier than that of the vultures.** *Leş kargasınkinden çirkin bir övünç yoktur* (Talat S. Halman).

●**The bald-headed woman prides herself on the hair of her** [maternal] **aunt's daughter.** *Kel kız teyzesinin kızının saçıyla övünür.* [Said of an insignificant or an untalented man who boasts of the greatness of his relatives.]

●**The dog catches the hare; the hunter boasts.** *Tavşanı tazı tutar; çalımı avcı satar.*

●**The congregation of the imam** [preacher] **who praises himself is small.** *Kendini çok öğen (metheden) imamın cemaatı az olur (bir kişidir).*

●**A boastful bird's wing is soon broken.** *İddialı kuşun kanadı tez kırılır.*

●**Do not boast with borrowed underpants.** *Ödünç donla övünülmez.*

●**To praise oneself in a place where one is a stranger is like singing in a bathhouse** [unbecoming and untimely]. *Gurbette öğünmek hamamda türkü çağırmaya benzer.*

●**The stupid smoker praises his own tobacco.** *Şaşkın tiryaki tütününü metheder.* [Said of a man who praises his own work.]

●**A hen that cackles much lays little.** *Yumurtalamayan tavuk bağırgan olur.* [This and the following two proverbs are references to one who boasts much but produces little.]

●**Too much thundering, too little rain.** *Gök çok gürleyince yağmur az yağar (az yağmur yağar).*

●**The mountain shook—a mouse was born.** *Dağ fare doğurdu.*

●**Baghdad is far away, but the footrule is here.*** *Bağdat orada ise, arşın burada.* [Said to a boastful man when he is asked to prove what he said that he had done.]

●**The ass says he knows nine varieties of swimming, but forgets them all when he comes to the river.** *Eşek dokuz türlü yüzme bilir, ama ırmak kenarına gelince hepsini unutur.* [Said of a braggart who cannot do any of the things he said he could.]

●**The pot said, "My bottom is covered with gold." The ladle said, "I entered it, found nothing, and left."** *Çömlek demiş, "Dibim altın." Kaşık demiş, "Girdim, çıktım."* [Said of a bragging ignoramous.]

See also: ACTION, ARROGANCE, BELIEVING, DEEDS, GREATNESS, HUMILITY, MATURITY, PRAISE, WARNING.

BORROWING

●**Do not ask money from me; I shall become cold as ice from you.** *Para isteme benden; buz gibi soğurum senden.*

* When a boastful man said that he had jumped over a ditch twenty feet wide in Baghdad, one man said to him, "Baghdad is far away, but the footrule is here. Let's see if you can repeat that feat here, too."

●**The rider of a borrowed horse soon dismounts.** *Emanet (eğreti) ata binen tez iner.* [The implication is that one does not enjoy the use of a borrowed thing long.]

●**If you are afraid of borrowing, do not open your door wide.** *Borçtan korkan kapısını büyük açmaz (küçük açar.)*

●**He who spends borrowed money, spends his own.** *Ödünç yiyen cebinden yer.*

●**He who borrows from the barley seller, sells his barn soon.** *Arpacıya borç eden, ahırını tez satar.* [Anyone who borrows from the wrong person will pay more than he borrowed.]

See also: DEBT, LENDING, MONEY.

BRAVERY *see* COURAGE

BRIBE

●**There is no paw that cannot be filed by a gold rasp.** *Altın törpüye gelmeyecek pençe yoktur* (Cenab Şahabettin).

●**To put a spoonful of honey into someone's mouth** (Idiom). *Birinin ağzına bir parmak bal çalmak.* [This implies that to try to silence a man with a grievance by offering him something quite inadequate in return, *or* a false compliment.]

●**To grease the wheel of the cart** (Idiom). *Arabanın tekerleğini yağlamak.* ["To grease someone's palm."]

See also: CORRUPTION, GIFT, GIVING, JUSTICE.

BUSINESS

●**Business by the ounce, friendship by the pound.** *Dostluk kantarla, alışveriş miskalle.* [In business there should be exactness; in friendship, liberality.]

●**Who listens to "Dear Fatma" in the bazaar?** *Pazarda Fatmacığı kim dinler?* [This implies that it is the business that counts, not friendship.]

●**It is easy to open a store, difficult to keep it open.** *Dükkân açmak kolay, açık tutmak zor.*

●**Do not hold the tail of the animal that you do not intend to buy.** *Almayacağın hayvanın kuyruğundan tutma.* [Do not inquire about the merchandise you have no intention of buying.]

●**Eat with your friends, but do no business with them.** *Dost ile (akraba ile) ye, iç; alışveriş etme.*

●**Your friend, the butcher, sells you the bone** [instead of the meat]. *Bildik kasap kemik satar.* [The people we know can cheat us when we deal with them in business.]

See also: AGREEMENT, BARGAINING, CAPITAL, PARTNERSHIP, PROPERTY, WORK.



Inlaid wood Koran box



C

CALAMITY

- **Public calamity becomes a festivity and rejoicing if what affects one befalls others too.** *El ile gelen dert düğün bayram.* ["Two in distress makes sorrow less."]
- **It rains stones when hell breaks loose.** *Taş yağar cehennem boşanınca.* [A reference to a great disaster. "It never rains but it pours."]
- **Turmoil is the celebration of the vultures.** *Leş kargasının bayramıdır kargaşalık* (Talat S. Halman).
- **Once you are under the waves** [of the sea], **does it matter if you are ten inches under or ten feet?** *Dalga boyu aşmış, ha bir karış, ha bin karış.*
- **An ember burns where it falls.** *Ateş düştüğü yeri yakar.* [Those who do not suffer from any grief do not comprehend the extent of calamity befalling others.]

See also: ADVERSITY, AFFLICTION, CARE, GRIEF, HARM, LIFE, MISFORTUNE.

CAPABILITY *see* ABILITY

CAPITAL

●**If your capital is only an egg, break it on a stone.** *Sermayen bir yumurta ise, taşa çal.* [One must have sufficient capital to start a business.]

●**His capital is only a few pots, and he thinks himself a merchant.** *Sermayesi çanak çömlek, tüccarlıktan dem vurur.*

See also: BUSINESS, MEANS.

CARE

●**A table ill-spread but a carefree head.** *Azıcık aşın, kaygısız başım.* [It implies that he who has small wealth will also have small worry.]

●**The mouth of the man without care opens without a key.** *Kasavetsiz ağız anahtarsız açılır.*

●**A carefree head is to be found only on a scarecrow.** *Tasasız baş bostan korkuluğunda bulunur.*

See also: ADVERSITY, CALAMITY, CONTENTMENT, MISFORTUNE, TRANQUILITY.

CAUSE AND EFFECT

●**Do not observe the man that speaks, but him** [or it] **that is the cause of his speaking.** *Söyleyene bakma; söyletene bak.*

●**The den of the wolf is not without bones.** *Kurt ininde kemik eksik olmaz.*

●**What flares up fast, extinguishes soon.** *Çabuk parlayan çabuk söner.*

●**When you step on one branch** [of a tree], **one thousand branches rock.** *Bir dala basınca bin dal sallanır.* [Said of actions which open the way for many more.]

●**Where there is honey, there are flies.** *Bal olan yerde sinek de olur.* [When a profit can be made, legally or illegally, many will take advantage of the situation.]

●**He who comes like a torrent, goes away like a stream.** *Sel gibi gelen, çay gibi gider.*

●**The goat that asks for a beating rubs itself against the shepherd's stick.** *Dayağa susayan keçi çobanın değneğine sürtünür.* [Said of one who does exactly the things he must not do to avoid trouble.]

●**It is not a festival, it is not an outing, why did my brother-in-law kiss me?** *Bayram değil, seyran değil; enişte beni niye öptü?* [A reference to a native girl's being kissed by her brother-in-law who had an eye on her. It is quoted when someone is puzzled by something, the cause of which is obvious to everyone else. Sometimes it merely means "for no apparent reason."]

See also: CAUTION, CORRUPTION, GAIN, HUNTING, INEVITABILITY, PROPORTION, RESULT, WISDOM.

CAUTION

●**Measure a thousand times before cutting once.** *Bin ölç, bir kes.*

●**Do not be thankful before eating the hunted animal.** *Avı yemeden şükretme.*

●**If you do not know a passage, go over the bridge.** *Geçit bilmezsen köprüye dolan.*

●**If you do not know how to swim, stay away from the river.** *Yüzme bilmezsen ırmaktan uzak dur.*

●**Do not cross the water if you cannot see its bottom.** *Dibi görünmeyen sudan geçme.*

●**Do not burn your hand** [in the fire] **when tongs are available.** *Maşa varken elini yakma.* [One should not do something in an unnecessarily difficult way. "Why keep a dog and bark yourself?"]

●**Better to roam the bush than to be bitten by the dog.** *Köpekle (itle) dalaşmaktansa çalıyı dolaşmak yeğdir.* [One should go out of one's way to avoid unpleasantness. "Let sleeping dogs lie."]

●**Just because it looks soft, do not touch the snake.** *Yılana yumuşak diye el sunma.*

●**Do not put your hand into a hole, for either a snake will come forth or a lizard.** *Her deliğe elini sokma; ya yılan çıkar, ya çıyan.*

●**Neither a frightening dream nor a dream-interpreter.** *Ne korkulu rüya gör, ne tâbirciye muhtaç ol.*

●**Do not poke your head into a place which your feet will not fit.** *Ayağının sığmayacağı yere başını sokma.*

●**The day is long and the destination is far away; take food accordingly.** *Gün uzun, menzil uzak; ona göre azık gerek.*

●**If you start on a journey in summer, keep winter in view.** *Yazda yola çıkarsan, kışı gözüne al.* [This implies that one should be prepared for emergencies. "Hope for the best, prepare for the worst."]

●**Do not believe your uncle; take bread with you.** *İnanma dayına; ekmek al yanına.*

●**He who goes on a journey without carrying his own food, fixes his eyes on others' food** [to steal]. *Azıksız yola çıkanın gözü el torbasında olur.*

●**Bandage the wound when it is fresh.** *Yara sıcakken sarılır.* [Take care of the trouble before it gets more serious.]

●**He who dreads fire, guards against smoke.** *Ateşten korkan, dumandan sakınır.* ["Once bitten, twice shy."]

●**When you mount the horse, do not forget God; when you dismount him, do not forget the horse.** *Ata binince Allahı, attan inince atı unutma.*

●**A nail may save a horseshoe, a horseshoe a horse.** *Bir mıh bir nal kurtarır; bir nal da bir at.*

●**An overprotected eye gets the speck.** *Sakınılan (esirgenen) göze çöp batar.* [Being overly careful invites misfortunes.]

See also: AGGRAVATE, BARGAINING, CAUSE AND EFFECT, CONFORMITY, COURAGE, CUNNING, DANGER, DESTINY, DIFFICULTY, GOD, HASTE, HUNGER, HUNTING, MEANS, MODERATION, REMEDY, RESULT, RISK, SUCCESS, THRIFT, WISDOM, WARNING.

CHANGE

●**A newcomer makes one long for his predecessor.** *Gelen gideni aratır. (Gelen gidene rahmet okutur.)* [This implies that the new man in charge is worse than the hated former chief. "Better the devil you know than the devil you don't know."]

●**Having come from the mountain, he wants to chase those in the vineyard.** *Dağdan gelir, bağdakini kovar.* [Said of a new arrival who treats the old inhabitants with contempt, *or* of a new official who treats the old officials cavalierly.]

See also: SAME.

CHARACTER

●**The character that comes with mother's milk lasts until death.** *Süt ile giren can ile çıkar.* [The implication of this and the following three proverbs is that what is acquired by birth leaves the body only at death. "What is bred in the bone won't leave the flesh."]

●**You cannot eradicate what is innate.** *Can çıkmayınca huy çıkmaz.*

●**What a man is at seven is also what he is at seventy.** *İnsan yedisinde ne ise, yetmişinde de odur.*

●**The green twig is easily bent.** *Ağaç yaş iken eğilir.* [One can inculcate good character in children when they are young.]

●**The face of one whose account is clear is white.** *Hesabı temiz olanın yüzü ak olur.*

●**Though the rain may fall for forty years, it does not pass into** [penetrate] **the marble.** *Kırk yıl yağmur yağsa mermere geçmez.* [The implication of this and the following five proverbs is that those who are pure and virtuous are not easily corrupted, or the vicissitudes of life do not change the man with strong character.]

●**Tinned copper** [pot] **does not get dirty.** *Kalaylı bakır kirlenmez.*

●**Rust does not affect gold.** *Altın pas tutmaz.*

●**A jewel is a jewel though fallen on the ground.** *Cevher yere düşmekle değerini kaybetmez.*

●**Whether sugar be white or black, it preserves its proper taste.** *Ak şeker, kara şeker, bir damarı soya çeker.*

●**A buffalo is black but gives white milk.** *Manda karadır, ama sütü beyaz(-dır).*

●**The higher you hold your head, the more firmly you'll step on the ground.** *Başını ne kadar dik tutarsan, yere o kadar sağlam basarsın* (Cenab Şahabettin).

- **The blackness of the soot is cleaned; the blackness of the face is not.** *İs karası çıkar; yüz karası çıkmaz.*
- **You cannot straighten a dog's tail by putting it into a mold.** *Köpeğin kuyruğu kalıba sokulmakla düzelmez.* [There is not much that can be done to reform a person with bad character.]
- **The spots** [defects] **of a man are within; the spots** [defects] **of an animal are on the outside.** *İnsanın alacası içinde; hayvanın alacası dışında.* [This implies that a man is judged by his internal qualities (character), an animal, by its exterior, or visible, qualities.]
- **His cloth and lining don't match** (Idiom). *Astarı yüzüne uymaz.* [A reference to an untrustworthy person.]
- **His cap fell, the baldness appeared.** *Takke düştü, kel göründü.* [A reference to one's true nature showing itself.]

See also: APPEARANCE, BADNESS, BEAUTY, BEHAVIOR, CHANGE, CLEANLINESS, COMPANY, CORRUPTION, FRIENDS, GREATNESS, HABIT, HONESTY, HONOR, HUMILITY, INGRATITUDE, INSOLENCE, MATURITY, SHAME, TRUSTING, TRUTH, WORTH.

CHARITY *see* ALMS

CHEAP

- **If it is cheap, there must be something wrong; if it is expensive, there must be a reason for it.** *Ucuzdur, vardır illeti; pahalıdır, vardır hikmeti.*
- **He who buys cheap, buys dear.** *Ucuz alan pahalı alır.* ["What you get dirt cheap is often cheap as dirt."]
- **Broth made of cheap meat is tasteless.** *Ucuz etin yahnisi yavan (tatsız) olur.*

See also: WORTH.

CHILDREN

- **He who does not beat his children will one day strike his knees in vain.** *Çocuğunu dövmeyen sonra kendi dövünür.*

●**He who gives an assignment to a child, goes after the child** [to see that it is carried out]. *Çocuğa iş buyuran ardından kendi gider.*

●**Do not set out for a journey with a child, for when his sack falls, he laughs; if your sack falls, he laughs again.** *Çocukla yola çıkma; yükü düşerse, güler; yükün düşerse, güler.*

See also: CHARACTER, DISCIPLINE, FAMILY, FATHER, HOME, MATURITY, MOTHER, PARENTS, UPBRINGING.

CLEANLINESS

●**Cleanliness is from the faith.** *Temizlik îmandandır.*

●**Remain clean and your sustenance shall increase.** *Temizliğe devam et ki rızkın artsın.* [This implies that one should not only keep his body clean but also stay clean spiritually.]

See also: CHARACTER.

CLEVERNESS *see* CUNNING

CLUMSINESS

●**Meat to the horse, and oats to the dog** (Idiom). *Ata et, ite ot (vermek).* [A reference to things in wrong order; something backwards or mixed up. "Putting the cart before the horse."]

●**Wanting to make an eyebrow, he pulls out the eye** (Idiom). *Kaş yapayım derken göz çıkarmak.* [Said of an extremely clumsy person who, when trying to effect an improvement, spoils the lot.]

●**To add cold water to the cooked food** (Idiom). *Pişmiş aşa su katmak.* [A reference to a clumsy person who spoils everything at the last moment.]

●**Not to know how to make halwa though the flour, sugar and butter are available** * (Idiom). *Unumuz var, şekerimiz var, yağımız*

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* The source of this saying is Nasraddin Hodja, who one day went into a grocer's and asked if he had any floor.

"Yes," the grocer answered.

"Sugar?"

"Yes."

var, ama yine de helva yapmasını bilmiyoruz. [A reference to one who does not know how to perform a task even though all the necessities are available.]

●**Not to be able to roll out the dough at hand** (Idiom). *Elimizdeki hamuru yoğurmasını bilmemek.* [This implies the same sentiments as the previous one.]

●**To be incapable of pulling up one's pants** (Idiom). *Paçasını çekecek hali olmamak.* [Said of one who is hopelessly clumsy and incapable.]

See also: ABILITY, AGGRAVATE, AIM, TACT.

COFFEE *see* KINDNESS

COMPANY

●**Whoever you are with, such you are.** *Kiminle gezersen onunla anılırsın.*

●**Better to fare with a good man than to feast with a bad one.** *Anlayanla taş taşı; anlamayanla bal yeme.*

●**Change** [or leave] **your route, but do not cease having a companion on whatever route you take.** *Yoldan kal; yoldaştan kalma.*

●**Good company shortens the longest road.** *Yoldaşın iyisi ile uzun yol yoktur.*

●**He who goes to Hell looks for company.** *Cehenneme giden yoldaş arar.* ["Misery loves company."]

●**The saucepan rolled over and found its own lid.** *Tencere yuvarlanmış (yuvarlandı), kapağını bulmuş (buldu).* [The implication of this and the following two proverbs is that everyone makes friends with their own kind.]

●**Falcon with falcon, goose with goose.** *Baz bazla, kaz kazla, (kel tavuk topal horozla).* ["Birds of a feather flock together."]

"And butter?"
"Yes."
"Then why, for heaven's sake, don't you make yourself some halwa?"

●**A scale of mud has weights of dung.** *Çamurdan terazinin tezekten olur dirhemi.*

●**The grape, observing a grape, becomes black** [ripens]. *Üzüm üzüme baka baka kararır.* [The implication is that the bad behavior of one's companion is corrupting. "Evil communications corrupt good manners."]

●**He who becomes friends with the coal seller will have his hands blackened.** *Kömürcü ile dost olanın eline kara bulaşır.* ["He who keeps company with the wolf will learn how to howl."]

●**If you walk with a lame person you will learn how to limp.** *Topalla gezen aksamak (aksamayı) öğrenir.*

See also: BADNESS, BEHAVIOR, CHARACTER, FRIENDS, GUIDANCE.

COMPASSION

●**God has no mercy for those who have no compassion for others.** *Allah insanlara acımayanlara merhamet etmez.*

●**Make things easy, not difficult, and bring joy, not hatred.** *Kolaylaştırınız, zorlaştırmayınız; sevindiriniz, nefret ettirmeyiniz.*

●**The man who rides a horse will not know how the man who rides a donkey feels.** *Attaki adam eşektekinin halini ne bilir.*

See also: ADVERSITY, GENEROSITY, HATRED, HELPING, LOVE, SORROW, WICKEDNESS.

COMPETENCE *see* ABILITY

COMPLAINT

●**He who has a good harvest must not complain about a few chaff.** *Harmanı iyi olan, birkaç saman çöpünden şikâyet etmez.*

●**He goes to the bathhouse and does not like the sink; he goes to the wedding and does not like the clarinet** [played by the entertainer]. *Hamama gider, kurnayı beğenmez; düğüne gider, zurnayı beğenmez.* [Said of a man who complains about everything.]

●**Touch the china bowl once and you'll hear a thousand sighs.** *Bir dokun, bin âh dinle kâse-i fağfurdan.* [Used about something

about which there are numerous complaints, or about someone who always complains.]

See also: ANGER, CONTENTMENT, DEEDS, FAULT, QUIETNESS.

CONCEIT

●**He who has never ridden a horse kills it by forcing it to run all the time; he who has never worn a fur coat ruins it by shaking it to get rid of the dust all the time.** *Ata binmeyen ata binse, koştura koştura öldürür; kürk giymeyen kürk giyse, silke silke eskitir.* [Said of someone, especially a parvenu, who spoils something which he cannot properly appreciate.]

●**The bride brought a golden chest of drawers** [for her trousseau], **and sat on it.** *Gelin altın kürsü getirmiş, çıkmış üzerine oturmuş.* [Another reference to a parvenu.]

●**An ill-bred imam** [preacher] **thinks a mosque too small for his** [powerful] **voice.** *Sonradan imam olanın sesi camie sığmaz.*

●**No one cries "black yogurt."** *Kimse yoğurdum (ayranım) kara (ekşi) demez.* [The implication is that no one disparages himself or his wares through excessive modesty. "No one cries 'stinking fish.' "]

●**To become a bride and groom by themselves** (Idiom). *Kendi kendine gelin güvey olmak.* [(i) To set out to decide a matter without the authority or the competence to do so; (ii) to be ridiculously self-important; (iii) to reckon without one's host.]

See also: ABILITY, ARROGANCE, HUMILITY, IGNORANCE, LUXURY, NOBILITY, PRIDE, WORTH.

CONFORMITY

●**Cross the same bridge as others do.** *Herkesin geçtiği köprüden sen de geç.* [The implication of this and the following two proverbs is that one should adapt oneself to one's company *or* adapt oneself to circumstances.]

●**Among the blind close your eyes.** *Körler arasında sen de gözlerini kapa. (Vardığın yerin gözü kör ise, sen de bir gözünü kapa.)* ["When in Rome, do as the Romans do."]

●**Either put this camel to pasture or leave the country.** *Ya bu deveyi güṭmeli ya bu diyardan gitmeli.* ["It's ill sitting at Rome and striving against the Pope."]

●**The fish grows according to its lake.** *Balık gölüne göre büyür.*

●**One cannot keep the crow and the nightingale in the same cage.** *Karga ile bülbül bir kafeste durmaz.*

●**The daughter of the peddler falls in love with beads.** *Çerçi kızı boncuğa âşık olur.* [A reference to family traits.]

See also: ACTION, AIM, DESIRE, PROPORTION, TACT.

CONTENTMENT

●**Contentment is an inexhaustible treasure.** *Kaṇaat tükenmez bir hazinedir.*

●**He who does not appreciate one, cannot get one thousand.** *Bire kanaat etmeyen bini bulamaz.*

●**It is more difficult to contend with oneself than with the world.** *Nefis ile mücadele dünya ile savaştan zordur.*

●**The gold being gone, let's look at the silver.** *Altın gideli gümüşe bakalım.* [This implies that one must make the best of the situation.]

●**I have bread to eat and a place to sleep.** *Yiyecek aşım, uyuyacak yerim var.* [Said by one who is content with what he has.]

●**I haven't found, so I am not pleased; I haven't lost, so I am not sad.** *Ne buldum, sevinirim; ne kaybettim, yerinirim.* [This and the following proverb also imply the same sentiments as the previous one.]

●**I found today, I'll eat today. Tomorrow? Well, God is great.** *Bugün buldum, bugün yerim. Yarın? Allah kerim.*

●**He who has no vineyard in the mountain will have no trouble with the jackal.** *Dağda bağı olmayanın çakaldan davası olmaz.* [Those who have few worldly goods have little to worry about.]

●**A hungry bear does not dance.** *Aç ayı oynamaz.* [A discontented person will not work well.]

●**A neighbor's hen appears as big as a goose, and his wife as young as a girl.** *Komşunun tavuğu komşuya kaz, karısı kız görünür.* [No one is content with his lot. "The grass is always greener on the other side of the fence."]

See also: APPRECIATION, CARE, DESIRE, DESTINY, ENVY, GREED, HEALTH, LITTLE, PLEASURE, SELF-HELP.

COOPERATION

●**One hand does not clap.** *Bir elin sesi çıkmaz.* [This and the following proverbs imply that a man can do lasting work only in cooperation with others.]

●**Hand in hand the stone is lifted.** *El ele (baş başa) vermeyince taş yerinden kalkmaz (iş olmaz).* ["Many hands make light work."]

●**The hand needs the arm; the drum needs the stick.** *Ele kol gerek; davula çomak.*

●**A lone sheep does not make a flock.** *Bir koyundan sürü olmaz.*

●**The bird does not fly with one wing.** *Tek kanatla kuş uçmaz.*

●**Many ants kill a camel.** *Çok karınca deveyi öldürür.*

See also: AGREEMENT, ASKING, BELONGING, DESIRE, HELPING, LEADERSHIP.

CORRUPTION

●**The maggot is from within the tree.** *Ağacın kurdu içinden olur.* [Corruption begins at all levels among the people who make up the society.]

●**Fish begins to stink from the head.** *Balık baştan kokar.* [Corruption begins among the upper classes.]

●**Where the carcass is, there will ravens gather.** *Kuzgun leşe konar.*

●**He who handles honey, licks his fingers.** *Bal tutan parmağını yalar.* [To use power and prestige to selfishly provide for oneself; to make money for oneself in greedy or dishonest fashion. "To feather one's own nest." "To line one's own pockets."]

●**Big thieves hang little thieves.** *Büyük hırsız küçük hırsızı asar.*

See also: BADNESS, BRIBE, CAUSE AND EFFECT, CHARACTER, CRIME, LYING, THIEF.

COURAGE

●**If your horse is fast, ride and run away.** *Atın yürükse, bin ve kaç.* ["Valor would fight, but discretion would run away."]

●**It is easy to go about without a stick in a village where there are no dogs.** *Köpeksiz köyü bulmuş, çomaksız geziyor.*

●**Do not chase the coward lest he become courageous.** *Korkağı kovalama; bahadır olmasın.*

●**Do not drive the cat to the wall lest he should jump at you.** *Kediyi duvara sıkıştırma; üzerine sıçrar.*

See also: CAUTION, CHARACTER, COWARDICE, FEAR, HERO, RESPONSIBILITY.

COURTESY

●**A small key opens big doors.** *Küçük anahtar büyük kapılar açar.*

●**The courteous** [man] **learns his courtesy from the discourteous.** *Edepli edebi edepsizden öğrenir.*

See also: KINDNESS, TACT, TONGUE.

COWARDICE

●**A single stone suffices to scare away a thousand crows.** *Bin kargaya bir sapan taşı yeter.*

●**Even a hare can attack a fettered lion.** *Bağlı aslana tavşan da saldırır.*

●**He who cannot beat the ass beats its saddle.** *Eşeğe gücü yetmeyen semerini döver.* [Said of one who when he cannot beat or defeat those higher or stronger than himself takes his revenge on those lower or weaker than himself.]

See also: BADNESS, COURAGE, HERO, WARRIOR, WICKEDNESS.

CRIME

●**The habitual offender is worse than the madman.** *Alışmış kudurmuştan beterdir.*

●**The dog that eats fat is known by its tail.** *Yağ yiyen köpek kuyruğundan (tüyünden) bellidir (belli olur).*

●**Bey** [nobleman] **owes to uğru** [thief]. *Beyin uğruya borcu var.* [The implication is that well-known and respected people sometimes owe their success and prosperity to criminal elements of the society.]

●**When the day breaks, the thief's sight becomes dim and he feels giddy.** *Tanyeri ağarınca hırsızın gözü kararır.* [When the situation conducive to crime no longer exists, the criminals become stunned and do not know what to do.]

●**They make the goat with horns pay the curse of the one without horns.** *Boynuzsuz keçinin ahını boynuzludan alırlar.* [This implies that the innocent person may be forced to take the blame for something for someone. "To take the rap for someone."]

●**If a female dog does not wiggle her tail, the male dog does not go after her.** *Dişi köpek kuyruğunu sallamazsa, erkek köpek ardına düşmez.* [Sometimes the *victim* of a crime is guilty, not the one who commits the crime, for the former may have enticed the latter.]

●**To follow the devil** (Idiom). *Şeytana uymak.* [To let oneself be led astray; to yield to temptation.]

See also: BADNESS, CORRUPTION, FAULT, FORGIVENESS, FRAUD, GUILT, PRETEXT, PUNISHMENT, THIEF.

CRITICISM *see* FAULT

CRUELTY

●**The life of a bird of prey is short.** *Yırtıcı kuşun ömrü az olur.* [He who inflicts cruelty on others does not last long.]

●**Do not provoke the curse of the oppressed; it will take effect sooner or later.** *Alma mazlumun âhını; çıkar âheste, âheste.*

See also: BADNESS, TYRANNY, WICKEDNESS.

CRYING

●**If God makes us cry, He also makes us laugh.** *Ağlatırsa Mevlâ yine güldürür.*

●**If the heart does not ache, the eyes do not get wet.** *Kalp ağrımazsa, göz yaşarmaz.*

●**He neither mourns for the dead nor smiles for the living.** *Ölüye ağlamaz, diriye gülmez.*

●**He who sheds tears for everybody loses his eyes in the end.** *El için ağlayan gözünden olur.*

See also: HEART, LAUGHTER, LOVE, WICKEDNESS.

CUNNING

●**The smart cat does not show its paw.** *Kurnaz kedi pençesini göstermez.* ["Never let the bottom of your purse or your mind be seen."]

●**The biting dog does not show its teeth.** *Isıracak it dişini (diş) göstermez.*

●**An old fox does not fear the trap.** *Kocamış tilki kapandan korkmaz.* [The wise are not easily fooled. "You cannot catch old birds with chaff."]

●**The mouse knows the hole from which he has issued.** *Fare çıktığı deliği bilir.*

●**The mouse that stays in the barn does not get hungry.** *Ambarda kalan fare aç kalmaz.*

●**The wolf does not look for his meal in a grocery.** *Kurt yiyeceğini bakkal dükkânında aramaz.*

●**The bear knows as many roads as the hunter knows tricks.** *Avcı ne kadar hile bilse, ayı da o kadar yol bilir.* ["An old fox is not easily snared."]

●**The bee knows which flower to get the honey from.** *Arı bal alacak çiçeği bilir.*

●**The fox knows his lair.** *Tilki yatağını bilir.*

●**One cannot please both Jesus and Moses.** *Hem İsa'yı hem Musa'yı memnun edemezsin.* [One should make his position absolutely clear on certain matters, for no matter how clever one is, one cannot please everybody.]

●**To be cunning one must know how to close his eyes when necessary.** *Açıkgözlülük sırasında göz yummayı bilmektir* (Cenab Şahabettin).

●**To a cunning mouse, a hunter cat.** *Kurnaz fareye, avcı kedi.* [A crafty person will only be tricked by the one who is craftier than he is.]

●**The smart fox is caught by his hind legs.** *Kurnaz tilki art ayağından tutulur.* [Too much cunning undoes itself.]

●**The fox after all his wandering will end up in the furrier's shop.** *Tilkinin dönüp (gezip, dolaşıp) geleceği yer kürkçü dükkânıdır.* [This proverb implies several things: (i) One will end up there anyhow; (ii) one can't help coming back here (or to the same job) however hard one tries to avoid it.]

●**To say to the hare "run!" and to the hound "catch!"** *Tavşana "kaç!" tazıya "tut!" demek.* ["To run with the hare and hunt with the hounds."]

●**To put Ali's hat on Veli, Veli's hat on Ali** (Idiom). *Ali'nin külâhını Veli'ye, Veli'nin külâhını Ali'ye giydirmek.* [To make one's way or earn one's living by little tricks.]

●**To make someone wear his shoes on the wrong feet** (Idiom). *Birine pabucu ters giydirmek.* [To teach someone a lesson; to play a trick on someone; to cause someone to escape hurriedly.]

●**To make someone wear his shoes on one foot** (Idiom). *İki ayağı bir pabuca sokmak.* [To hustle or confuse someone.]

●**To make the Devil wear his hat** (Idiom). *Şeytana külah giydirmek.* [A reference to such a cunning person that he could cheat the Devil.]

●**To steal the salve off a man's eyes** (Idiom). *Birinin gözünden sürmeyi çekmek.* [A reference to a very crafty person.]

●**To strike the jackal in its knees, the flea in its eyes** (Idiom). *Çakalı dizinden, pireyi gözünden vurmak.* [This and the following two idioms are also references to a very cunning or adroit person.]

●**To walk on snow without leaving footprints** (Idiom). *Karda yürüyüp izini belli etmemek.*

●**To hide the patch** (Idiom). *Yamayı (yamasını) belli etmemek.* [Not to give oneself away; to hide the true state of affairs.]

See also: CAUTION, DEVIL, EXPERIENCE, FOOL, HABIT, IMPOSSIBILITY, MODERATION, WISDOM, WICKEDNESS.

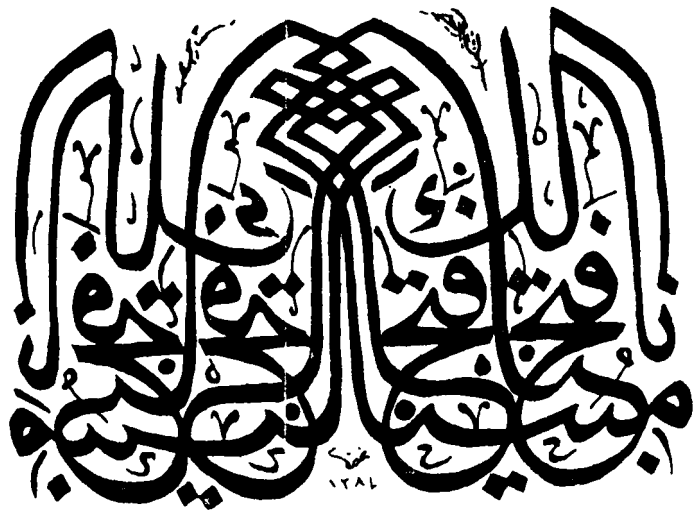
CURE *see* REMEDY



Tankard



Istanbul, Topkapı Palace, tile panel on the facade of the Circumsion Room.



Calligraphical work

DAMAGE

- **That which is broken does not keep its place.** *Kırılan şey yerinde durmaz.*
- **The donkey dies in the mountain, and the damage comes to the home.** *Eşek dağda ölür; zararı eve gelir.* [Because the owner is thus deprived of the means of his livelihood. The proverb refers to events affecting us though occurring far from us.]
- **Do not burn the blanket to get rid of a flea.** *Bir pire için yorgan yakılmaz.* [A warning against causing great damage to oneself in order to avenge a trifle.]

See also: BADNESS, DANGER, DIFFICULTY, HARM, LOSS, REMEDY, WARNING.

DANGER

- **He who walks in the mountain will meet both bear and wolf.** *Dağda gezen ayıya da rastlar, kurda da.* [A reference to a risky

endeavor that may result in a dangerous situation. "He who plays with a cat must expect to be scratched."]

●**A small fire burns much wood.** *Az ateş çok odun yakar.* [The implication is that there is no small danger.]

●**In the ant's house the dew is a flood.** *Karıncanın yuvasında çiğ tufandır.* [Danger is relative, that is, what may not bring harm to one person may be a great danger to another.]

●**Step on the head of the snake when it is small.** *Yılanın başı küçükken ezilir.* [Put an end to danger at an early stage. "Nip it in the bud."]

●**One does not play with wool and fire at the same time.** *Ateşle barut yan yana gelmez (bir yerde durmaz.)*

●**Sometimes the remotest trap is the deadliest.** *Bazen en uzaktaki tuzak en öldürücü* (Talat S. Halman).

See also: CAUTION, DAMAGE, HARM, MISFORTUNE, RISK.

DAUGHTERS

●**A daughter does not take advice except for her mother's example; a son does not take advice except for his father's example.** *Anası göstermezse (öğretmezse) kız öğrenmez; babası göstermezse (öğretmezse) oğlan öğrenmez.*

●**Though parents make a throne for their daughter, she must look for her luck in life in her husband.** *Ana baba (anası) kızına taht kurar, kız bahtı kocada arar.*

●**If you do not watch your daughter, she will marry either a trumpet player or a drummer.** *Kızı kendi haline (gönlüne) bırakırsan (korsan), ya davulcuya varır (kaçar) ya zurnacıya.* [Until recently, musicians in Turkey were not, in general, considered to be desirable husbands by parents. Hence the proverb.]

See also: FATHER, HOME, MARRIAGE, MOTHER, PARENTS, SONS.

DEAF

●**What a deaf person does not hear, he makes up or imagines.** *Sağır işitmez, uydurur.*

DEATH

●**To be born is to die.** *Anadan doğmak ölmek içindir.*

●**When the term of destiny** [death] **comes into the world, a headache is a pretext.** *Ecel geldi cihane, baş ağrısı bahane.* [When it is someone's destiny to die, the smallest sickness or accident suffices.]

●**Every seed is a harbinger of death.** *Her tohum bir ölüm habercisidir* (Talat S. Halman).

●**Death is a black camel that kneels at every man's door.** *Ölüm bir kara devedir ki herkesin kapısına çöker.*

●**No one fills another's tomb.** *Kimse kimsenin çukurunu doldurmaz.* [No one dies in place of another.]

●**The deceased is lamented only on the day of his death.** *Ölüye gününde ağlarlar. (Ölenin ardından bir gün ağlanır.)* [This implies that an excessive show of grief (at the wake) quickly passes.]

See also: DESTINY, LIFE.

DEBT

●**A thousand regrets do not pay a single debt.** *Bin tasa bir borç ödemez.*

●**A journey is completed by dint of marching; a debt is finished by dint of paying.** *Yol yürümekle, borç ödemekle (vermekle) tükenir (biter).*

●**When the debt is not paid on time, it stays; when the pain is not cured on time, it kills.** *Borç uzayınca, kalır; dert uzayınca, alır.*

●**If the debtor has died, his debt has not.** *Borçlu ölse de borç ölmez.*

●**A debt you owe cannot be paid by a debt owed to you.** *Alacakla verecek (borç) ödenmez.* [One cannot reckon with certainty about money owed to one by other people.]

●**Better to go to sleep without supper than to get up in debt.** *Aç yatmak, borçlu kalkmaktan yeğdir.*

●**Better to be a shepherd without debt than an aga** [nobleman] **in debt.** *Borçsuz çoban, borçlu beyden yeğdir.*

●**He who drinks on credit gets doubly drunk.** *Veresiye (borca) içen iki kere sarhoş olur.*

●**Be neither a rich man's debtor nor a poor man's creditor.** *Ne zengine borçlu (ol), ne züğürtten alacaklı ol.*

●**A debtor's well-wisher is his creditor.** *Borçlunun duacısı alacaklısıdır.* ["Creditors have better memories than debtors."]

●**The debtor's stock is low.** *Borçlunun yalımı alçak olur.*

●**The debtor should have a short tongue.** *Borçlunun dili kısa gerek.* [He who is in debt should have a civil tongue.]

●**Debt is the whip for the hero.** *Borç yiğitin kamçısıdır.* [A hard-working man is not afraid to be in debt, for he works harder to pay his debts.]

●**The debt is mine; is the grief yours?** *Borç benim; kasavet senin mi?* [It is my affair, not yours. "Speak not of my debts unless you mean to pay them."]

See also: BORROWING, LAZINESS, LENDING, MONEY.

DECEIT

●**He who thinks everyone is like himself is deceived.** *Herkesi kendi gibi sanan aldanır.*

●**Every deceiver's eyes are full of tears.** *Hilekârın gözü yaşlı olur.* [He pretends that he is weeping; he sheds crocodile tears.]

●**He who says "I will deceive" is deceived.** *Aldatayım diyen aldanır.*

●**He who deceives me once, shame fall on him; if he deceives me twice, shame fall on me.** *Bir kere aldanışta, kabahat aldatanın; iki kere aldanışta, kabahat aldananın.* ["It's a silly fish that is caught twice with the same bait."]

See also: BADNESS, EVIL, FRAUD, HYPOCRISY, LYING, TRUTH.

DEEDS

●**A man's worth is known by his deeds, not by his words.** *Âyinesi iştir kişinin, lâfa bakılmaz. (Himmetinden bilinir rütbesi insan olanın.)*

●**When an ass dies, his saddle remains; when a man dies, his deeds.** *Eşek ölür, semeri kalır; insan (yiğit) ölür, nâmı (eseri) kalır.*

●**The groomed animal makes its owner proud.** *Tımarlı hayvan sahibinin yüzünü ağartır (güldürür).* [One's accomplishments and success make one and one's friends proud.]

●**He who did not put up a minaret thinks it grows by itself from the ground.** *Minareyi yaptırmayan yerden bitmiş sanır.* [Those who have not done anything worthwhile cannot comprehend the effort involved to create success.]

●**A live spark is stronger than a dead volcano.** *Yanan kıvılcım sönük volkandan kuvvetlidir* (Cenab Şahabettin).

●**Slap the sticky mud on the wall. If it holds, all right; if it does not, it is still all right.** *Balçığı duvara vur; tutarsa hoş, tutmazsa yine hoş.*

●**He who does not give milk like a cow is made to pull the plough like an ox.** *İnek gibi süt vermeyen öküz gibi kutan sürür.* [One's place in a society depends upon one's contribution to it.]

●**The sheep that does not give milk, bleats much.** *Sütsüz koyun meleğen olur.* [Said of one who often talks (or complains) without producing anything worthwhile.]

See also: ACHIEVEMENT, ACTION, BOASTING, DESERVING, ENVY, GOODNESS, GREATNESS, SIN, SUCCESS, TOIL, WORK, WORTH.

DEFEAT *see* FALL

DELAY

●**Do not leave to morning the business of evening.** *Akşamın işini sabaha bırakma.* ["Don't put off till tomorrow what you can do today."]

● **What can I do with sweets after the bayram** [festival]*? Bayram geçtikten sonra şekeri ne yapayım?* [A reference to something which is of no use to someone now.]

●**Good morning after evening.** *Akşamdan sonra sabahlar hayrolsun.* [To undertake something when it is too late. "Moutarde aprés diner."]

●**To open a shop late in the day** (Idiom). *İkindiden sonra dükkân açmak.* [This implies the same sentiments as the previous one.]

See also: LATENESS.

DESERVING

●**What God reserves for one no one profits by.** *Kimse kimsenin kısmetini yemez. (Kimsenin kısmetini kimse yemez.)*

●**The dog barks and the caravan passes.** *İt ürür, kervan yürür.* [Many worthless people attack or criticize the one who is successful.]

●**Unless the candle is lit the moths do not fly around it.** *Mum yanmayınca pervane dönmez.* [In order to be appreciated one must prove one's worth.]

●**One can eat honey and cream, but it is not for everyone.** *Bal ile kaymak yenir, ama her keseye göre değil.*

●**Do not sprinkle blood on a dying tree.** *Kuru ağaca kan bulunmaz.* [One should not try to make something (or someone) look more desirable if it (or he) does not deserve it. The proverb refers to an old Turkish superstitious custom that sprinkling the blood of a cow, or a sheep, on a dying tree makes it productive again.]

●**A cut stone does not remain long on the ground.** *Yapı taşı yapıdan kalmaz (yapıya konur).* [A thing which is useful is soon employed.]

●**The bears in the mountain eat the best of pears.** *Ahladın (armudun) iyisini dağdaki ayılar yer.* [The best things in life go to those who usually do not deserve them. "Into the mouth of a bad dog often falls a good bone."]

●**The scabbed goat drinks only running water.** *Keçinin uyuzu çeşmenin (pınarın) gözünden su içer.* [This implies the same sentiments as the previous proverb.]

●**It makes no difference whether one breaks the water jar or brings water in it.** *Testiyi kıran da bir, suyu getiren de.* [Said

reproachfully when a deserving person is treated no better than an undeserving one.]

See also: ABILITY, ACTION, BADNESS, DEEDS, DIFFERENCES, LUCK, SKILL, SUCCESS, USELESS, WORTH.

DESIRE

●**What the eye sees the heart wants.** *Göz görür, gönül ister (çeker).*

●**Man does not eat what he desires, but that which he finds.** *Kişi (misafir) umduğunu değil, bulduğunu yer.* [One cannot fulfill his desire. Therefore, he should make the best of what he has.]

●**The prayer without "Amen" does not reach Heaven.** *"Amin"siz dua kabul olunmaz.* [One must really desire to succeed if one wants to achieve his goal.]

●**When a shepherd has a mind to, he makes milk come even from the ram.** *Çobanın gönlü olursa (olunca) tekeden süt çıkarır.* [Said of one who is clever and can achieve something if he really wants it. "Where there's a will, there's a way."]

●**He who does not desire to pray, does not give his ears** [does not listen] **to the call of the muezzin.** *Namaza meyli olmayanın kulağı ezanda olmaz.* [A *muezzin* is the man who calls for prayers from a minaret. The implication is that he who does not want to do what is expected of him pays no attention to what others say to him.]

●**The unwilling dog does not hunt.** *Gönülsüz köpek avlamaz.*

●**Every whistle does not give the sound you like.** *Her düdük istediğin gibi ötmez.*

●**Beware of him who says he does not want it.** *İstemem diyenden korkmalı.*

●**When they asked the fox to look after the poultry-house, he cried. "Why do your cry?" they asked. "Because I don't believe it," he said.** *Tilkiye tavuk çobanlığı teklif etmişler, ağlamış. "Niye ağlıyorsun?" demişler. "İnanmadığım için," demiş.*

●**He who has no shirt wishes every day for nine yards of cloth.** *Donsuzun gönlünden dokuz top bez geçer.* [Everyone wishes for what they do not have.]

●**It** [a certain bird] **has its nest in the depths of the bush; such is its desire.** *Çalı dibinde yuvası; böyle götürür havası.* [Everyone has different tastes.]

See also: ACHIEVEMENT, ACTION, AIM, AMBITION, ASKING, CONFORMITY, CONTENTMENT, COOPERATION, DREAM, EXPERIENCE, GAIN, GREED, HOPE, LAZINESS.

DESTINY

●**No matter where you go, your destiny follows you.** *Nereye gidersen kısmetin ardından gelir.*

●**If it is in one's destiny, it appears in one's spoon** [while eating]. *Kısmetinde ne varsa, kaşığında o çıkar.* [The implication is that one gets what fate brings.]

●**The blood that is destined to come out cannot be repressed.** *Akacak kan damarda durmaz.* [What is fated will happen.]

●**The man who is destined to be drowned will be drowned in a glass of water.** *Kaderinde boğulmak olan bir bardak (kaşık) suda da boğulur.*

●**What is there that rains from heaven that earth does not accept.** *Gökten ne yağdı da (yağar ki) yer kabul etmedi (etmesin).* [One must accept whatever fate brings.]

●**Whatever the Divine decree be, that will come to pass.** *Alın yazısı değişmez.* [One must submit to the decrees of Providence.]

●**The wheel of destiny cannot be turned with the strength of the arm.** *Kader tekerleği kol kuvveti ile dönmez.*

●**O destiny, destiny! It pleases you to caress a few, and to molest others.** *Ah, kader! Kimine hay hay, kimine vay vay.* [Fate deals kindly with some, unkindly with others.]

●**The caprice of fate gives to one a ripe, to another an unripe, melon.** *Felek kimine kavun yedirir, kimine kelek.* [This implies the same sentiments as the previous proverb.]

●**Only God is free from the vicissitudes of fate.** *Düşmez kalkmaz bir Allah.*

●**He who does not take the necessary precaution blames Providence.** *Tedbirde kusur eden takdire bahane bulur.*

●**When you are an anvil, hold yourself still; when you are a hammer, strike your fill.** *Örs isen, sabırlı ol; çekiç isen, kuvvetli ol.* [This implies that one must be patient when fate does not smile, and be determined when it smiles.]

See also: CAUTION, CONTENTMENT, DEATH, DEVIL, GOD, HOPE, LIFE, LUCK, MISFORTUNE, REMEDY, RISK.

DETERMINATION *see* DESIRE

DEVIL

●**Man is the devil of man.** *İnsan insanın şeytanıdır.* [This implies that it is the man himself who brings harm to himself. "The enemy is us."]

●**The devil's friendship ends at the gallows.** *Şeytanın dostluğu darağacına kadar.*

●**Away from the devil, nearer to God.** *Şeytandan uzak olan, Allaha yakın olur.*

●**He who sows with the devil will get only the chaff.** *Şeytanla buğday eken samanını alır.* [He ends up with the short end of the stick. "To scrape the bottom of the barrel."]

●**The fox that enters into partnership with the wolf gets either hoofs or intestines as his share.** *Kurtla ortak olan tilkinin payı, ya tırnaktır, ya bağırsak.*

●**They asked Satan, "Will you go to Hell?" "What is the salary?" he asked.** *Şeytana "Cehenneme gider misin?" dediler. "Maaş ne kadar?" dedi.*

See also: CUNNING, DRINKING, EVIL, HASTE, IDLENESS, LAZINESS, WICKEDNESS.

DIFFERENCES

●**The honey-man has a hatchet, the woodman has a hatchet.** *Balcının baltası var, oduncunun da baltası var.* [One is a small implement that will do little harm to others; the other is a deadly weapon, yet both have the same name.]

●**Everyone to his taste.** *Herkesin zevki başka (-dır).*

●**The same rain creates the wheat and breeds the mud.** *Aynı yağmur yaratır buğdayı, besler çamuru* (Talat S. Halman).

See also: BELONGING, DESERVING, DESIRE, SAME.

DIFFICULTY

●**Nothing is difficult to a willing mind.** *Azmin elinden bir şey kurtulmaz.*

●**He who walks on the hills does not look for a flat land.** *Tepelerde gezen vadi aramaz.* [One who starts on a difficult undertaking knows what lies ahead.]

●**The mouse, though it could not squeeze into the hole, had a pumpkin tied to its tail.** *Sıçan deliğine sığmamış (tutmuş) kuyruğuna bir de kabak bağlamış.* [A reference to a complication arising from an already difficult situation.]

●**A dowry of barley does not solve every problem.** *Arpa ağırlığı söz kaldırmaz.* [A reference to an old Turkish custom according to which the bridegroom, if poor, could give a certain amount of barley to his bride's father as a dowry. The proverb implies that the question or matter at hand is more difficult than one would think.]

●**Let the one who proposes to rob the tower, first make a plan for it.** *Kaleyi soymak isteyen, önce plânını yapsın.* [Anyone who proposes a solution to a very difficult problem must first explain how to go about it.]

●**To take the ox by the knife.** (Idiom). *Öküzü bıçağın yanına götürmek.* [A reference to making things unduly difficult.]

●**Do not search for the camel's track on the Aleppo road.** *Halep yolunda deve izi aranmaz.* [During the time of the Ottoman Empire, Aleppo (in Syria) was a major stop for caravans that used to pass daily along the roads leading to that commercial center. The proverb refers to a tiresome, useless job. "Like looking for a needle in a haystack."]

●**To count the hairs of a sheepskin** (Idiom). *Pösteki saymak.* [This implies the same sentiments as the previous proverb.]

●**You cannot dig a well with a needle.** *İğne ile kuyu kazılmaz.* [A reference to a very difficult job which requires much care and exactitude.]

●**Four Wednesdays of the month have all come together.** *Ayın dört Çarşambası bir araya geldi.* [A reference to difficulties, or work which has come with a rush.]

●**To lose the handle of something** (Idiom). *Bir şeyin ucunu (kulpunu) kaybetmek.* [To be at a loss to know what to do.]

●**It is as if a dog's pawprints are mixed with a horse's hoofprints.** *İt izi at izine karışmış.* [A reference to a very involved matter.]

●**If I spit downward,** [I defile] **my beard; if upward, my moustache.** *Aşağı tükürsem, sakalım; yukarı tükürsem, bıyığım.* [A reference to a dilemma. Said by one who does not know what to do when he finds himself in trouble. "Between the devil and the deep blue sea."]

●**I poured** [water] **into the cup, it did not fill** [the cup]; **I poured it into the full cup, it did not take** [the water]. *Boşa koydum, dolmadı; doluya koydum, almadı.* [Said by one who could not find a solution to the problem.]

●**It is a problem that cannot fit the palm** (Idiom). *Ele avuca sığacak bir mesele olmamak.* [Said by one who is involved in a problem more difficult than one would think.]

●**To pick out the stones from the rice** (Idiom). *Aykla pirincin taşını.* [A reference to a mess, a difficult and tiresome job.]

●**To be able to drive the cart to the level plain** (Idiom). *Arabayı düze çıkartmak.* [To put matters straight; to get over difficulties; to put one's affairs in order. "To get one's ducks in a row."]

See also: ABSURDITY, ACHIEVEMENT, AGGRAVATE, ACTION, CAUTION, DAMAGE, EASY, EXPERIENCE, IMPOSSIBILITY, PRETEXT, REMEDY, SUCCESS, TROUBLE, WARNING.

DISCIPLINE

●**It is the bit that holds the horse back.** *Atı zapteden gemdir.*

●**A tethered sheep browses in its place** [on the spot]. *Bağlı koyun yerinde otlar.*

See also: UPBRINGING.

DISAPPOINTMENT *see* MISFORTUNE

DOCTORS

●**God keep us from judges and doctors.** *Allah kimseyi hekime ve hâkime muhtaç etmesin.*

●**Do not ask for the cure from a sick doctor.** *Hasta hekimden derman aranmaz.*

●**Beware of the young doctor and the old barber.** *Genç doktordan ve yaşlı berberden sakın.*

See also: ADVICE, HEALTH, ILLNESS, KNOWLEDGE.

DOUBT *see* SUSPICION

DREAM

●**"If" and "when" were planted, "nothing" would grow.** *"Olsa" ile ile "bilse"yi ekmişler (ekseler), "yel" ile "yuf" bitmiş (biter).* ["If 'ifs' and 'ands' were pots and pans there'd be no work for tinkers' hands."]

●**"If" and "only" were married, "would that I had known" was born.** *"Eğer" ve "sadece"yi evlendirmişler, "keşke" doğmuş.*

●**A dream is the capital of the lazy.** *Rüya boş gezenin (gezenlerin) sermayesidir.*

●**The crow dreams of becoming an eagle.** *Karganın rüyası şahin olmak(-tır).* [People dream of things which they have no way of attaining.]

●**A hungry hen dreams she is in the barley barn.** *Aç tavuk kendini arpa ambarında sanır.* [This implies the same sentiments as the previous proverb. "Wishful thinking, pleasant illusions."]

●**While looking up for a star in the sky, do not fall in the ditch under your nose.** *Gökte yıldız ararken önündeki çukura düşme.*

● **He who sets forth on a journey with a daydream, reaches his destination with a rude awakening.** *Hülya ile yola çıkan menzile elleri boş girer* (Cenab Şahabettin).

●**Were it not for dreams and illusions the poor man's soul would quit his body.** *Rüya ile hayal olmasa züğürdün canı çıkar.*

See also: DESIRE, EXAGGERATION, HOPE, LAZINESS.

DRESS

●**The lion with his coat; the lover with his heart.** *Aslan postunda, gönül dostunda (yaraşır).*

●**Money teaches wisdom, dress how to walk.** *Akçe akıl öğretir, don (esvap) yürüyüş.*

●**Let your dress be patched rather than torn.** *Esvabın yamalı olsun da, yırtık olmasın.*

●**The hat covers the defect of the bald-headed man.** *Kelin ayıbını takke (-si) örter.* [This implies that dress covers one's defects.]

●**Esteem is for the fur coat.*** *İtibar kürkedir.* [The implication is that one is judged by one's dress.]

●**One's word will not carry any weight if one's cloak is old.** *Cüppesi eski olanın sözünü dinlemezler.*

●**The stupid, poor man wears white in winter.** *Fukaranın şaşkın aklar giyer kış günü.* [The implication is that if a stupid, poor man gets

* Nasraddin Hodja was invited to a feast and went in his everyday clothes. He was seated at the far end of the room, where no one paid any further attention to him. The guests who were all finely dressed cast derisory glances at his modest attire; the food servers acted as if Hodja were not in the room. Realizing that it would be a long time before he was served, he got up, ran home, put on a fine fur coat, and returned to the festal hall, where he was now received with great deference and seated at the head table with the town's important people. When the soup, the first course of the meal, was brought, Nasraddin Hodja took a spoonful and spilled it drop by drop onto the collar of his fur coat, saying in a clearly audible voice, "Eat, my fur coat, eat! All this honor is not for me but for you alone! It is not I but you who were invited here!"

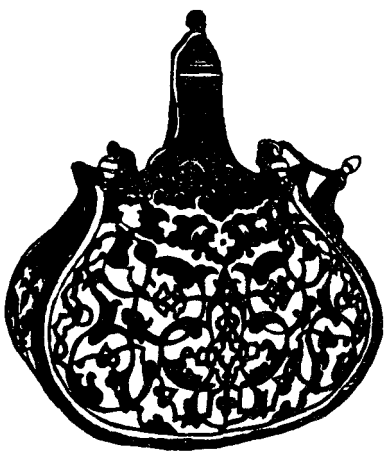
some money he dresses outrageously or wastes it ostentatiously and frivolously.]

See also: APPEARANCE, MONEY.

DRINKING

- **A man's true nature is shown when he is in his cups.** *İçki insanın mihengidir.* [*In vino veritas.*]
- **The resolution of the drunk lasts till the wine shop is in sight.** *Sarhoşun yemini meyhaneye kadar (-dır).*
- **The letter of the drunk is read in the wine shop.** *Sarhoşun mektubu meyhanede okunur.*
- **The drunk thinks of everyone as a confidant.** *Sarhoş herkesi sırdaş bilir.*
- **When a goat drinks wine, he goes to the mountain to look for the wolf.** *Keçi sarhoş olmuş, dağa kurt aramağa gitmiş.* [This implies that drinking makes some people appear ridiculous.]
- **There is a devil in every berry of grape.** *Her üzüm tanesinde bir şeytan yatar.*

See also: DEBT.



Appliquéd leather canteen by Sultan Murad III to Emperor Rudolf II; ca. 1580



E

EARLY

●**He who gets up early adds sugar to his meal.** *Erken kalktım işime, şeker kattım aşıma.* ["The early bird catches the worm."]

See also: LATE.

EASY

●**Ripe fruit falls on the ground.** *Olgun meyva yere düşer.*

●**Everyone mounts a low ass.** *Alçacık eşeğe kim olsa biner.* [This and the following proverbs are said about someone who wants credit for doing an easy job.]

●**Everyone feeds sparrows in summer.** *Yazın serçeye kim olsa yem verir.*

●**Everyone sees the three-day-old moon.** *Üç gecelik ayı herkes görür.*

●**Everyone attends to the tree that gives fruit.** *Meyvalı ağaca herkes bakar.*

See also: DIFFICULTY, IMPOSSIBILITY.

EATING

- **Eat once, and give a thousand thanks** [to God]. *Bir ye, bin şükret.*
- **Better to die on a full stomach than to live on an empty one.** *Aç yaşamaktansa tok ölmek yeğdir.*
- **He who eats least, eats much.** *Az yiyen, çok yer.* [The implication is that eating sparingly enables one to live longer, and thus to eat more.]
- **Too much food makes either your stomach ache, or your head ache.** *Çok aş ya karın ağrıtır, ya baş.*
- **He who eats when he is full, digs his grave with his teeth.** *Tok iken yemek yiyen, mezarını dişi ile kazar.*

See also: HUNGER.

EDUCATION *see* KNOWLEDGE

EFFORT *see* TOIL

EGOIST *see* SELFISHNESS

ENDURANCE

- **What cannot be cured, must be endured.** *Başa gelen çekilir.*
- **He who loves the rose endures the thorn.** *Gülü seven dikenine katlanır.* [The implication is that one must pretend not to see the faults of loved ones or one must endure the negative aspects of a job if it brings material benefit or spiritual satisfaction.]
- **The knife has come against the bone.** *Bıçak kemiğe dayandı.* [A reference to a situation that can no longer be borne or tolerated.]
- **The drop that makes the glass overflow** (Idiom). *Bardağı taşıran damla.* ["The straw that breaks the camel's back," the "last straw."]

See also: ADVERSITY, LIFE, PAIN, PATIENCE, SORROW.

ENEMY

- **No one can do a man as much harm as he does to himself.** *Kişinin kendine ettiğini kimse edemez.* [A man's worst enemy is himself.]

●**The water sleeps, but not the enemy.** *Su uyur; düşman uyumaz.* [One must always be on his guard against an enemy.]

●**If there be one enemy, it is one too many.** *Düşmanın bir olsa da çok.*

●**Worn cotton does not become cloth; the old enemy does not become a friend.** *Eski pamuktan bez olmaz; eski düşman dost olmaz.*

●**Though your enemy be an ant, see in him an elephant.** *Düşmanın karınca da olsa, sen onu fil gör.*

●**The wolf does not ask the ewe about her father.** *Kurt koyuna babasını sormaz.*

●**Do not be afraid of an intelligent enemy; be aware of a doltish friend.** *Akıllı düşmandan korkma; ahmak dosttan kork.*

See also: ENVY, FRIENDS, HARM, SLANDER, TONGUE, WICKEDNESS.

ENVY

●**Stones are thrown only against a fruitful branch.** *Meyvalı ağaca taş atan çok olur.* [The implication of this and the following three proverbs is that successful people are often envied and criticized by others.]

●**A red apple invites stones.** *Al elmaya taş atan çok olur.*

●**He who has no hair on his head makes fun of those who have much.** *Sakalı gür olan köselere eğlence olur.*

●**He who shepherds sheep sees a wolf.** *Koyun güden kurdu görür.*

●**The shadow of the forest dislikes the shade of the tree.** *Ormanın gölgesi sevmez ağacın gölgesini* (Talat S. Halman).

●**Even the highest tree has an ax waiting at its feet.** *En ulu ağacın dibinde dahi bir balta bekler.*

●**If you want to own one cow without being envied by your neighbor, hope that your neighbor will have two cows.** *Komşunu iki inekli (öküzlü) iste ki, kendin bir inekli (öküzlü) olasın.*

●**The cat could not reach the meat** [*lit.* liver], **so he said, "It was not tasty anyway."** *Kedi erişemediği ciğere "pis" der.* ["The fox said the grapes were sour."]

●**The envious are always deprived.** *Hased eden mahrum kalır.*

●**Envy consumes good deeds as fire consumes wood.** *Hased, ateşin odunu yakması gibi, iyilikleri yer.*

See also: ACTION, CONTENTMENT, ENEMY, FALL, FRIENDS, GOSSIP, GREED, HERO, HONESTY, POOR, SLANDER.

EQUALITY

●**Five fingers are not alike.** *Beş parmak bir değil.* [This implies that there is no equality in the world.]

See also: JUSTICE.

ERROR *see* MISTAKE

ESTEEM

●**The hand to be kissed is not bitten.** *Öpülecek el ısırılmaz.*

●**Be the servant of him who respects you, sultan of him who does not.** *Seni sevenin kulu ol, sevmeyenin sultanı.*

●**For esteem's sake one can eat raw chicken.** *Hatır için çiğ tavuk (bile) yenir.* [A reference to one's going out of his way to please his close friend.]

See also: APPEARANCE, CONFORMITY, DRESS, LOVE.

EVIL

●**A malicious hint can have the power of evil.** *Bir fit bin büyü yerine geçer*

●**Whoever speaks evil to you of others, will speak evil of you to others.** *Elin ayıbını söyleyen seninkini de söyler.*

●**White dog, black dog, they are all dogs.** *Ak köpek, kara köpek, hepsi aynı köpek.*

●**The wolf likes foggy weather.** *Kurt dumanlı havayı sever.* [This implies that evil-doers shun the light.]

●**One locust is ludicrous; a thousand locusts are terrifying.** *Bir çekirge ne kadar gülünçse, bin çekirge o kadar korkunçtur* (Talat S. Halman).

●**The stone one throws at others wounds one's own head.** *Ele attığın taş kendi başını yarar.*

●**Whoever digs a pit for his neighbor should dig it to his own size.** *Komşusuna kuyu kazan, kendi boyunca kazmalı. (Komşusuna kuyu kazan, içine kendi düşer.)* [This implies the same sentiments as the previous proverb, namely, the perpetrator, rather than his intended victim, will suffer from his evil act. "He who lives by the sword, dies by the sword."]

●**If the prayers of dogs were accepted, bones would rain from the sky.** *Köpeklerin duası kabul olunsaydı (makbul olsaydı), gökten kemik yağardı.* [A bad person will not be able to carry out his evil design.]

●**One nail drives out another.** *Çivi çiviyi söker.* ["Set a thief to catch a thief."]

See also: AGGRESSION, BADNESS, DECEIT, GOODNESS, IDLENESS, SLANDER, TRAITOR, WICKEDNESS.

EXAGGERATION

●**When a blind man dies, they say he had almond eyes; when a bald man dies, they say he had golden hair.** *Kör ölür, badem gözlü (olur); kel ölür, sırma saçlı olur.* [A reference to exaggerated praise of the dead *or* the past.]

●**He sees a firefly and counts it as a conflagration.** *Ateşböceğini görür, yangın sanır.* [Said of one who exaggerates *or* becomes easily alarmed.]

●**To make a grain into a cupola** (Idiom). *Habbeyi kubbe yapmak.* [To think of a small problem as a big one; to try to make something unimportant seem important. "To make a mountain out of a molehill."]

See also: DREAM.

EXCUSE *see* PRETEXT

EXPERIENCE

●**The dog does not learn how to swim until he falls in the water.** *Köpek suya düşmeyince yüzmeyi öğrenmez.* [A man learns,

usually after a bitter experience, that when in trouble he cannot depend on anyone but himself.]

●**A man becomes experienced by being defeated; a scholar, by making mistakes.** *İnsanoğlu yenilmekle tecrübeli, yanılmakla âlim olur.*

●**One misfortune is better** [more effective] **than a thousand pieces of advice.** *Bir musibet bin nasihattan yeğdir.* ["Experience is the best teacher."]

●**He who knows the road** [way to do a certain thing] **does not get tired.** *Yol bilen yorulmaz.*

●**It is the rider who makes the horse walk.** *At binicisine göre yürür.*

●**Do not ride the horse that you have not tried.** *Sınamadığın ata binme.* [One should not undertake a job for which one has no previous experience.]

●**Believe more in your own eyes than in what others say.** *Başkalarının sözünden ziyade kendi gözüne inan.*

●**The mouse that is born in a windmill is not afraid of thunder.** *Değirmende doğan sıçan gökgürültüsünden korkmaz.* [Because he is used to noise, in other words, he is experienced.]

●**The horse knows by the bridle who leads him.** *At binicisini bilir.* [The result of an endeavor is according to one's skill, patience, etc., that is, one's experience.]

●**He who burnt his mouth from drinking milk, blows upon his yogurt before eating.** *Sütten ağzı yanan yoğurdu üfleyerek yer.* [A person who has suffered from doing something learns to avoid doing it again. "A burned child dreads the fire."]

●**The horse's temper is known by his owner.** *Atın huyunu sahibi bilir.* [An inexperienced person's shortcomings are best known by those who know him well.]

●**Even if you do not eat turnips, walk by a turnip field.** *Şalgamı yemezsen de tarlasından geç.* [Even if you do not undergo the experience, at least try to have a vicarious familiarity with it.]

●**Do not advise others about what you have not tried on yourself.** *Nefsinde tecrübe etmediğini ele tavsiye etme.*

●**The footprints of a long road are known by the camel.** *Uzun yolun izini deve bilir.* [Because the camel has walked the road many

times and has thus gained experience. The implication is that only experienced people know what they are doing.]

●**An old wolf does not get lost.** *Kocamış kurt yolunu şaşmaz.*

●**The mail carrier does not need a guide.** *Tatarın (postacının) kılavuza ihtiyacı yok (-tur).*

●**Do not try to sell watercress to the seller of watercress.** *Tereciye tere satılmaz.* [This and the following proverb imply that one makes himself ridiculous if he tries to teach someone who is more knowledgeable and experienced than he is.]

●**Do not turn a somersault before an expert.** *Üstad yanında perende atılmaz.*

●**The heavy load is placed on the back of the big animal.** *Yükün ağırını hayvanın büyüğüne vururlar.* [The difficult job is given to the one who has more experience than the others.]

●**The stupid groom stirs up the forty-year-old dung though he has been on the job for only six months.** *Altı aylık seyislikle kırk yıllık fışkı karıştırılmaz.* [A reference to one who without experience and knowledge tries to undertake a job which requires much expertise; or to one who is too haughty for one's status or age. "Too big for one's britches."]

●**An inexperienced duck dives tail first.** *Şaşkın ördek (başı dururken) kıçından dalar.* [A person without experience does not know what he is doing.]

●**The inexperienced mule drops its load in front of the** [warehouse] **door.** *Acemi katır kapı önünde yük indirir.* [When the mule drops the load, people still have to finish the mule's job. The proverb refers to those inexperienced people who quit working at the worst possible moment.]

●**To have one's height measured** (Idiom). *Boyunun ölçüsünü almak.* [To learn by painful experience. "To get one's desert."]

See also: ABILITY, ACHIEVEMENT, ACTION, ADVICE, BARBERS, CAUTION, CUNNING, DESERVING, FALL, FEAR, HASTE, MASTERSHIP, RESPONSIBILITY, SELF-HELP, SUCCESS, TRAVELING, WORTH.



Blue-and-white porcelain pottery lamp



F

FAITH *see* BELIEVING

FALL

- **Every "up" has its "down," and every "going," its "coming."** *Her yokuşun bir inişi, her gidişin bir gelişi vardır.* ["Every flow must have its ebb."]
- **He who falls today may rise tomorrow.** *Bugün düşen yarın kalkar.*
- **Where a man falls, he rises.** *Kişi düştüğü yerden kalkar.* [The implication is that the same thing that causes him to fall, helps him rise again.]
- **Every fall is a lesson.** *Her düşüş bir öğreniş(-tir).* [Every slip is not a fall."]
- **There is no wrestler that has not been defeated.** *Yenik düşmemiş pehlivan yoktur.* [Falling is not a calamity if one knows how to rise again.]
- **The vanquished** [fallen] **have no friends.** *Düşenin dostu olmaz.*

●**Many an ax strikes a fallen tree.** *Yıkılan ağaca balta vuran çok olur.* [This implies the same sentiments as the previous proverb.]

●**Stairs like those who fall more than those who climb.** *Merdivenler yükselenden çok düşenden hoşlanır* (Cenab Şahabettin).

●**He who is stupid always falls.** *Ahmak her zaman düşer.*

●**Even the blind man does not fall into the same pit twice.** *Kör bile aynı çukura iki defa düşmez.* ["He who stumbles twice over one stone deserves to break his shins."]

●**The fallen likes the fallen.** *Düşen düşeni sever.* ["Misery loves company."]

See also: AMBITION, CHARACTER, COURAGE, DECEIT, ENVY, EXPERIENCE, FEAR, GOD, HARM, HASTE, HOPE, MISFORTUNE, RESPONSIBILITY, SORROW, STRENGTH, SUCCESS, TACT, WORTH.

FALSE

●**Faith and falsehood do not remain together.** *Yalan ile îman bir arada durmaz.*

●**The spear does not fit into the sack.** *Mızrak çuvala sağmaz.* [Since the spear is pointed, it pierces the cloth and is noticed. The proverb is said about a patently false statement.]

See also: LYING, TRUTH, WRONG.

FAMILY

●**Everyone's pot boils with its lid.** *Herkesin tencereşi kapalı kaynar.* [Family quarrels and misunderstandings must be kept within the family. "Do not wash your dirty linen in public."]

●**The head is broken in the hat; the arm is broken in the sleeve.** *Baş kırılır börk (fes) içinde; kol kırılır yen (kürk) içinde.* [This implies the same sentiments as the previous one. "Never let the bottom of your purse or mind be seen."]

●**The apple does not fall far from its tree.** *Elma ağacından uzak düşmez.* [A reference to hereditary influences within the family.]

●**An apple tree does not give pears.** *Elma ağacı armut vermez* [This implies the same sentiments as the previous proverb.]

●**The speckled goat does not always give birth to a tassled kid.** *Ala keçi her zaman püsküllü oğlak doğurmaz.* [The implication of this and the following four proverbs is that all the members of a family cannot be expected to have the same characteristics. "There is a black sheep in every flock."]

●**A rose and a thorn may grow on the same tree.** *Bir ağaçta gül de biter, diken de.*

●**A white sheep can have a black lamb too.** *Ak koyunun kara kuzusu da olur.* ["Many a good cow has an evil calf."]

●**There may be both a steed and an ass in the same stable.** *Bir ahırda at da bulunur, eşek de.*

●**There in no forest without a crooked tree.** *Eğri ağaçsız orman olmaz.*

●**The flesh cannot be separated from the bone.** *Et tırnaktan ayrılmaz.*

●**Do not enter between the bone and the flesh.** *Etle tırnak arasına girilmez.*

See also: ANCESTORS, CHILDREN, FATHER, HOME, HUSBAND, MARRIAGE, MOTHER, WIFE, WOMAN.

FATE *see* DESTINY

FATHER

●**Obedience to one's father is like obedience to God.** *Babaya itaat, Allaha itaattır.*

●**When the grandfather eats unripe grapes, his grandchild's teeth are set on edge.** *Atası (babası) koruk yer, torununun (oğlunun) dişi kamaşır. (Baba eder, oğul öder.)* [Children pay for the sins of their parents.]

●**The father made a present of a vineyard to his son; the son did not give a bunch of its grapes to his father.** *Baba oğluna bir*

bağ bırakmış; oğul babaya bir salkım üzüm vermemiş. ["One father can support ten children, but ten children can hardly support one father."]

See also: ANCESTORS, CHILDREN, DAUGHTERS, FAMILY, HOME, MOTHER, SONS.

FATHERLAND *see* HOMELAND

FAULT

●**No man is without fault.** *Ademoğlu kusursuz (illetsiz) olmaz.*

●**Happy is he whose own faults prevent him from castigating the faults of others.** *Ne mutlu o kimseye ki, ayıbı, başkalarının ayıplarıyla uğraşmaktan kendisini alıkor.*

●**He who looks for a friend without fault, remains without a friend.** *Ayıpsız (kusursuz) yâr arayan, (dost isteyen) yârsız (dostsuz) kalır.*

●**God does not cast blackness on the face of his servant.** *Allah kulunun karasını yüzüne vurmaz.*

●**He who lives in a glass house should not throw stones at others.** *Sırça köşkte oturan komşusuna taş atmaz.* [Before finding fault with others, one should think of one's own shortcomings.]

●**If the lady of the house breaks** [something], [they say] **it is an accident; if the servant breaks** [the same thing], [they say] **it is her fault.** *Hanım kırarsa kaza, halayık kırarsa kabahat.* [The faults and mistakes of those in authority are often overlooked, but those with no authority are often berated for their mistakes.]

●**If the fault were a fine fur coat, still no one would wear it.** *Kabahat samur kürk de olsa kimse üstüne almaz.*

●**To spread someone's dirty linen** (Idiom). *Birinin kirli çamaşırlarını ortaya dökmek.* [To reveal someone's misdeeds. This saying does not imply "to wash one's dirty linen in public."]

See also: ADVICE, COMPLAINT, CRIME, FRAUD, GUILT, IMPERFECTION, JUDGEMENT, MISTAKE, TRUTH, WRONG.

FAVOR *see* HELPING

FEAR

- **A man who is drenched does not fear rain.** *Islanmışın yağmurdan korkusu olmaz.* [A fallen man is not afraid of another fall.]
- **A dead donkey has no fear of wolves.** *Ölmüş eşek kurttan korkmaz.* [This implies the same sentiments as the previous proverb.]
- **He who is bitten by the serpent is afraid of a rope.** *Yılanın ısırdığı adam ipten korkar.* ["A scalded cat fears cold water."]
- **Fear of living is the cruelest death.** *Yaşamak korkusu en gaddar ölüm* (Talat S. Halman).

See also: COURAGE, COWARDICE, FALL, HARM.

FLATTERY *see* TACT

FOLLY

- **Little wit in the head makes much work for the feet.** *Akılsız başın zahmetini (cezasını) ayak (-lar) çeker.* [Because the feet will have to work long and hard to rectify the mistake caused by the witless head.]
- **To play a flute to a bear** (Idiom). *Ayıya kaval çalmak.* [To try to make a stupid person understand.]
- **Let the steam come on behind.*** *İstim arkadan gelsin.* [Said of one who enters into an understanding without preparation *or* of one who does not understand what he is talking about.]

See also: ASS, FOOL, IGNORANCE, INTELLIGENCE, MISTAKE, WISDOM.

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* A Shah of Persia embarked on a steamer that was to take him to Europe. He expected the ship to move off as soon as he had come aboard, and when it did not so he inquired angrily why they did not start. He was told that they were waiting for steam. "Let the steam come on behind!" he commanded.

FOOL

●**The man who is not afraid of a fool is a fool.** *Delidən korkmayan (adam) delidir.*

●**The stupid dog ages on the road.** *Akılsız köpeği (ahmak iti) yol kocatır.* [The implication is that a fool has to do things over and over again, thus wasting much time on his work.]

●**That one is a fool who having fallen into a pit, falls** [into it] **again.** *Ahmak odur ki, düştüğü çukura bir daha düşer.*

●**Better to be a servant to a wise man than a master to a fool.** *Ahmağa efendi olmaktansa, akıllıya kul olmak yeğdir.*

●**The fool dog hopes for a share of the pudding.** *Köpeğin akılsızı muhallebiden pay umar.*

●**Better to cry with the wise than to laugh with the fool.** *Ahmakla gülmektense, akıllı ile ağlamak yeğdir.*

●**Though he sleeps on a dunghill, he dreams himself a grand vizier** [sultan's prime minister]. *Çöplükte yatar, vezir rüyası görür.* [Said of one who talks of a great future for himself though he has neither the ability nor the means.]

●**The fish that are in the sea do not know the sea.** *O mâhiler ki derya içredir, deryayı bilmezler.* [This implies that some people cannot see what is right under their nose. "Sailors go round the world without going into it."]

●**The stupid bride thinks her sister-in-law a servant.** *Ahmak gelin yengeyi halayığı sanır.* [Since her sister-in-law helped her during the wedding ceremony, she thinks that her sister-in-law is her servant.]

●**The stupid guest entertains the host.** *Ahmak (şaşkın) misafir ev sahibini ağırlar.* [Said of one who tries to do his superior's job without being asked, and makes a fool of himself.]

●**The friendship of the fool lasts till the village is in sight.** *Ahmağın dostluğu köy (yol) görününceye kadar.* [Said of one who at the most important moment leaves his companion.]

●**The coward fool clutches** [during a fight] **a big stone** [though the stone is much heavier for him to pick up]. *Aptalın korkağı (kavgada) taşın büyüğüne sarılır.* [This implies that a fool will undertake a job he cannot successfully finish.]

●**The fool crosses the stream while the sage ponders.** *Akıllı köprü arayıncaya kadar deli suyu geçer.*

●**The wise gathers, the fool eats.** *Akıllı toplamış, ahmak yemiş.*

●**A fool may throw a stone into a well which forty wise men cannot pull out.** *Bir deli (bir) kuyuya taş atmış, kırk akıllı çıkaramamış.*

●**An ass for forty camels.** *Kırk deveye bir eşek.* [In caravans, the man who led the caravan rode on a donkey in front of the camels. The saying refers to a group of intelligent men led by a fool.]

●**The smartest of us grind yogurt in a windmill.** *En akıllımız değirmende yoğurt öğütür.* [Yogurt, of course, is not ground. This saying refers to a group of people who are seemingly intelligent but actually all stupid.]

●**The meal has been eaten by the fool.** *Aş deliye kaldı.* [When the wise fall out, the fool profits.]

See also: ADVICE, AUTHORITY, BELIEVING, CUNNING, ENEMY, EXPERIENCE, FOLLY, HAPPINESS, INTELLIGENCE, MONEY, OLD, WISDOM, WISE.

FORGIVENESS

●**Forgive others, yourself never.** *Herkesi affet, kendini asla.*

●**Do not look at the old account-book.** *Eski defterleri açma.* ["Let bygones be bygones."]

●**Forgive, but do not forget.** *Affet, ama unutma.*

●**The small commits a crime; the big forgives.** *Küçük hata yapar (suç işler); büyük bağışlar.*

●**The sword is not used against him who asks forgiveness.** *Aman diyene kılıç kalkmaz.*

See also: CRIME, GOODNESS.

FRAUD

●**To the ignoble the prohibited is more pleasant than the permitted.** *Haram helâlden tatlı gelir nâmerde.*

●**The candle of the tricky person is soon burned out.** *Hilekârın mumu çok sürmez.*

●**The crooked person who is not caught is more upright than the bey** [nobleman]. *Tutulmayan uğru (hırsız) beyden doğru.* [This implies that the dishonest person who is not caught speaks always of his high moral principles. "The thief passes for a gentlemen when stealing has made him rich."]

●**The crooked grocer lays upon the living the debt of the dead.** *Sahtekâr bakkal ölülerin borcunu dirilere yükler.*

●**That which comes from a prohibited source goes to the prohibited.** *Haramdan gelen harama gider.* [An ill-gotten gain does not profit one and is ill-employed.]

●**The stolen bread increases one's desire to eat more.** *Çalınmış ekmek iştah arttırır.*

●**He who transacts business fraudulently will be plagued by calamity until he dies.** *Hile ile iş gören mihnet ile can verir.*

See also: CRIME, DECEIT, HYPOCRISY, LYING, THIEF, TRUTH.

FREE

●**Free vinegar is sweeter than honey.** *Bedeva sirke baldan tatlıdır.* [A gift or an undeserved honor will often work wonders.]

●**Do not drink water from the bey's** [nobleman's] **fountain.** *Beylik çeşmeden su içme.* [This implies that one should avoid freely offered goods and services, especially those offered by the governmental authorities, for "strings" may well be attached to them.]

See also: GIFT.

FREEDOM

●**The horse running at a gallop hates its bridle with a wallop.** *Doludizgin giden at nefret eder dizginden* (Talat S. Halman).

●**The loneliest animal is the dog that has a master.** *Hayvanların en yalnızı sahipli köpektir* (Talat S. Halman).

See also: AUTHORITY

FRIENDS

●**Of everything else, the newest; of friends, the oldest.** *Herşeyin yenisi; dostun eskisi.*

●**A devoted friend is better than a relative.** *Sadık dost akrabadan yeğdir.*

●**For the mill, two millstones; for friendship, two hearts.** *Değirmen iki taştan; muhabbet iki baştan.*

●**The stone thrown by a friend does not hit.** *Dostun attığı taş baş yarmaz.*

●**He who eats alone** [without sharing with a friend] **has to clean his dishes alone.** *Yalnız yiyen sofrasını yalnız kaldırır.*

●**If you praise your friend, leave just a little room for blame.** *Dostunu överken biraz da yerecek yerini bırak.*

●**A friend is known in a black day.** *Dost kara günde belli olur.*

●**If you want your friend to get on his feet when he sees you, do not visit him too often.** *Seyrek git dostuna, kalksın ayak üstüne.* ["Familiarity breeds contempt."]

●**The friend brings tears; the enemy, smiles.** *Dost ağlatır; düşman güldürür.* [The implication is that friends criticize while enemies flatter.]

●**Friendship is a green leaf.** *Dostluk bir yeşil yaprak(-tır).* [This cynical saying implies that friendship is of little value, for it does not last long.]

●**On a fine day one has many friends.** *İyi günün dostu çok olur.*

●**While the pot boils the friendship lasts.** *Kazan kaynarken dostluk devam eder.*

●**Beware of him you befriended.** *Yeni dosttan vefa gelmez.*

●**Do not attack your enemy expecting help from your friend.** *Dostuna güvenip düşmanına saldırma.*

●**Trees are cut, birds are gone.** *Kesildi ağaçlar, gitti kuşlar.* [Money is finished, friends are gone.]

See also: BUSINESS, CHARACTER, COMPANY, ENEMY, FALL, FAULT, GIFT, GUESTS, HEART, IMPERFECTION, LENDING, LOVE, MAN, POOR, RELATIVES, RICH, SECRET.

FUTILITY *see* IMPOSSIBILITY



Paper-cut-out mythical creatures and foliage motifs



G

GAIN

- **Even it does not flow, it drips.** *Akmasa da damlar.* [The advice is that one should not despise even a small profit, *or* one must be thankful for what one has, however little. "Half a load is better than no bread."]
- **He who embraces much, collects little.** *Çok kucaklayan, az devşirir.*
- **That which comes like a wind, goes away like a flood.** *Yel gibi gelen, sel gibi gider.*
- **Ill-gotten, ill-spent.** *Haydan gelen, huya gider.* [This implies the same sentiments as the previous proverb. "Easy come, easy go."]
- **Do not be concerned whether they are too small, unripe, or even smelly as long as your sack gets full.** *Akara kokara bakma; çuvala girene bak.* [Though you may not be making as much profit as you would like, you had better continue what you are doing and make some profit, though small.]
- **A chicken from the place where the goose comes is not spared.** *Kaz gelen yerden tavuk esirgenmez.*

●**A landslide takes from a hill and fills the creek at its bottom.** *Bir tepe yıkılır, bir dere dolar.* [There is no great loss without some gain.]

●**I threw it as a bone; he grabbed it as a marrow.** *Ben attım (biz attık) kemik diye; el (âlem) kaptı ilik diye.* [This implies the same sentiments as the previous proverb. "One man's loss is another's gain."]

●**He who wants to eat honey must bear the sting of bees.** *Bal yiyen belâsını çekmek gerek.* [Only those who work diligently enjoy the fruits of their labor. "No pain, no gain; no sweat, no sweets."]

●**Neither the honey nor its trouble.** *Ne balı, ne zahmeti.* [Neither one thing, nor the other. Said by one who does not want to go through the trouble even though he may profit in the end.]

●**Let it rain though the bricklayer may cry.** *Yağmur yağsın da, varsın kiremitçi ağlasın.* [Any endeavor is worthwhile when the potential benefit outweighs the potential loss.]

●**Profit and loss are sisters.** *Kâr zararın ortağıdır.*

●**You bought silk, you sold silk; where is the profit?** *Aldığın ipek, sattığın ipek; kazancın nerede?* [Said of one whose labor does not bring any fruit for him.]

●**It is stupid to chew a ton of wood for an ounce of honey.*** *İki dirhem bal için yarım okka yonga yenmez.* [Said of things when the trouble one goes through doing them is not worth the potential benefit.]

●**To pull even a single hair from a pig is a gain.** *Domuzdan (bir) kıl koparmak dahi kârdır (kâr sayılır).* [To get anything out of a stingy or unfriendly man is considered a gain.]

See also: AMBITION, CAUSE AND EFFECT, CORRUPTION, DAMAGE, DESIRE, ENDURANCE, FRAUD, FREE, GREED, HARM, HELP, REWARD, THRIFT, TOIL, WORK.

GENEROSITY

●**Give one, save ten.** *Bir ver, on sakla.*

* When someone offered Nasraddin Hodja some carob beans (also known as St. John's bread), he declined, saying, "I don't want to chew a ton of wood for an ounce of honey."

●**The hand that gives is above the hand that takes.** *Veren el alandan üstündür.*

●**It is the generous who open the gate of heaven.** *Cennetin kapısını cömert açar.*

●**What is the difference between paupers and grandees without generosity?** *Keremsiz kibarın fukaradan farkı ne?*

●**He who is not tight with his money is seated at the head table.** *Parası ucuz olanın kendisi kıymetli olur.*

●**True wealth is not the abundance of property but a generous heart.** *Asıl zenginlik mal, mülk çokluğu değil, gönül zenginliğidir.*

●**A man without generosity is like a mill without water.** *Mürüvvetsiz adam suyu çekilmiş değirmene benzer.*

●**To make a poor man happy is another way of worship.** *Fukara kalbini yapmak da ibadet sayılır.*

●**Do not let your left hand see what your right hand gives.** *Sağ elin verdiğini sol elin görmesin.* [One must help others quietly.]

●**May God not only save us from the "generosity" of the ignoble man but also of the generous man.** *Huda nâmerde değil, merde dahi etmeye muhtaç.*

See also: ALMS, GIFT, GIVING, GOD, GOODNESS, HEART, KINDNESS, OBEDIENCE, RICH, SELFISHNESS, SIN.

GIFT

●**A small gift comes from the heart; a big gift, from the purse.** *Az veren, candan; çok veren, maldan.* [The implication is that a poor person cannot afford a big gift, but whatever he gives, he gives from his heart. A rich man, however, can afford a big gift since he has the money to pay for it.]

●**Accept the largesse of your friend as though he were an enemy.** [*Dostunun beklenmedik büyük hediyesini düşmanından geliyormuşcasına kabul et.*]

●**The shepherd's present is a pine gum.** *Çoban armağanı çamsakızı.* [Said to excuse a present of small value.]

●**Do not observe the teeth of a horse given as a present.** *Bahşiş atın dişine bakılmaz.*

See also: BRIBE, FREE, GOD, GOODNESS, GREED, HELPING, KINDNESS.

GIVING

●**He who comes from the mill is expected to distribute sweets.** *Değirmenden gelenden poğaça umarlar.* [Someone who makes a large amount of money through a successful venture is expected to give some of it to the poor.]

●**You cannot entertain your friend with the rice pilaf served at someone's wedding.** *Düğün pilavı ile dost ağırlanmaz.* [Some people are ready to give away what they do not have, *or* what belongs to another. "It is easy to be generous with another's money."]

●**You cannot hold the horse with an empty bag.** *Boş torba ile at tutulmaz.* [The implication of this and the following proverbs is that in order to have someone do something for you, or to silence your opponents, you must do something for them or give them something.]

●**The bee does not stay in the hive that has no honey.** *Boş kovanda arı durmaz.*

●**No sound comes out from full mouths.** *Dolu ağızların sesi çıkmaz* (Cenab Şahabettin).

●**A piece of bone keeps the dog's mouth closed.** *İt ağzını kemik tutar.*

See also: ALMS, BRIBE, GENEROSITY, GIVING, GOODNESS, HELPING, REWARD, SELF-INTEREST.

GOD

●**There is but only one God.** *Allahtan başka tanrı yoktur.* [*Lâ İlâhe illâ'llah.*]

●**There are hands above hands until arriving at the throne.** *El elden üstündür, tâ arşa kadar.* [The implication is that one is subject to another till the throne of the Almighty is reached. He is above all.]

●**What God gives, no one can take away.** *Allahın verdiğini kimse alamaz.*

●**When once God hath given, He saith not, "Whose son?"** *Allah verince, kimin oğlu (kimin kızı) demez.*

●**If God closes one door, He opens a thousand others.** *Allah bir kapıyı kaparsa, bin kapıyı açar.* [If one fails in one endeavor, there are many more to try. "When one door shuts, another opens."]

●**The sower prays for rain, the bricklayer for dry weather, and God will give to each his wish.*** *Ekinci yağmur ister, kiremitçi (yolcu) kurak; her ikisinin muradını verir Hak.*

●**Between God and His servant** [the believer] **there is no intervention.** *Allahla kul arasına girilmez.*.[If God wills that a man should be affected or should prosper, nothing can prevent him from serving God's will.]

●**The ship of him who confides in God does not founder.** *Tevekkülün gemisi batmaz.*

●**God gives snow according to the height of each mountain.** *Allah dağına göre kış verir.* [This and the following four proverbs imply that God never lets anyone go hungry.]

●**When a kid is born, grass sprouts for him on the mountainside.** *Ağılda oğlak doğsa, ovada otu biter.*

●**God tempers the wind to the shorn lamb.** *Allah kırpılmış kuzuya göre yel estirir.*

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* Nasraddin Hodja had two daughters. One was married to a farmer, the other to a bricklayer.

One day he visited the one who had married the farmer. She said to her father, "My husband has finished planting wheat. If it rains in the next few days, we will have a bumper crop, and my husband has promised to buy me a new dress."

The following day Nasraddin Hodja visited his other daughter who was living in another village. She said to her father that her husband had just finished a large number of bricks. "He laid them on the ground to dry. If it doesn't rain in the next few weeks, he will make a lot of money by selling them. And he has promised to buy me a new dress."

When Nasraddin Hodja left his daughter's for home, he said to himself, "The sower prays for rain, the bricklayer for dry weather, and God will give to each his wish."

●**God builds a nest for the homeless bird.** *Garip kuşun yuvasını Allah yapar.*

●**God finds a low branch for the bird that cannot fly.** *Allah uçamayan kuşa alçacık dal verir.*

●**That which God knows is not hidden from his servant.** *Allahın bildiği kuldan saklanmaz.*

●**He who fears God, does not fear His servant.** *Hakk'ı tanıyan, halka baş eğmez.*

●**No one believes in him who does not believe in God.** *Allaha inanmayana kul da inanmaz.*

See also: ACTION, ALMS, COMPASSION, CONCEIT, DESERVING, DESTINY, FATHER, GOODNESS, GUIDANCE, HEART, HOME, HONESTY, HUMILITY, HUNTING, IMPERFECTION, PATIENCE, REMEDY, RICH, TOIL, WARNING, WORK.

GOODNESS

●**Wish well, be well.** *İyilik dile, iyilik bul.*

●**No one cuts the hand that gives.** *Veren eli kimse kesmez. (Veren el kesilmez.)*

●**There is no capital in the world like beneficence.** *İyilik gibi âlemde sermaye olmaz.*

●**There is no measurement for goodness.** *Mürüvvete (iyiliğe) endaze olmaz.*

●**If you do good, it is to yourself; and if you do evil, it is also to yourself.** *Iyilik yaparsan da kendine; kötülük yaparsan da kendine.*

●**Do good, throw it in the sea; if the fish do not recognize it, the Creator will.** *Iyilik et, at denize; balık bilmezse, Hâlik bilir.* [The implication is that a good act is never lost. "Cast thy bread upon the water, for thou shalt find it after many years."]

●**If you wish to do a good deed, consult no one.** *İyilik yapmak istersen, kimseye danışma.*

●**Fling bread at him who flings a stone at you.** *Sana taş atana, sen ekmek at.*

●**One becomes a bey** [nobleman]**by giving; the archer, by hitting the target.** *Beylik vermekle; yiğitlik vurmakla.*

●**Look after the orphan, feed the hungry, separate the fighters** [in a quarrel]. *Yetimi kayır, açı doyur, kavgayı ayır.*

●**The sheep that gives milk is not taken from the flock** [to be slaughtered]. *Sütlü koyun sürüden alınmaz.*

●**If good had been given for the good, the old ox would not have been slaughtered.** *İyiliğe iyilik olsaydı, koca (kara) öküze bıçak olmazdı.* [This proverb contradicts the two proverbs that precede it. Despite all the work for its master the old ox had done when young and strong, it is still slaughtered when no longer useful. The following proverbs are also references to human ingratitude.]

●**Beware of him to whom you have rendered the greatest service.** *İyilik ettiğinden sakın kendini (kendini sakın).*

●**If you give to others what you have in your hand, you will hit your head on a stone.** *Ver elindekini ellere, vur başını yerlere.* [You will regret.]

●**They asked the goodness where it was going. "To the ingratitude," it said.** *İyiliğe, "Nereye gidiyorsun?" demişler, "Kötülüğün yanına," demiş.* ["No good deed comes unpunished."]

See also: ACTION, ALMS, BADNESS, DEEDS, FORGIVENESS, GENEROSITY, GIVING, GREED, HELPING, HERO, INGRATITUDE, KINDNESS, OBEDIENCE, PRACTICE, SELF-HELP, SELFISHNESS, SIN.

GOSSIP

●**He who gossips to you, will gossip about you.** *Elin ayıbını söyleyen, seninkini de söyler.*

●**What leaves one mouth, spreads to a thousand mouths.** *Bir ağızdan çıkan, bin ağıza yayılır.*

●**People's mouths are not bags to be zippered.** *Elin ağzı torba değil ki (çekip) büzesin.* [One cannot stop people from talking, especially against something in someone.]

●**Forty yards of cloth is not enough to cover the mouth of others.** *Âlemin ağzına (ağzını kapamağa) kırk arşın bez yetmez.*

●**Many throw stones after bey** [nobleman]. *Bey ardından çomak çalan çok olur.* [People love to gossip about famous people.]

●**Leaves do not flutter unless there is wind.** *Rüzgâr (yel) esmeyince yaprak kımıldamaz.*

●**There is no lightning without thunder.** *Gök gürlemeyince şimşek çakmaz.*

●**There is no wedding** [reception] **without complaints.** *Kırgınlıksız düğün olmaz.*

●**Two people get married; many worry or gossip about them.** *Düğün olur iki kişiye; kaygısı düşer deli komşuya.* [Said of those who are more concerned about someone undertaking a business or any other venture than the person actually involved in it.]

See also: ENVY, SLANDER, TONGUE.

GRATITUDE

●**No load is more crushing than gratitude.** *Minnet kadar (gibi) ağır yük olmaz.*

●**Eat the flesh of your own calves** [your legs], **and be under no obligation to the butcher.** *Baldırının etini ye, kasaba minnet etme.* [Any sacrifice is preferable to incurring obligations to others.]

●**Never remember the benefit you confer, nor forget the favor you receive.** *Verdiğini unut; aldığını unutma.*

●**The dog knows the hand that gives him the food.** *Köpek ekmek veren eli bilir (tanır).*

See also: GOODNESS, HELPING, INGRATITUDE, RELYING, SELF-HELP.

GREATNESS

●**A great ship needs deep water.** *Büyük gemiye derin su gerek.* [Conditions must be ripe for a great man to appear.]

●**A whole herd lies in the shade of a great tree.** *Bir ağacın gölgesinde bir sürü yatar.* [The implication is that the whole society benefits from a great man.]

●**Higher the tree, further its shade.** *Ulu ağacın gölgesi uzağa düşer.*

●**The weather is not troubled by the din of dogs howling.** *Köpek havlamakla hava bulanmaz.* [Vicious criticism and accusation do not trouble the great and strong.]

●**A wolf is not a wolf unless a hundred dogs bark after him.** *Ardından yüz köpek havlamayan kurt, kurt değildir (kurttan sayılmaz).* [Many worthless people attack or criticize the one who is successful.]

●**Those who have to enter through the small doors are also those who have to bend.** *Küçük kapılardan girmeğe mecbur olanlardır ki eğilirler* (Cenab Şahabettin).

●**What the eagle does not like, crows scramble for.** *Kartalın beğenmediğini kargalar kapışır* (Cenab Şahabettin).

●**Let the dome of the saint's tomb fall on the saint himself who cannot work a miracle.** *Kerametsiz evliyanın kubbesi başına yıkılsın.* [Said of a man who cannot prove the greatness that his followers say he has.]

●**An eagle does not catch flies.** *Kartal sinek avlamaz.* [Great people do not occupy themselves with trivial matters.]

●**The eyes of the great are dim.** *Devletli gözü perdeli olur.* [Great people do not see the suffering of common people.]

See also: BOASTING, DEEDS, ENVY, HERO, HUMILITY, KNOWLEDGE, RESPONSIBILITY, SUCCESS, WISE.

GREED

●**Little greed, big loss.** *Az tamah çok ziyan (zarar) getirir.* [The implication of this and the following five proverbs is that greedy people may lose what they already have.]

●**It is the handful of grass that is the cause of the camel falling from the cliff.** *Deveyi yardan uçuran bir tutam ottur.*

●**The camel went in search of horns, and lost his ears.** *Deve boynuz aramağa çıkmış, kulağını kaybetmiş.*

●**The bird that cannot take its eyes from the grain, cannot keep its feet off the trap.** *Gözü tanede olan kuşun ayağı tuzaktan kurtulmaz.*

●**If you dip your nose into the water, your cheeks will also get wet.** *Burnunu suya sokarsan, yanakların da ıslanır.*

●**While going to Damietta to get rice, he lost his bulgur** [parched cracked wheat]. *Dimyat'a pirince giderken, eldeki bulgurdan oldu.*

●**The stomach is easier filled than the eye.** *Karın gözden kolay doyar.*

●**You may stay hungry while you are trying to eat too much.** *Çok yiyeyim derken aç kalma.*

●**The miser is ever in want.** *Tamahkâr her zaman fakir.*

●**The loss of the miser is greater than the spending of the generous.** *Cimrinin zararı cömerdin kârından fazla olur.*

●**No matter how big a fleece the sheep has, it only covers its back.** *Koyunun tüyü ne kadar çok olsa, yine kendi sırtını örter.* [Said of one who thinks only of himself.]

●**The rich man who does not know how to spend his wealth is destitute everyday.** *Malını yemesini bilmeyen zengin hergün züğürt (-tür).*

●**No one knows the medicine for greed.** *Hırs derdinin ilâcını kimse bilmez.*

●**No matter how much a man can pile, he can eat no more than his portion.** *Kul ne kadar istese, kimse nasibinden (rızkından) fazlasını yiyemez.*

●**You cannot love your lover with dried mulberries.** *Dut kurusu ile yâr sevilmez.* [The implication of this and the following proverb is that in order to enjoy life one must be willing to spend money.]

●**He who counts** [spares] **his vinegar and his garlic, does not eat the sheep's trotter.** *Sirkesini, sarmısağını hesap eden paçayı yiyemez.*

●**They eat the food of him who does not eat his own food.** *Yemeyenin malını yerler.* [Greedy people do not enjoy their own wealth.]

●**The greedy person is tricked by the liar.** *Tamahkârın hakkından yalancı gelir.*

●**While greed exists in the world, the trickster will not die of hunger.** *Dünyada tamah varken dolandırıcı (müflis) açlıktan (acından) ölmez.*

●**He eats the meat, and fixes his eyes upon the bone.** *Eti yer; kemiğine göz diker.* [Said of a greedy person.]

●**A handful of dust satisfies a greedy man's eyes.** *Tamahkârın gözünü bir avuç toprak doyurur.* [Death puts an end to greed.]

See also: AMBITION, BADNESS, CONTENTMENT, DESIRE, ENVY, GAIN, GENEROSITY, HUNGER, MONEY, OPPORTUNITY, RICH, PASSION, SELFISHNESS.

GREETING

●**Greeting precedes conversation.** *Selam kelâmdan önce gelir.*

●**To a lonely heart a greeting is worth a thousand pieces of gold.** *Garibe bir selam bin altına değer.*

See also: KINDNESS.

GRIEF

●**Whatever it be that God gives, His servant can bear it.** *Allah ne verir ki kul götürmez.* [This implies that human beings can bear any affliction no matter how severe.]

●**Moisture ruins the wall, grief ruins the man.** *Duvarı nem çürütür, insanı gam.* ["Care killed the cat."]

●**The tree is eaten by insects, man by grief.** *Ağacı kurt yer, insanı dert.*

●**The sound of great grief is not heard.** *Büyük acının (acıların) sesi duyulmaz.*

●**Only the pot knows the effect of the fire.** *Ateşin zorunu kazan bilir.* [Only those who suffer know how it feels. "He who wears the shoe best knows where it pinches."]

●**He who has never tasted what is bitter, cannot understand how the other feels.** *Halini bilmez perişanın perişan olmayan.*

●**He who conceals his grief finds no remedy for it.** *Derdini saklayan dermanı bulamaz.*

●**The grief of others is like a fable for us.** *Elin derdi bize masal (yalan) gelir.*

●**The afflicted person knows how another afflicted person feels.** *Dertlinin halini dertli bilir.*

●**Grass grows fast in a burned land.** *Yanık yerin otu tez biter.* [Grief does not last long.]

See also: ADVERSITY, CALAMITY, CARE, HOPE, PAIN, SORROW, TROUBLE.

GUESTS

●**A guest comes with ten blessings, eats one, and leaves nine.** *Misafir on kısmetle gelir, birini yer, dokuzunu bırakır.*

●**The house that receives no guests, never receives angels.** *Misafir girmeyen eve melekler de girmez.*

●**The master of the house is the servant of the guest.** *Ev sahibi misafirin hizmetkârıdır.*

●**The guest to be entertained is known by his face.** *Ağırlanacak misafir yüzünden bilinir (bellidir).*

●**The guest is not welcome to the guest, but both are not welcome to the host.** *Misafir misafiri istemez; ev sahibi ikisini de (istemez.)*

●**He who has a cock as his guest will not have barley in his granary much longer.** *Misafiri horoz olanın arpa kalmaz ambarında.*

●**What the guest hopes to eat becomes two meals for the host.** *Misafirin umduğu ev sahibine iki övün olur.*

●**A guest is a guest for three days.** *Misafir üç gün misafirdir.*

●**To an unwelcome guest, they do not say, "We don't want you." They say, "We have no place to put you in."** *Davetsiz misafire, "Misafir kabul etmeyiz," demezler. "Koyacak yerimiz yok," derler.*

●**An uninvited guest sits on thorns.** *Davetsiz misafir diken üstünde oturur.* [The implication is that he feels very uncomfortable.]

See also: DESIRE, INVITATION, TALK.

GUIDANCE

●**God will increase the guidance of the already guided.** *Allah diyen açıkta kalmaz.*

●**He who goes out on a journey without a guide loses his way.** *Kılavuzsuz yola çıkan yolunu şaşırır.*

●**No guide is needed to a village that is in sight.** *Görünen köy kılavuz istemez.* [When one's goal is in sight, no one's help is needed to reach it.]

●**He who takes a crow for his guide, can never remove his nose from the dung.** *Kılavuzu karga olanın burnu çöplükten çıkmaz.* [A reference to one's choosing the wrong guide.]

See also: ADVICE, AUTHORITY, COMPANY, HELPING, LEADERSHIP, UPBRINGING.

GUILT

●**Your mouth will not smell if you do not eat garlic.** *Sarmısak yemediysen ağzın kokmaz.* [A clear conscience does not fear accusation.]

●**Go into the stable with a currycomb; the horse with a sore will be scared.** *Al kaşağıyı, gir ahıra; yarası olan gocunsun (gocunur).* [A guilty conscience betrays itself. "Let the galled jade wince."]

●**He who steals his neighbor's jewels wears them at night.** *Komşusunun boncuğunu (ziynetini) çalan gece takınır.* [A reference to a guilty conscience.]

●**A red shirt cannot be hidden.** *Al gömlek gizlenmez.* [The implication is the same as the previous proverb, namely, an open crime cannot be hidden.]

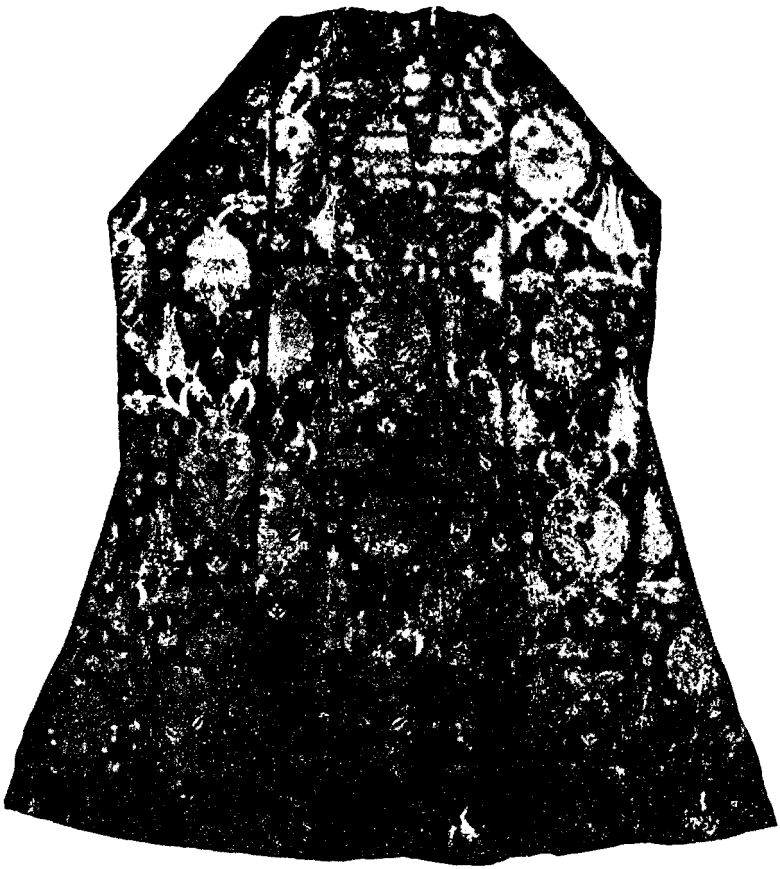
●**Garlic was made the bride, but no one wanted to be the groom.** *Sarmısağı gelin etmişler; kimse güvey girmemiş (olmamış).* [This implies that no one acknowledges his crime.]

●**The green burns along with the dry.** *Kurunun yanında yaş da yanar.* [The innocent also suffers with the guilty.]

●**Both the ax and the handle are guilty.** *Kabahat hem balta da hem sapında.* [The victim of a crime is not completely free of any guilt.]

●**To get dampness from a cloud** (Idiom). *Buluttan nem kapmak.* [Said of one who feels an insult when there is none; to be unduly touchy or suspicious. "Have a chip on one's shoulder."]

See also: CRIME, PUNISHMENT, SECRET, TRUTH.



Velvet ceremonial kaftan



H

HABIT

- **Habit is worse than rabies.** *Alışmış kudurmuştan beterdir.*
- **The fox changes its fur but not its habit.** *Tilki tüyünü değiştirir, ama huyunu asla.* ["The leopard cannot change its spots."]
- **The quietness of the cat lasts till he sees the mouse.** *Kedinin sessizliği fare görününceye kadar(-dır).* [This implies the same sentiments as the previous proverb.]
- **As a blind man knows his stick.** *Kör değneğini beller gibi.* [Said of one who does something as a matter of course without troubling to think whether it is the best course.]
- **The zurnacı** [the man who plays the *zurna,* a kind of shrill pipe] **does not get tired of weddings** [because he entertains the guests with his *zurna*]**; the child does not get tired of playing.** *Zurnacı düğünden, çocuk oyundan usanmaz.* [The implication is that those who are somewhat less intelligent than most people like to do the same thing over and over, and they seem to like it.]
- **The cat's eyes are on the mousehole.** *Kedinin gözü sıçan deliğinde olur.*

●**When he sees a drum, he starts to dance; when he sees a mihrab, he starts to cry.** *Davul görür oynar; mihrab görür ağlar.* [The *mihrab* is the niche indicating the position of Mecca, to which Moslems face while praying. The *mihrab* corresponds to the altar in a church. The proverb is a reference to a fickle person.]

●**They asked the fox, "Do you eat chicken kebab?" He answered, "Don't make me laugh."** *Tilkiye, "Tavuk kebabı yer misin?" demişler. "Güleceğimi getiriyorsunuz," demiş.*

See also: CHARACTER, TRADITION.

HAPPINESS *see* PLEASURE

HARM

●**The torrent goes away, but the sand remains.** *Sel gider, kum kalır; (kişi ettiğini bulur).* [The implication of this and the following proverb is that anger passes but the injury remains.]

●**The nail can be pulled, but its trace remains.** *Çivi çıkar, (ama) yeri kalır.*

●**Do not give a stick to a mad man.** *Delinin eline sopa verme.* [A warning against giving an opportunity to one who is capable of doing harm.]

●**An ember burns a place as big as its size.** *Ateş olsa cirmi kadar yer yakar.* [A man cannot be more harmful than his strength permits. In other words, there is nothing to be feared from him.]

●**Ask the pepper grower the mischief done by the sparrow.** *Kırlangıcın zararını biberciden sor.* [This proverb, which contradicts the previous one, implies that sometimes a man can be more harmful than his strength permits.]

●**He who falls by himself should not cry.** *Kendi düşen ağlamaz.* [A reference to an obstinate man who harms himself or suffers a loss due to not heeding others' warnings and advice. "As you make your bed, so you must lie upon it."]

●**I have not eaten from his pot** [meal], **but I became blind from its steam** [while he was cooking it]. *Aşından yemedim, tütsüsünden kör oldum.* [This and the following proverb are references to one who suffers from another person's act.]

●**If a camel shakes itself free of its load, the donkey shoulders its burden.** *Devenin silkintisi eşeğe yük olur.* [Because the donkey now has to carry the camel's load.]

●**The bee stings the one who irritates it.** *Arı kızdıram sokar.*

●**A wolf does not harm his neighbor.** *Kurt komşusunu yemez.*

●**The mosque has fallen, but the mihrab is in its place.** *Cami yıkılmış, ama mihrâbı yerinde.* [The *mihrab* is the niche indicating the position of Mecca, to which Moslems face while praying. The *mihrab* corresponds to the altar in a church. The proverb implies that (i) in spite of damage, the essential part is unharmed, and (ii) a woman is still beautiful though no longer young.]

See also: AGGRESSION, BADNESS, CALAMITY, DANGER, ENEMY, GREED, IMPERFECTION, LOSS, SELFISHNESS, TEMPER, WARNING.

HARMONY *see* PROPORTION

HASTE

●**The devil takes a hand in what is done in haste.** *Acele işe şeytan karışır.*

●**He who mounts quickly, descends** [falls] **quickly.** *Tez binen, tez iner.* ["Hasty climbers have sudden falls."]

●**He who goes quickly, tires quickly.** *Tez giden, tez yorulur.*

●**The hem of the garment twists round the foot of him who walks in haste.** *Tiz-reftar olanın pâyine dâmen dolaşır.* [He falls.]

●**He who hurries much remains on the road.** *Acele ile menzil alınmaz.*

●**Do not roll up your trousers** [and prepare to cool your legs] **before seeing the stream.*** *Dereyi görmeden paçaları sıvama.* ["Don't count your chickens before they're hatched."]

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* Many Turkish proverbs have several versions. This one, for example, has at least two more versions which imply exactly the same sentiments: ***"Do not order underpants before the baby is born.*** *Doğmadık çocuğa don biçilmez"* and ***"Do not sell the skin before you kill the bear.*** *Ayıyı vurmadan postu satılmaz."*

●**The hasty fly falls in the milk.** *İven sinek süte düşer.*

●**Ride your horse slowly if you want to reach your destination far away.** *Uzak menziline erişmek istersen atını yavaş sür.*

See also: CAUSE AND EFFECT, CAUTION, EXPERIENCE, GREED, HESITATE, MODERATION, REPENTANCE, WARNING.

HATRED

●**Wash blood with water, not with blood.** *Kanı kanla yumazlar (yıkamazlar), su ile yurlar (yıkarlar).* [The implication is that violence (hatred) against violence does not bring an end to violence.]

●**If the sword goes into its sheath with hatred, it comes out with blood.** *Kılıç kına kinle girdiyse, kanla çıkar* (Talat S. Halman).

See also: COMPASSION, LOVE, WICKEDNESS.

HEALTH

●**Health is wealth.** *Sağlık en büyük devlettir (varlıktır).*

●**Health is the beginning of every endeavor.** *Her işin başı sağlık.*

●**To him who is healthy, everyday is a holiday.** *Sağ olana hergün düğün bayram.*

●**Health is not valued till the sickness comes.** *Hastalık gelmeyince sıhhatın kadri bilinmez.*

●**Keep your feet warm, your head cool, be cheerful, and do not worry too much.** *Ayağını sıcak tut, başını serin; gönlünü ferah tut, düşünme derin.*

●**A doctor enters into a place where the sun does not enter.** *Güneş girmeyen yere doktor (hekim) girer.*

See also: DOCTORS, ILLNESS, REMEDY.

HEART

●**The heart is a child; it hopes as it desires.** *Gönül çocuğa benzer; her gördüğünü ister.*

●**God gives** [to each] **according to the heart of each.** *Allah herkesin gönlüne (kalbine) göre verir.*

●**Even a man becomes old, his heart does not get old.** *İnsan kocamakla gönül kocamaz.*

●**There is a road from heart to heart.** *Gönülden gönüle yol vardır.*

●**What does not come from the heart, does not reach the heart.** *Gönülden gelmeyen, gönüle ulaşmaz.*

●**What the heart thinks, the mouth speaks.** *Gönülden ne geçerse, ağızdan o çıkar.*

●**Hearts are crystal; once broken they cannot be mended.** *Gönül bir sırça saraydır; kırılırsa yapılmaz.*

●**The heart has its summer and its winter.** *Gönlün yazı var, kışı var.*

See also: AMBITION, BEAUTY, CRYING, DESIRE, ESTEEM, FRIEND, GENEROSITY, LISTENING.

HELPING

●**The blessed of mankind are the ones most beneficial for mankind.** *İnsanların hayırlısı insanlara faydalı olandır.*

●**God help those who are upright.** *Allah doğruların yardımcısıdır.*

●**He who is not good for himself cannot do any good for others.** *Nefsine (kendine) hayrı olmayan aklın gayrıya hayrı olmaz.*

●**Gold needs bran.** *Altın samana muhtaç.* [Formerly, jewelers used bran to shine gold jewelry.]

●**Salt does not do any good to a tasteless soup, neither do words to a head without intelligence.** *Tatsız aşa tuz neylesin; akılsız başa söz neylesin.* [If a thing is fundamentally wrong, no outside help can set it right.]

●**The ass that carries me is better than the horse that throws me.** *Beni taşıyan eşek, yere atan attan yeğdir.*

●**He who wants to kiss, does not ask "Where is your cheek?"** *Öpmeğe niyeti olan, "Yanağın nerede?" diye sormaz.* [Anyone who wants to help a needy person should not ask what his needs are or how he can be helped.]

●**Do not ask the sick person if he wants soup.** *Hastaya çorba sorulmaz.* [This implies the same sentiments as the previous proverb.]



●**The cheek that wants to be kissed comes close to others' lips.** *Öpülecek yanak dudağa yakın gelir.* [Anyone who wants to be helped must make his needs known.]

●**Cut your finger and go to the bazaar; many will suggest a medicine.** *Kes parmağını çık pazara; merhem (ilâç) buyuran çok olur.* [Once people realize that one is in need, many will try to help.]

●**At the end of the road, many will show you the way.** *Yol azınca, yol gösteren çok olur.* [Many will try to help you once they know that you are about to succeed.]



●**Others search for your donkey by singing a song.*** *El elin eşeğini türkü çağırarak arar.* [No one helps others wholeheartedly.]

●**Do not give your meal; give your spoon.** *Aşını verme; kaşığını ver.* [If one wants to help another, he should give him the means to help himself.]

●**It is hard to feast one whose belly is full.** *Tok ağırlamak güçtür.* [It is not easy to help or do a favor for one who has no need of it.]

●**A wise traveler does not fight with the innkeeper.** *Akıllı yolcu hancı ile kavga etmez.* [One cannot afford to fight with those who are in a position to help.]

●**Himself an old man in need of help, how can he help another?** *Kendisi muhtacı himmet bir dede, nerde kaldı gayrıya hizmet ede?* [The implication of this and the following three proverbs is that one should not ask help from someone who cannot help himself.]

●**Do not ask a bald-headed man for a comb.** *Kele tarak sorulmaz.*

●**If a bald-headed man knew a hair-growing medicine, he would rub it on his own head.** *Kel ilâç bilse kendi başına sürer.*

●**A burned harvest cannot be taxed.** *Yanmış harmanın öşrü olmaz.*

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* One of the villagers' donkeys was lost. People began to search for the animal. Nasraddin Hodja was among them. But while searching for the animal, he was also singing a song.

"Hodja, how can you be so cheerful and sing while searching for the poor man's donkey?" they asked.

Nasraddin Hodja answered, "Well, others search for someone else's donkey by singing a song."

●**My house is made of mud; what do you expect from me?** *Evim çamurdan; ne beklersin benden?* [Said by one who is in no position to help another.]

●**He gives you an olive and holds a bag before you.** *Bir zeytin verir ağzına; bir tulum tutar ardına.* [Said of one who after helping another, demands much in return.]

●**To have salt in the soup** (Idiom). *Çorbada tuzu olmak.* [To make a contribution, however small.]

●**To butter someone's bread** (Idiom). *Birinin ekmeğine yağ sürmek.* [To help someone inadvertently when one would rather not have helped. "To play into someone's hand."]

See also: ACTION, ASKING, COMPASSION, COOPERATION, DOCTORS, GENEROSITY, GIVING, GOODNESS, GRATITUDE, LATENESS, RELYING, REMEDY, RESPONSIBLITY, SELFISHNESS, SELF-HELP, SUCCESS, WITNESS, WORK.

HERO

●**A hero comes into the field once every forty years.** *Bir yiğit kırk yılda meydana gelir.* [This implies that heroes are extremely rare.]

●**A brave man's wounds are not on his back.** *Yiğidin yarası arkasında olmaz.*

●**A low place makes a hero look lowly.** *Alçak yer yiğidi hor gösterir.*

●**A hero feeds on hero's bread.** *Yiğit ekmeğiyle yiğit beslenir.*

●**A lion does not lie in a fox's den.** *Tilki inında aslan yatmaz.*

●**Let a lion defeat me rather than a fox.** *Beni tilki yiyeceğine aslan yesin.*

●**A lion is known by his den.** *Aslan yatağından bellidir.*

●**The difficult thing is to live heroically, not to die heroically.** *Güç olan kahramanca ölmek değil, kahramanca yaşamaktır* (Cenab Şahabettin).

●**He who runs from an aimless fight is a hero.** *Amaçsız savaştan kaçan kahramandır* (Talat S. Halman).

●**The hero is born of the deepest fear.** *En derin korkudan doğar kahraman* (Talat S. Halman).

●**When heroes are silent, midgets shout.** *Yiğidin sustuğu her yerde bücürler bağırır (Talat S. Halman).*

●**When a hero lights a fire, one thousand buckets of water try to douse it.** *Bir yiğit, bir dev ateş yakmayagörsün; bin kova söndürmeye kalkar onu* (Talat S. Halman).

See also: COURAGE, COWARDICE, ENVY, LATENESS, NOBILITY, WARRIOR.

HESITATE

●**He who hesitates between two mosques misses the service at both.** *İki cami arasında tereddüte düşen hiçbirinde namaz kılamaz.* [The implication is that the inability to choose or accommodate oneself to alternative viewpoints or courses of action may end in disaster. "Falling between two stools."]

See also: HASTE, REPENTANCE.

HOME

●**God help those who get married or build a home.** *Ev yapanla evlenenin Allah yardımcısıdır.*

●**Home is not where you are born, but where you are fed.** *Doğduğun yer değil, doyduğun yer.*

●**A happy home is known from the sound others hear outside.** *Evin şenliği içindeki sesten bilinir.*

●**A house with children is a bazaar** [too much noise]; **a house without children is a cemetery.** *Çocuklu ev, pazar; çocuksuz ev, mezar.*

●**If there is no repose at home, the world is hell.** *Evinde rahatı olmayana dünya cehennem(-dir).*

●**He who has not put his head on a stone while sleeping in a strange place, does not appreciate his own rug** [which he uses for sleeping as well as sitting on] **in his own home.** *Gurbette taşa yaslanmayan, evindeki hasırın kıymetini bilmez.* ["There is no place like home."]

●**No chimney without smoke, no family without a quarrel.** *Dumansız baca, kavgasız ev olmaz.*

●**It is the she-bird that builds the nest.** *Yuvayı dişi kuş yapar.*

●**The fireside** [in one's own home] **is the tulip garden** [the best place] **of a winter day.** *Mangal başı kış gününün lâlezârıdır.*

●**For a destroyer of a home there is no home.** *Ev yıkanın evi olmaz.*

See also: CHILDREN, DAUGHTERS, FAMILY, GOD, HOMELAND, HUSBAND, MARRIAGE, MOTHER, SONS, WIFE.

HOMELAND

●**In the most gilded cage, the nightingale sighs, "O, my country! O, my country!"** *Bülbülü altın kafese koymuşlar, yine "Ah, vatanım!" demiş.*

●**The nightingale loves the grass; the man, his homeland.** *Bülbül çimeni sever; insan vatanını.*

●**He who leaves his home cries seven yearş; he who leaves his homeland cries forever.** *Evinden ayrılan yedi sene ağlar; yurdundan ayrılan her zaman ağlar.*

●**If one's homeland is strong, one stays healthy too.** *Vatanın kuvvetli olursa, sen de sıhhatli olursun.*

See also: HOME.

HONESTY

●**An honest man is not worse because dogs bark at him.** *Köpek havlamakla temiz insan lekelenmez.*

●**An honest man does not make himself a dog for the sake of a bone.** *Namuslu bir insan bir kemik parçası için kendisini köpek yapmaz.*

●**He who walks on the right road** [an honest man] **does not get tired.** *Doğru yolda yürüyen yorulmaz.*

●**He who falls on the right road, gets up fast.** *Doğru yolda düşen tez kalkar.*

See also: BADNESS, CHARACTER, ENVY, GOODNESS, HONOR, LYING, WICKEDNESS.

HONOR

●**The honor of a man is in his hand, as is his shame also.** *İnsanın izzeti de kendi elinde, zilleti de.*

●**No one can dishonor you but you yourself.** *Kişinin kendine ettiğini âlem bir araya gelse edemez.*

●**If he emits blood he says he has drunk cornelian cherry sherbet** [which is red]. *Kan kussa kızılcık şerbeti içtiğini söyler.* [Said of one who is too proud to reveal his real trouble.]

See also: ARROGANCE, CHARACTER, IMITATE, HONESTY, INSOLENCE, SHAME.

HOPE

●**From a life that is not extinct, hope is not cut off.** *Çıkmayan candan ümit kesilmez.* [Said of an endeavor which looks bleak but is still possible to pull through.]

●**Before the day is born what things may be born in the womb of the night?** *Gün doğmadan meşime-i şebden (gecenin rahminden) neler doğar?* [This and the following two proverbs imply the same sentiments as the previous one. Wait, things may be better tomorrow. "Every cloud has a silver lining."]

●**However much snow falls, still it does not last till summer.** *Kar ne kadar çok yağarsa, yine yaza dayanmaz (kalmaz).*

●**The dark day does not stay dark.** *Kara gün kararıp durmaz.*

●**Do not worry if the caravan has passed by, for the** [caravan] **inn is still there.** *Kervan göçtü ise kervansaray yerinde.* [The implication of this and the following proverb is that one should not lose hope because of one misfortune.]

●**One crow does not make winter.** *Bir karga ile kış olmaz.*

●**The sea does not become quiet before it rages.** *Denizler durulmaz dalgalanmadan.* [Misfortunes do not last forever; there is always hope after a misfortune.]

●**Hope is the bread of the lonely.** *Ümit fakirin (garibin) ekmeğidir.*

●**Everyone sows what they hope to sell.** *Herkes satmayı umduğunu eker.*

●**The hope of the leaf is not to become a branch but to cling onto the tree.** *Dal olmak değil, kopmamak yaprağın isteği* (Talat S. Halman).

●**The neighbor cooks, we get our share.** *Komşuda pişer, bize de düşer.* [Said by one who hopes to share the fortune of his neighbor.]

●**To the one who has lost his way, the bark of a dog is sweeter than the singing of a nightingale.** *Yolunu kaybedene, köpek sesi bülbülden tatlı gelir.* [The implication is that a village is near and, therefore, shelter and food.]

●**While I hope to get milk from him, he expects yogurt from me.** *Ben ondan süt umarım, o benden yoğurt bekler.* [Said of one from whom others expects help but he wants others to give (to help) him.]

●**You cannot find a treasury in every ruin.** *Her viranede define olmaz.*

●**He who lives in hope dies of hunger.** *Ümitle yaşıyan açlıkla ölür.*

See also: BARGAINING, DESIRE, DESTINY, HELPING, LUCK, MISFORTUNE, RISK, SANGUINENESS.

HOSPITALITY *see* GUESTS

HUMILITY

●**God exalts the humble and humiliates the proud.** *Allah mütevazi olanı yüceltir, kibirli olanı alçaltır.*

●**He who flies low, halts on a high place; he who flies high, halts on a low place.** *Alçak uçan yüce konar; yüce uçan alçak konar.* [This and the following proverb imply that humbleness brings success.]

●**They put the crown on a head that bends.** *Eğilen baş taç giyer.*

●**The branch with fruit bends itself downward.** *Ağaç meyvası olunca başını aşağı salar.* [A reference to the humbleness of the successful, mature person.]

●**When you wear clothes of satin, do not forget the time you wore cotton.** *Atlastan urba giysen de, bez giydiğin zamanı unutma.* [A man should not forget his humble beginning in life.]

●**Greater than the camel exists the elephant.** *Deveden büyük fil var.* [One should not be boastful about his position, for there are always others having bigger and better positions.]

●**Do not bend too much, for they will step on you; do not rise too high, for they will pull you down.** *Pek eğilme, basarlar; pek yükselme, asarlar.*

●**The wall that is bent much is pulled down.** *Eğilen duvarı yıkarlar.* [A warning against being too humble before others.]

See also: AMBITION, ARROGANCE, ASS, BOASTING, CONCEIT, GOD, GREATNESS, GREED, MATURITY, MODERATION, PRIDE.

HUNGER

●**The hungry ass runs more strongly than the horse.** *Acıkmış eşek attan hızlı seğirtir (yürük olur).*

●**Hunger drives the wolf out of the forest.** *Kurdu ormandan çıkaran açlıktır.*

●**The hungry dog eats its own litter.** *Aç köpek yavrusunu yer.*

●**The hungry pig does not leave the cornfield.** *Aç domuz mısır tarlasından çıkmaz.*

●**Hunger makes one eat anything; a full belly makes one say everything.** *Aç olan herşeyi yer; tok olan herşeyi söyler.*

●**A hungry man is not satisfied by looking in the face of the full-bellied man.** *Aç tokun yüzüne bakmakla doymaz.*

●**In hunger, millet bread is more satisfying than halwa.** *Açlıkta darı ekmeği helvadan âlâ gelir.* [*Optimum condimentum fames.*]

●**He who is hungry does not need a spoon; he who is sleepy does not need a pillow.** *Karnı acıkan kaşık istemez; uykusu gelen yastık istemez.*

●**The bread does not stay in a hungry man's belly.** *Açın kursağında ekmek durmaz.*

●**An empty sack cannot stand upright.** *Boş çuval dik durmaz.*

●**The belly of the hungry man may be satisfied, but his eyes are not.** *Açın karnı doyar; gözü doymaz.*

●**He who wants to make friends with a hungry man must feed him first.** *Aç ile dost olayım diyen önce (onun) karnını doyursun.*

●**Hunger has no eyes, ne ears.** *Açın gözü, kulağı olmaz.*

●**He who is hungry thinks his belly will never be full; the one whose belly is full thinks he will never go hungry.** *Aç doymam; tok acıkmam sanır.*

● **He who is well-fed does not know the one who is hungry; he who is well does not know the one who is ill.** *Tok açın halini bilmez; hasta olmayan hastanın halini bilmez.*

●**The full-bellied man becomes patient; the hungry, impatient.** *Tok sabırlı olur; aç, sabırsız.*

●**The weak horse becomes obstinate; the hungry man, quarrelsome.** *Zayıf (arık) at inatçı olur; aç insan, kavgacı.*

●**Neither let the hungry man prepare the meal, nor let the man feeling cold make the fire.** *Açа kazan astırma; üşüyene ateş yaktırma.* [Because the former prepares more food than needed, while the latter burns too much wood.]

●**Do not allude to your being hungry in a place when you know they will not serve you a meal.** *Karnının doymayacağı yerde acıktığını belli etme.*

●**An open mouth does not stay hungry.** *Açık ağız aç kalmaz.*

●**If you look to others' hands** [to feed you], **you will stay hungry.** *Elin eline bakan aç kalır.*

●**When two hungry people lie together, a beggar is born.** *Aç aç ile yatınca, arada dilenci doğar.*

●**No one dies of hunger, but many do of overeating.** *Açlıktan ölen yok, (ama) oburluktan ölen çok.*

See also: EATING, CAUTION, DESIRE, DREAM, GIVING, GREED, HOPE, POOR.

HUNTING

●**Both the hunted and the hunter rely on God.** *Avcı da, avlanan da Allahtan medet umar.*

●**The stupid hunter looks at the deer far away, ignoring the rabbit nearby.** *Şaşkın avcı yakındaki tavşan dururken, uzaktaki geyiğe bakar.*

●**One eye is enough for the hunter.** *Avcıya bir göz yeter.*

●**He who goes out to the chase without a greyhound, comes home without a hare.** *Tazısız ava çıkan, tavşansız eve döner.*

●**In the wolf's neighborhood, game is not sought.** *Kurt mahallesinde av avlanmaz.* [He has devoured it all.]

●**He who goes to hunt, is himself hunted.** *Ava giden avlanır.* ["Many go out for wool and come home shorn."]

●**The hunt belongs not to the one who hits but to the one who gets the target.** *Av vuranın değil, alanın.* [The implication is that many who do not take part in a struggle still eat the fruits of victory.]

See also: BOASTING, CAUTION, MEANS.

HURRY *see* HASTE

HUSBAND

●**A woman without a husband is like a horse without reins.** *Kocasız kadın yularsız at gibidir.*

●**A husband is worth seven sons.** *Bir koca yedi oğlan çocuğuna bedel.*

See also: CHILDREN, DAUGHTERS, FAMILY, HOME, MAN, SONS, WIFE, WOMAN,

HYPOCRISY

●**He who prays at two mihrabs** [altars] **is without religion.** *İki kıbleye tapanda din olmaz.*

●**The man who does not have much religious faith tries to appear piously abstemious.** *İman yoksulu zâhid görünür.* [This and the following proverb refer to someone who pretends to be something that he is not. "To sail under false colors."]

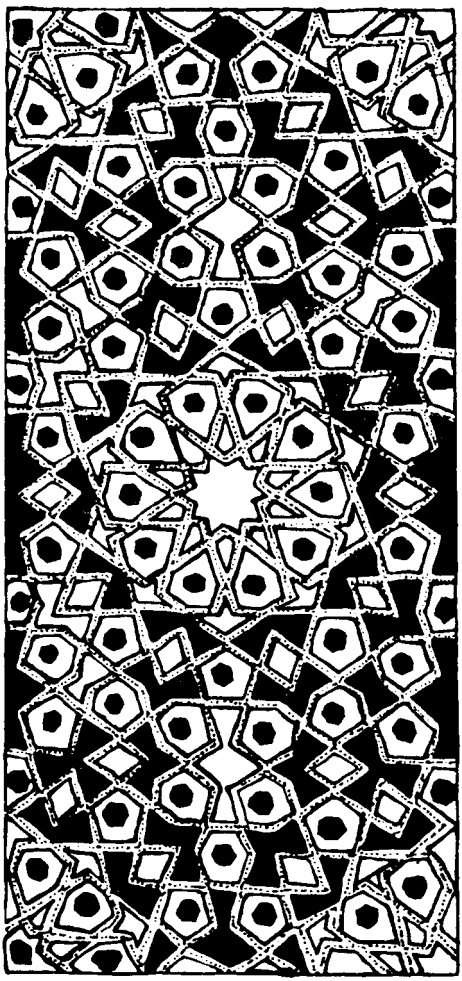
●**The sofu** [a devout, fanatic] **says he does not eat onions but swallows one with its stem when it is given.** *Sofudur, soğan yemez; bulsa, sapını komaz.*

●**Do not criticize Moses for the sake of Jesus.** *İsa için Musa kınanmaz.*

●**He says "Sir" to his outgoing superior, but "My Lord" to his successor.** *Gelen(-e) ağam, giden(-e) paşam.* [Said of a toady. "Run with the hare and hunt with the hounds."]

●**Whoever's carriage he mounts, he sings that man's song.** *Kimin arabasına binerse, onun türküsünü söyler.* [Said about someone who becomes complaisant and agreeable toward anyone who has done him a favor.]

See also: EVIL, FRAUD, INGRATITUDE, RELIGION, TACT.



Mother-of-pearl inlaid window panel



Istanbul, Tomb of Sultan Murad III; tile panel on the portica; ca. 1596



I

IDLENESS

- **Idleness is the root of evil.** *Her kötülük aylak gezmekten doğar.*
- **The devil tempts all men, but the idle man tempts the devil.** *Şeytan herkesi ayartır, ama aylak insan şeytanı bile ayartır.*
- **He who walks about idle, has an idle master.** *Boş gezenin boş kalfası.*
- **The tongue of an idle person is never idle.** *Aylağın dili aylak olmaz.*
- **The dog that is idle is never tired of running.** *Aylak köpek koşmaktan usanmaz.*
- **To work without pay is better than sitting idly.** *Bedava çalışmak boş (aylak) oturmaktan yeğdir.*
- **An ax without a handle sinks in the water.** *Sapsız balta suya batar.* [An idle man causes himself trouble.]

See also: ACTION, DEBT, LAZINESS, TOIL, WORK.

IGNORANCE

- **The word of the ignorant, the braying of an ass** [are the same]. *Cahilin sözü, eşeğin anırması (birdir).*
- **What business does a dog have in the shop of a blacksmith?** *Köpeğin nalbant dükkânında işi ne?* [Said of one who gets involved in things he does not understand.]
- **Fear an ignorant man more than a lion.** *Aslandan fazla cahilden kork.*
- **From a low** [lying] **place even a little hill appears** [to be] **a mountain.** *Alçak yerin tepeciği dağ görünür (Alçak yerde tepecik kendisini dağ sanır.)* [This and the following two proverbs imply that even a mediocre person may appear to be great when the rest of the people are more ignorant or incompetent.]
- **In the land of the blind, the squint-eyed man is king.** *Körler memleketinde şaşılar kral olur.*
- **When a sheep is not to be had, great respect is paid to a goat.** *Koyunun bulunmadığı yerde keçiye "Abdurrahman Çelebi" derler.*
- **He who has not felt another's punch thinks his own punch a sledgehammer.** *El yumruğu yemeyen kendi yumruğunu balyoz (değirmentaşı) sanır.* [The implication of this and the following proverb is that those who are ignorant of the outside world believe in their own superiority.]
- **The tortoise in its shell says, "What a big palace I live in."** *Kaplumbağa kabuğunda, "Ne büyük sarayım var," demiş.*
- **Man hates what he does not understand.** *Kişi bilmediğinin düşmanıdır.*
- **To make an ignoramus comprehend a word is like making a camel jump a ditch.** *Cahile söz anlatmak deveye hendek atlatmaktan zordur.*
- **The peaceful sleep of ignorance is the most frightening nightmare.** *Cehlin rahat uykusu en korkulu rüyadır* (Cenab Şahabettin).
- **The emptiest dome echoes the mightiest.** *En yaman yankılıyan kubbelerin en boşudur.* (Talat S. Halman).

See also: ARROGANCE, CONCEIT, FOLLY, INSOLENCE, INTELLIGENCE, REPENTANCE, SCHOLAR, TRUTH, WISDOM.

ILLNESS

●**Only the sick understand the sick.** *Hastanın halini hasta bilir.*

●**An illness comes by the pounds, departs by the ounces.** *Hastalık kantarla girer, miskalle çıkar.*

●**Better to become sick than to take care of the sick.** *Hasta olmak hastaya bakmaktan yeğdir.*

See also: DOCTORS, HUNGER, REMEDY, RICH.

ILLUSION *see* DREAM

IMITATE

●**The crow forgot how to walk while trying to imitate the partridge.** *Karga kekliği taklit ederken yürüyüşünü şaşırmış.* [He who blindly imitates others loses his own self.]

See also: HONOR, TRADITION.

IMPERFECTION

●**No one knows his own imperfections.** *Kimse kendinin ayıbını bilmez.*

●**There is no science like a man's knowing his own shortcomings.** *Kişi noksanını bilmek gibi irfan olamaz.*

●**Man has sucked raw milk.** *İnsanoğlu çiğ süt emmiştir.* [The implication of this and the following proverb is that no man is perfect. "To err is human."]

●**No wheat without chaff.** *Buğday samansız olmaz.*

●**The thorn of the rose does not damage the rose itself.** *Güle dikeninden zarar gelmez.* [A reference to living harmoniously with one's imperfections.]

●**No rose without a thorn, no love without a rival.** *Dikensiz gül, rakipsiz yâr olmaz.*

●**He does not see the beam in his own eye, but looks for a speck in others' eyes.** *Kendi gözündeki merteği görmez; elin gözünde çöp arar.* [This and the following proverbs are said of one who criticizes others' faults but does not see his own faults.]

●**The camel does not see his own hump, but sees other camels'.** *Deve kendi kamburunu görmez; öteki develerinkini görür.*

●**Whoever thinks of its seeds does not eat grapes.** *Çöpünü düşünen üzümü yemez.* [One has to put up with his friends' faults, no matter what they are, if he wants to stay friends with them.]

●**The pear has its stem; the grape has its seeds.** *Armudun sapı, üzümün çöpü var.* [Said of one who, being a perfectionist, always finds fault with any work or proposal, and, therefore, it is very difficult to please him.]

See also: AMBITION, BEAUTY, CHARACTER, FAULT, JUDGEMENT, MISTAKE.

IMPOSSIBILITY

●**You cannot draw milk from a dead sheep.** *Cansız koyundan süt sağılmaz.*

●**Not every key fits every lock.** *Her anahtar her deliğe uymaz.*

●**From one sheep two fleeces do not come.** *Bir koyundan iki post çıkmaz.*

●**When the fish climbs up the poplar tree.** *Balık kavağa çıktığı zaman.* [A reference to an impossible thing. "When the pigs have wings."]

●**To take the ox up the chimney** (Idiom). *Öküzü bacaya çıkarmak.* [To undertake an impossible venture.]

●**To shoe a flea** (Idiom). *Pireyi nallamak.* [Another reference to an impossible venture, but it sometimes means "to be very cunning."]

See also: ABSURDITY, ACTION, CUNNING, DIFFICULTY, EASY, INEVITABILITY, MEANS.

INEVITABILITY

●**A rolling stone gathers no moss.** *Yuvarlanan taş yosun tutmaz.* [A reference to a person who keeps changing jobs or residences, and, therefore, accumulates no possessions or responsibilities.]

●**When the two jars are dashed together, one must be broken.** *İki testi tokuşursa, biri elbet kırılır.*

●**The head that aches and the eyes that cry cannot be hidden.** *Ağrıyan baş ve ağlayan göz gizlenemez.*

●**There is no lake without frogs.** *Kurbağasız göl olmaz.*

●**There is no grocery without a mouse, no chicken without ticks.** *Faresiz bakkal, kenesiz tavuk olmaz.*

See also: CAUSE AND EFFECT, IMPOSSIBILITY, RESULT, RISK, WORTH.

INGRATITUDE

●**They struck the ax upon the tree, and the tree said, "Strike! You wouldn't cut me if I had not given you the handle."** *Ağaca balta vurmuşlar, "Vur! Sapı benden," demiş.* [This and the following proverbs are said about an ungrateful person.]

●**The arrow that killed the eagle was made up of his own feathers.** *Kartala bir ok değmiş, yine kendi yeleğinden.*

●**Bring up a crow, and he will pick at your eyes.** *Besle kargayı, oysun gözünü.* [Said of one who turns against or hurts a helper or supporter; repays kindness with wrong.]

●**It is a bad hen that eats at your house and lays** [eggs] **at another.** *Nankör tavuk sende yer, başkasında yumurtlar.*

●**Do not spit into the well from which you have drunk.** *Suyunu içtiğin kuyuya tükürme.*

●**Even a dog does not spoil the pot in which he eats his meal.** *Köpek bile yal yediği kabı pislemez.*

●**A cucumber being given to a poor man, he did not accept it because it was crooked.** *Dilenciye hıyar vermişler, "eğri" diye beğenmemiş.* ["Beggars cannot be choosers."]

●**He bleats like a lamb, strikes like a snake.** *Kuzu gibi meler, yılan gibi sokar.*

See also: ARROGANCE, CHARACTER, GOODNESS, GRATITUDE, HELPING, MAN.

INQUISITIVENESS

● **Eat the grapes and do not ask which vineyard they came from; eat the fruit, do not search for the tree.** *Üzümünü ye, bağını sorma; yemişini ye, ağacına bakma.* [If a person gets pleasure or a benefit from someone or something, there is no need to worry about its source.]

See also: ASKING, HELPING.

INSOLENCE

●**When an impudent person becomes powerful, the innocent person becomes guilty.** *Arsız haklı olunca, haklı suçlu olur.*

●**The moss that grows in the shade of an oak tree thinks itself an oak.** *Meşe gölgesinde filizlenen yosunlar kendilerini ağaç sanır* (Cenab Şahabettin).

●**Do not make the dog wear a bit lest he think himself a horse.** *Köpeğe gem vurma, kendisini at sanır* (Cenab Şahabettin). [A warning against treating an insolent person with respect.]

●**Though his face is black, his bag is full.** *Yüzü kara, torbası dolu.* [Said of an impudent man who somehow gets what he wants.]

●**Do not caste a stone into a dirty pool; you will make the foul water leap upon you.** *Çirkefe taş atma; üstüne sıçrar.* [A warning against doing something to invite the abuse of an insolent person.]

●**If you spit in his face, he tells you it is raining.** *Utanmazın yüzüne tükürmüşler. "Yağmur yağıyor," demiş.* [Said of one for whom the vilest insults do not ruffle his impudent character.]

●**The quarrelsome dog is never without wounds.** *Dalaşkan (kavgacı) köpek yarasız olmaz.*

●**The dog that is doomed pollutes the wall of a mosque.** *Eceli gelen köpek cami duvarını pisler.* [A reference to a monstrous act of

someone, especially in power or in a high position, just before his doom or fall.]

●**The unruly ox breaths his last breath in the butcher shop.** *Serkeş öküz (son) soluğu kasap dükkânında alır.* [This implies the same sentiments as the previous proverb.]

See also: ARROGANCE, BADNESS, CHARACTER, IGNORANCE, INGRATITUDE, SHAME, WICKEDNESS.

INTELLIGENCE

●**To the intelligent, a mosquito is as good as an orchestra; to him who does not understand, the drum and clarion mean too little.** *Anlayana sivrisinek saz (gelir); anlamayana davul zurna az (gelir).* [A whisper is enough for the quick-witted, but a shout won't make a fool understand.]

●**To the clever, instruction is not necessary.** *Ârife tarif gerekmez.* [A slight hint is enough for the quick-witted.]

●**Everyone wanted to sell their intelligence in the bazaar** [because they were not satisfied with it], **but they still admired and bought their own.** *Herkes aklını pazara çıkarmış, (ama) yine kendi aklını beğenmiş (almış).*

●**How many lament their looks, but how few lament their brains.** *Yakışıklı olmadıklarına üzülen ne kadar çok da, akıllarından şikâyet eden ne kadar az* (Cenab Şahabettin).

●**Heads become thick when they stay idle.** *Kafalar boş kaldıkça kalınlaşır* (Cenab Şahabettin)

See also: FOLLY, FOOL, IGNORANCE, KNOWLEDGE, WISDOM, WISE.

INTENTION *see* RESULT

INVITATION

●**An open door invites callers.** *Kapısını açık tutanın misafiri eksik olmaz.*

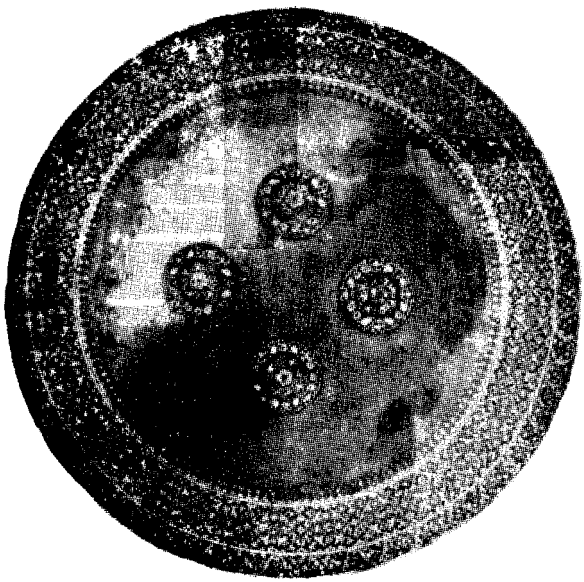
●**In the place to which you are asked, be not missed; in the place to which you are not asked, be not seen.** *Çağırılan (çağırıldığın) yere erinme; çağırılmayan (çağırılmadığın) yere görünme.*

●**It is easy to say "Come," difficult to say "Go."** *"Gel" demesi kolay, ama "Git" demesi güçtür.*

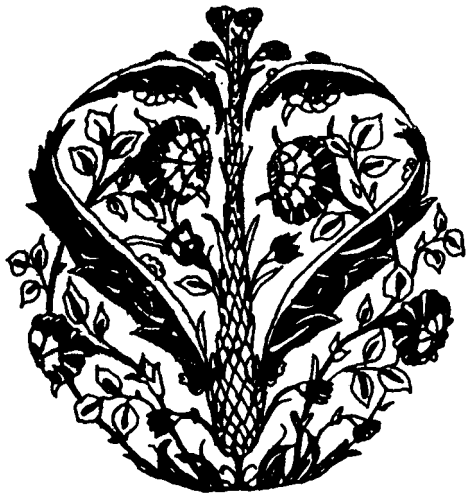
●**He who comes uninvited, sits unserved.** *Davetsiz gelen, döşeksiz oturur.*

●**He who comes uninvited, leaves without asking.** *Çağırılmadan gelen, sormadan gider.*

See also: GUESTS.



Gold inlaid steel battle shield
with turquoises decorations



J

JEALOUSY *see* ENVY

JUDGEMENT

- **Think of others as you would think of yourself.** *Kendini nasıl bilirsen başkalarını da öyle bil.*
- **He who looks for others' mistakes has no time to consider his own.** *Elin noksanını gözeten adam kendi noksanını bilmez.*
- **Judge not in order not to be judged.** *Başkaları hakkında hüküm verme ki senin hakkında da hüküm vermesinler.*
- **Judgement is given in accordance with the way the case is presented.** *Anlatışa göre fetva verirler.*

See also: FAULT, IMPERFECTION, JUSTICE, LISTENING, SPEECH, TALK.

JUSTICE

- **Justice is the aider of the upright.** *Hak doğrunun yardımcısıdır.*
- **One hour of doing justice is worth a hundred in prayer.** *Bir saat adaletli iş görmek yüz saat duaya bedeldir.*

●**When justice comes that which is false goes.** *Hak gelince bâtıl gider.*

●**The courthouse is not the property of the kadi** [judge]. *Mahkeme kadıya mülk değildir.* [This implies that a judgeship as well as any high governmental position is not permanent. Therefore, judges and government officials must rule and govern in justice lest they be expelled.]

●**If the kadi** [judge] **be your plaintiff, may God be your aid.** *Davacın kadı olursa, yardımcın Allah olsun.* [Said of a man who acts as a judge and jury for someone who has done wrong. "To take the law into one's own hands."]

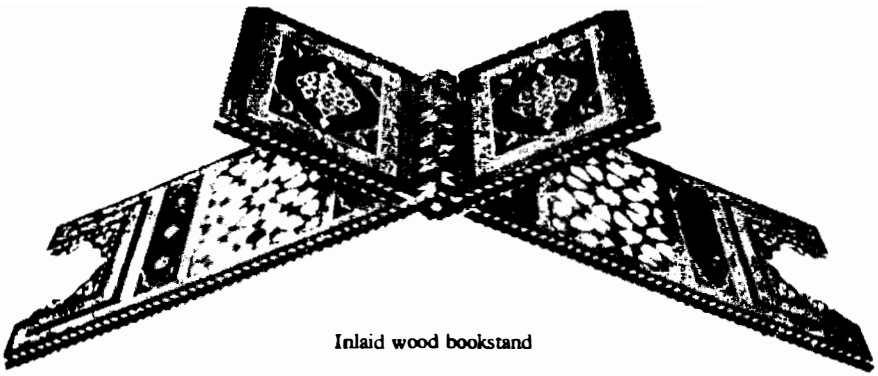
●**When violence comes through the door, justice leaves through the chimney.** *Zor kapıdan girince, hak bacadan çıkar.*

●**While one eye cries, the other cannot laugh.** *Bir göz ağlarken, öteki göz gülmez.* [The implication is that while a group in a society is having great difficulty making ends meet, others should not be insensitive to their desire and need.]

●**Justice and violence do not stay together.** *Adalet ile zulüm bir yerde durmaz.*

●**If one eats and the other** [who is without food] **can only look at him, violence starts.**] *Biri yer, biri bakar; kıyamet ondan kopar.* [A reference to those who have and to those who do not have.]

See also: BRIBE, EQUALITY, INSOLENCE, LAW, MONEY, POWER, TYRANNY.



Inlaid wood bookstand



K

KINDNESS

- **Be kind to the horse that carries you, to the cow that feeds you, and to the dog that guards your possessions.** *Seni taşıyan ata, doyuran ineğe, ve malını bekleyen köpeğe iyi davran.*
- **Even an apple wins a heart.** *Yarım elma, gönül alma.*
- **A cup of coffee commits one to forty years of friendship.** *Bir fincan (acı) kahvenin kırk yıl hatırı (hakkı) vardır.* [This implies that even the smallest kindness deserves lasting gratitude.]

See also: COURTESY, GOODNESS, GREETING, HELPING.

KNOWLEDGE

- **Seek knowledge even in China.** *İlim, Çin'de de olsa, ara.*
- **It is unlawful to withhold knowledge.** *İlmin esirgenmesi helâl olmaz.*
- **God gives knowledge to whomever asks for it; money, to whomever he wants.** *Allah ilmi dileyene, malı dilediğine verir.*

●**He who knows and he who does not are not the same.** *Bilen ile bilmeyen bir değil.* [A reference to the value of education.]

●**Those who know do not talk; those who talk do not know.** *Bilenler söylemez; söyleyenler bilmez.*

●**When there are roadmarks, one does not miss his destination; when there is knowledge, speech does not cause one to stray.** *İşaret olursa yol şaşmaz; ilim olursa söz (ağız) şaşmaz.*

●**Do not interfere in what you do not know; do not set foot on the road you do not know.** *Bilmediğin işe karışma; bilmediğin yola gitme.*

●**He who knows much, errs much.** *Çok bilen, çok yanılır.*

●**Science increases not only intelligence but also stupidity.** *İlim sadece zekâyı değil, hamakatı da arttırır* (Cenab Şahabettin).

●**Do not climb higher than your boot.** *Çizmeden yukarı çıkma.* [Said to one who meddles with things he does not understand. "Shoemaker, stick to your last!"]

See also: GREATNESS, IGNORANCE, INTELLIGENCE, POWER, PRACTICE, PREACHERS, WISE.



Blue-and-white ewer



L

LANGUAGE *see* TONGUE.

LATENESS

- **A bowl of khoshaf at the last moment.** *Son nefeste buzlu hoşaf.* [Khoshaf is a sweet drink made of iced water and various preserved fruits which are often perfumed with rose water and other essences. The proverb, reminding that a bowl of khoshaf is worthless to a dying man, refers to relief coming too late.]
- **By the time water reaches the lake, the frog's eye has burst.** *Göle su gelinceye kadar kurbağanın gözü patlar.* [Another reference to help coming too late.]
- **Many will show you the way once your cart has overturned.** *Araba devrilince (devrildikten sonra) yol gösteren çok olur.* [There is plenty of help to be had when it is too late.]
- **It is useless to lock the stable door after the horse has been stolen.** *At çalındıktan sonra ahırı kilitlemek fayda vermez.*
- **A harvested vineyard does not need a scarecrow.** *Bozulmuş bağa korkuluk gerekmez.*

●**The fish comes to its senses after being caught in the net.** *Balık ağa girdikten sonra aklı başına gelir.*

●**The arrow has sped from the bow.** *Ok yayından (yaydan çıktı).* [The deed is done and can't be undone.]

●**Spilt water does not fill its cup.** *Dökülen su kabını doldurmaz.* [It is useless to cry or complain about something that has already happened.]

●**What good would it do to beat the child after he breaks the pitcher?*** *Testiyi kırdıktan sonra çocuğu dövmek neye yarar?*

●**He who mounted the horse has already passed Üsküdar.** *Atı alan Üsküdar'ı geçti.* [Toward the end of the Ottoman Empire, many *derebeys* (feudatory nobilities) ruled certain parts of Asia Minor more or less independent of the sultan who resided in Istanbul, the capital of the Ottoman Empire. If, therefore, an offender, political or otherwise, could somehow cross into Üsküdar (Scutari), the gateway to Asia Minor, he was nearly sure to find a safe refuge. Nowadays, it conveys the motion of "lateness" —it is too late to change the course, it is too late to do something about certain matter, etc.]

See also: ABSURDITY, DELAY, HELPING, OPPORTUNITY, REGRET, REMEDY, TIME.

LAUGHTER

●**The house without laughter is darker than the grave.** *Kahkahasız ev mezardan karadır* (Talat S. Halman).

●**Each tear is different, each laugh is the same.** *Her gözyaşı bambaşka, her kahkaha aynı* (Talat S. Halman).

●**He who laughs much, weeps much.** *Çok gülen, çok ağlar.*

See also: CRYING, HOME, PLEASURE.

* Nasraddin Hodja handed his daughter a water jar and told her to fetch water from the well, and he also gave her a smack in the face, saying, "Be careful, don't break the jar."

One of his friends who saw the innocent child beaten in this way said, "Why on earth did you beat her? She hasn't done anything wrong?"

"I must show her the serious consequences of breaking the jar before she breaks it, so as to make her pay attention," Nasraddin Hodja explained. "What good would it do to punish her after she breaks the jar?"

LAW

- **The law belongs to the conquerer.** *Hüküm galibindir.* ["To the victor belongs the spoils."]
- **The finger cut according to Sharia** [Islamic religious law] **does not hurt.** *Şeriatın kestiği parmak acımaz.* [A reference to the supreme importance of the law.]
- **The sultan's prohibition lasts only three days.** *Padişahın yasağı üç gün sürer.* [A reference to the diminishing importance of the law toward the end of the Ottoman Empire.]

See also: JUSTICE.

LAZINESS

- **Pear, ripen and fall into my mouth.** *Armut piş, ağızıma düş.* [Purported to be the prayer of the one who hopes to obtain something without effort.]
- **Give me something to eat, cover me, let me sleep, let me live.** *Ver yiyeyim, ört uyuyayım, gözle canım çıkmasın.* [Another reference to a lazy man's behavior.]
- **They said to the lazy man, "Close the door." He said, "The wind will close it."** *Tembele, "Kapını ört," dediler. "Yel örter," dedi.*
- **He wishes he had never been born.** *Doğduğuna pişman.* [Said of a lazy man who is extremely slow in anything he does.]
- **When it is time to eat, the lazy man is like a wolf; when it is time to work, he is like a log.** *Yemeğe gelince, kurt; çalışmaya gelince, kütük.*
- **The stork's life passes by "clack, clack."** *Leyleğin ömrü lak, lak ile geçer.* [*Lak, lak* is the clacking noise made by storks. The proverb is said of people who chatter senselessly and do nothing.]
- **The lazy man is Satan's playmate.** *Tembel şeytanın oyuncağıdır.* ["The devil finds work for idle hands to do."]
- **Offer work to a lazy man; let him give you good advice.** *Tembele iş buyur; sana akıl öğretsin.* [Said of one who tries to get out of doing something by suggesting a different course of action. "He who can, does; he who cannot, teaches."]

●**The lazy Christian becomes a friar; the lazy Moslem, a dervish.** *Hıristiyanın tembeli keşiş olur; Müslümanın tembeli derviş.*

●**A lazy sheep thinks its wool is heavy.** *Tembel koyuna tüyü de yük olur.*

●**The one who lies down** [lazy person] **is the debtor of the one who walks.** *Yatanın yürüyene borcu var.*

●**A lazy man wants a walnut but he is too lazy to crack it.** *Tembel ceviz ister, (ama) kırmağa üşenir.* ["The cat would eat fish but would not wet her feet."]

●**The lame gets further than the sitter.** *Aksak oturanı geçer.*

●**To a lazy man everyday is a holiday.** *Tembele hergün bayram.*

●**Snow falls on the man who sleeps.** *Uyuyanın üstüne kar yağar.*

●**There is no destination for an unloaded donkey.** *Yüksüz eşeğe menzil olmaz.* [The implication is that one can reach one's goal by working.]

●**The camel carries the burden, the dog does the panting.** *Deve yük taşır, köpek solur.* [This refers to one who works hard and to another who pretends to work hard.]

●**No one feeds a lying ox.** *Yatan öküze saman (yem) dökülmez (verilmez).*

●**The dog whose belly is full sleeps in the shade.** *Karnı tok it gölgede yatar.* [The lazy man, after having his meal, does not think of the next one.]

●**The sleeping fox counts chickens in his dream.** *Uyuyan tilki rüyasında tavuk sayar.* [Those who are lazy dream of doing things rather than actually trying to get them.]

●**The bazaar dog does not guard the house.** *Çarşı iti ev beklemez.* [The loafer cannot work on a job which requires discipline.]

See also: DEBT, DESIRE, DREAM, IDLENESS, TOIL, WORK.

LEADERSHIP

●**For one flock, one shepherd.** *Bir sürüye, bir çoban.*

●**Bees rush to the hive with a queen bee in it.** *Arı bey olan kovana üser.*

●**There cannot be a general without soldiers.** *Askersiz serdar olmaz.*

●**The birds do not fly without their leader.** *Kuş kılavuzsuz uçmaz.*

●**A shepherd cannot be made from a wolf.** *Kurttan çoban olmaz.* [A leader must be a trusted person.]

●**Two acrobats do not play on one rope.** *İki cambaz bir ipte oynamaz.* [The implication of this and the following proverb is that there must be only one shepherd (leader) for one flock. "Two stars keep not their motion in one sphere."]

●**Two nightingales do not perch on one bough.** *İki bülbül bir dala konmaz.*

●**No matter how large the crew is, it is the captain who makes the ship sail.** *Tayfa ne kadar çok olsa, iş geminin kaptanındadır.*

●**The wolf enters a flock without a dog.** *Köpeksiz sürüye kurt girer (iner).* [A society without a leader does not last long.]

●**Dogs rule an abandoned** [ownerless] **house.** *Sahipsiz eve it buyruk.* [Where leadership is absent, chaos rules.]

●**Wherever the head goes, the foot also goes.** *Baş nereye giderse, ayak da oraya gider.* [The masses follow their leaders.]

●**Do not swap horses in midstream.** *Suyu geçerken (su ortasında) at değiştirilmez.* [Those governing an organization or society should not be changed during difficult times.]

●**In a flock without a ram, every sheep wants to become a ram.** *Kösemensiz sürüde her koyun koç kesilir* (Cenab Şahabettin).

●**The dog that does not know how to bark invites a wolf to the flock.** *Ürümesini (havlamasını) bilmeyen köpek sürüye kurt getirir.* [An ineffective man at the head of an organization brings trouble to it.]

●**Where there are too many tails, there are few heads.** *Kuyruk çok olursa, baş az olur.* [A society can only prosper when those who follow the leaders are intelligent people.]

See also: AMBITION, AUTHORITY, BELONGING, DIFFICULTY, HERO, GREATNESS, GUIDANCE, MANY, MASTERSHIP, POWER, RESPONSIBILITY.

LENDING

●**What is loaned goes away smiling but returns weeping.** *Borç güle, güle gider; ağlaya, ağlaya döner.*

●**Give with your hand, search with your feet.** *Elinle ver, ayağınla ara.* [This implies the same sentiments as the previous proverb, that is, the borrower does not repay his debt quickly.]

●**Lend to your friend and ask payment of your enemy.** *Dostuna borç ver; düşmanından ödemesini iste.* [One loses his friend when he demands repayment of a loan.]

●**When you owe him, he is like a falcon; when he owes, he is like a crow.** *Alacağına şahin; vereceğine karga.* [Said of one who is fierce toward his debtor but humble to his creditor.]

See also: BORROWING, DEBT, MONEY.

LIFE

●**The world is a cauldron; man, the ladle.** *Dünya bir kazan; insan bir kepçe.* [A reference to man's constant struggle in life.]

●**There is no seashore without waves.** *Deniz kenarında dalga eksik olmaz.* [This implies the same sentiments as the previous proverb.]

●**Though the snow falls in huge flakes, it does not last till summer; the fleecy grass does not last till autumn.** *Kar ne denli çok yağsa, yaza kalmaz; ot ne denli gür olsa, güze kalmaz.* [Nothing is permanent in life.]

●**What day is there that we have not had its evening.** *Hangi gün var ki akşam olmaya.* [A reference to the uncertainty of life.]

●**If my shoe is narrow [if it pinches], what does it matter if the world is wide.** *Ayakkabı dar olunca, dünya başa dar gelir (olur).*

●**Mountains do not come nearer to mountains, but men do to men.** *Dağ dağa kavuşmaz; insan insana kavuşur.*

●**He whose wind is favorable laughs at the world.** *Rüzgârı yaver esenin dünya umurunda olmaz.* [A reference to a lucky man.]

●**Some cannot find a bridge to cross [the water]; others cannot find water to drink.** *Kimi köprü bulamaz geçmeğe; kimi su bulamaz içmeğe.* [A reference to life's unfairness.]

●**He who sows in this world, in the other world he reaps.** *Dünyada eken, ahirette biçer.* [Whether the rewards of the next life be good or damning.]

●**Work as if you will live forever; act as if you will die tomorrow.** *Hiç ölmeyecekmiş gibi çalış; yarın ölecekmiş gibi hareket et.*

See also: CALAMITY, DEATH, DESERVING, DESTINY, LUCK, MISFORTUNE, NAME, PLEASURE, SORROW, TIME, WORK.

LISTENING

●**A listener needs more intelligence than the speaker.** *Söyleyenden (çok) dinleyen ârif gerek.*

●**See with your head** [mind], **hear with your heart.** *Aklınla gör, kalbinle işit.*

See also: SPEECH, TALK.

LITTLE

●**Popcorn does not satiate one.** *Kavurga karın doyurmaz.*

●**Though it be little, let it be good.** *Az olsun, öz olsun.*

See also: CONTENTMENT, MANY, SMALL.

LONELINESS

●**The solitary man's question is "Who?" . . . not "Who am I?"** *Kimsesiz "Kimim?" demez. "Kim?" der.* (Talat S. Halman).

●**The strange** [lonely] **dog is driven away from seven neighborhoods.** *Yabancı köpek yedi mahalleden kovulur.*

●**The lonely sheep lies by itself.** *Yabancı koyun kenara yatar.*

●**The lonely bird's head is under its wing.** *Yabancı kuşun başı kanadı altında olur.*

See also: FRIENDS, GREETING.

LOSS

●**Each loss is a counsel.** *Her ziyan bir öğüttür.*

●**Any diminution of loss may be counted a profit.** *Zararın neresinden dönülse kârdır.*

●**He who is afraid of loss does not make a profit.** *Zarardan korkan kâr etmez.*

●**A holiday is still a holiday even though no drum is being played.** *Davul çalınmasa dahi bayramdan ne eksilir.* [This implies that some losses are not as important as they seemed before.]

●**When the whole stable is lost, who cares about the spotted calf?** *Ahır gitti elden, sen alaca danayı sorarsın.* [Said in response to a question about the loss of a specific thing when actually the total loss was much greater.]

See also: ANGER, DAMAGE, GREED, HARM, THRIFT, WARNING.

LOVE

●**He who is loved is beautiful.** *Gönül kimi severse güzel odur.* ["Beauty is in the eyes of the beholder."]

●**For love-united hearts a hayloft is a promenade.** *İki gönül bir olunca samanlık seyran olur.*

●**The hungry person yawns; the lover stretches himself.** *Aç esner; âşık gerinir.*

●**Two things cannot be hidden—love and a headache.** *Aşk ve başağrısı gizlenemez.*

●**The heart does not obey the sultan's ferman** [law]. *Gönül ferman dinlemez.*

●**The lion in its mane, the heart in the lover** [are seemly]. *Aslan postunda, gönül dostunda (yaraşır).*

●**Love and king accept no partnership.** *Âşık ile melik ortaklık kabul etmez.*

●**Love makes you cry; suffering makes you talk.** *Aşk ağlatır; dert söyletir.*

●**"Why do you cry?" they asked a lover. "In order not to laugh," he said.** *Aşığa, "Niye ağlıyorsun?" dediler. Gülmemek için," dedi.*

●**Your wound heals soon if your lover takes care of it.** *Talihi yâr olanın, yârı sarar yarasını.*

●**Too many airs disgust a lover.** *Çok naz âşık usandırır.* [A warning against excessive coyness.]

●**If the love of the leaf lives on, the life of the tree never ends.** *Yaprağın sevgisi bitmezse, ağaç hiç ölmez* (Talat S. Halman).

●**Each love we bury buries us.** *Bizi gömdü gömdüğümüz her aşk* (Talat S. Halman).

●**Love him who loves you, however lower than you; love him not who loves you not though he be the lord of the world.** *Sev seni seveni, hak ile yeksân ise de; sevme seni sevmeyeni, âleme sultan ise de.*

●**The tanner strikes to the ground the hide he likes.** *Debbağ sevdiği deriyi yerden yere çarpar.* [The implication is that a person who likes someone criticizes him bitterly at times to make him a better person. The proverb refers to the tanner's beating the hide that he likes to make it softer.]

See also: BEAUTY, COMPASSION, ESTEEM, HATRED, HEART, IMPERFECTION, PASSION.

LUCK

●**A good day is known by the way the sun rises.** *Kutlu gün doğuşundan bellidir.* [Said of certain incidents which show a person is about to succeed in his endeavor.]

●**If a sick man is destined to get well, the doctor comes to see him.** *İyi olacak hastanın hekim ayağına gelir.* [If a man is destined to succeed, his luck will find him.]

●**A man does not seek his luck, luck seeks him.** *İnsan talih aramaz, talih insanı arar.*

●**It is not the horse that runs; luck runs.** *At koşmaz; talih koşar.*

●**The world is a mill; it makes flour for everyone.** *(Bu) dünya bir değirmendir, bir gün bize de sıra gelir.* [The implication is that things will turn out better some day. "Good things come to those who wait." "Every dog has its day."]

●**When a lucky man falls from the roof, he lands on all fours like a cat.** *Talihli adam damdan da düşse, dört ayağı üstüne düşer.* [Said of one who always emerges successfully from difficulty.]

●**The blind man asked for one good eye; God gave him two good eyes.** *Körün istediği bir göz; Allah vermiş iki göz.* [This and the

following proverb are references to good luck beyond one's expectations.]

●**I sought something to ride on; God gave me something to carry me.** *Ben aradım (bir) binecek, Allah verdi götürecek.* [I desired a horse; God gave me a carriage.]

●**I have seen neither those who were not satisfied with their minds nor those who were satisfied with their luck.** *Ne aklını beğenmeyeni gördüm, ne talihini beğeneni* (Cenab Şahabettin).

●**When a pig fights a pig, one's road becomes safe.** *Domuz domuza düştü, yolumuz düze düştü.* [A reference to good luck and benefit as a result of two hostile forces quarreling with each other.]

●**He who believes that a cauldron can give birth to a pot must also believe that it can also die.*** *Kazanın doğurduğuna inanan, öldüğüne de inanır.* [This and the following six proverbs imply that one cannot expect a good thing to go on forever; one must not take things for granted.]

●**The wind that the sailor likes does not blow at all times.** *Her zaman gemicinin istediği rüzgâr esmez.*

●**Not every cloud falls in rain.** *Her bulutta yağmur olmaz.*

●**One does not get water everytime one digs a well.** *Her kazılan yerden su çıkmaz.*

●**He who has a horse in his stable may have to walk too.** *Ahırda atı olan yaya da gider.*

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* Nasraddin Hodja had a dishonest neighbor to whom he wanted to teach a lesson. One day he asked this neighbor to lend him a cauldron. After a few days, he returned it with a small saucepan in it. When the man asked what it was all about, Nasraddin Hodja answered that his cauldron had given birth to a baby—a saucepan.

A short while later, Nasraddin Hodja again asked to borrow the same cauldron. His neighbor, hoping for another "birth," gave it to the "imbecile" Hodja.

This time many days passed, and the cauldron had not been returned. Finally his neighbor decided to ask personally for his cauldron.

"Please accept my sincere condolences," Nasraddin Hodja said with a sad face. "Your cauldron is dead."

"What—my cauldron is dead!" cried out his amazed neighbor. "Whoever heard of a cauldron dying?"

"What an incredulous man you are!" Nasraddin Hodja replied. "What is there surprising about the death of a cauldron which could give birth to a pan?"

●**Every spoon does not bring the same amount of rice pilaf.** *Her kaşığın kısmeti bir olmaz.*

●**The priest does not eat sweets every day.** *Papaz hergün tatlı (pilav) yemez.*

●**The unlucky dog falls asleep before daybreak.** *Kısmetsiz köpek sabaha karşı uyuyakalır.* [By falling asleep during the night, the dog cannot catch the thief who works at night. The proverb refers to an unlucky man who cannot have the opportunity to prove his worth due to some unexpected happenings.]

●**It is the unexpected stone that wounds the head.** *Ummadık taş baş yarar.* [This implies that the unexpected always happens.]

●**If God does not give, what can a prophet do?** *Allah vermeyince peygamber neylesin?*

●**Butter to be spread on one's bread** (Idiom). *Birinin ekmeğine yağ sürülmek.* [A reference to an unexpected bit of luck.]

●**To draw a bow and unexpectedly hit the mark** (Idiom). *Boş atıp dolu tutmak (vurmak).* [A reference to a lucky shot; to learn something one wants to know by subtle questions; good fortune arising from misfortune.]

See also: DESIRE, DESTINY, LIFE, MISFORTUNE.

LUXURY

●**Though he does not have ayran** [made with yogurt and iced water] **to drink, he goes to the toilet in a throne.** *Ayranı yok içmeğe, tahtıravanla gider helâya.* [Said of one who, though penniless, tries to show off.]

●**He has no pants on but wants to wear a sprig of sweet basil on his head.** *Ayağında donu yok, fesleğen ister başına.* [This implies the same sentiments as the previous proverb.]

●**The sweetmeat of the person with new wealth does not stay till morning.** *Görmemişin tatlısı sabaha kalmaz.* [Said of a newly rich person who wants to show off his wealth.]

●**When the butcher has too much fat, he spreads it to his shoes.** *Kasabın (çobanın) yağı çok olursa, çarığına sürer.* [A reference to a doltish man who spends his wealth foolishly. "A fool and his money are soon parted."]

●**It is ludicrous for the man to ask if his coffin is made of walnut when he is about to die.** *İçine girdikten sonra tabutun cevizden olmuş, olmamış, neye yarar?* [A reference to one who, though bankrupt, cannot give up his luxurious living.]

●**What benefit does a gold spittoon confer to a blood-vomiting man?** *Altın leğenin kan kusana ne faydası var?* [This and the following proverb are references to superfluous luxury.]

●**A boxwood comb for a bald man.** *Kel başa şimşir tarak.*

●**All is complete save for a covering for the basin.** *Herşey bitti, leğen örtüsü kaldı.* [Said ironically when an unnecessary thing is provided while essentials are missing.]

●**You are a poor lonely entertainer. Why do you need a silver ornamented zurna** [a shrill pipe played to entertain people]**?** *Sen bir garip çalgıcısın, nene gerek gümüşlü zurna?* [This and the following proverb refer to needless luxury or showing off.]

●**The shepherd has only a few sheep, but his whistle is heard over the mountain.** *Güttüğü (-müz) üç koyun, ıslığı (-mız) dağları aşar.*

●**All he has is a handful of millet, but he asks the price** [of grinding] **from five mills.** *Bir şinik çavdarı var, beş değirmene öğütmeye gider.*

●**A torn coat should not have golden buttons.** *Yırtık cekete altın düğme gerekmez.*

●**No fountain is needed by the river.** *Irmak kenarına çeşme yapılmaz.*

See also: ABSURDITY, CONCEIT, PLEASURE, POWER, PRIDE.

LYING

●**Who is a liar? He who tells what he hears.** *Yalancı kim? İşittiğini söyleyen.*

●**He who tells a lie should not be forgetful.** *Yalancının hafızası kuvvetli olmalı.*

●**A liar's house burned but no one believed him** [when he cried, "My house is burning"]. *Yalancının evi yanmış; kimse inanmamış.*

●**The liar is sooner caught than the cripple.** *Yalancı topaldan kolay tutulur.*

●**A liar's candle burns till bedtime.** *Yalancının mumu yatsıya kadar yanar.*

●**He who tells a lie on Thursday will have his face blackened by Friday.** *Perşembe günü yalan söyleyenin Cuma günü yüzü kara çıkar.*

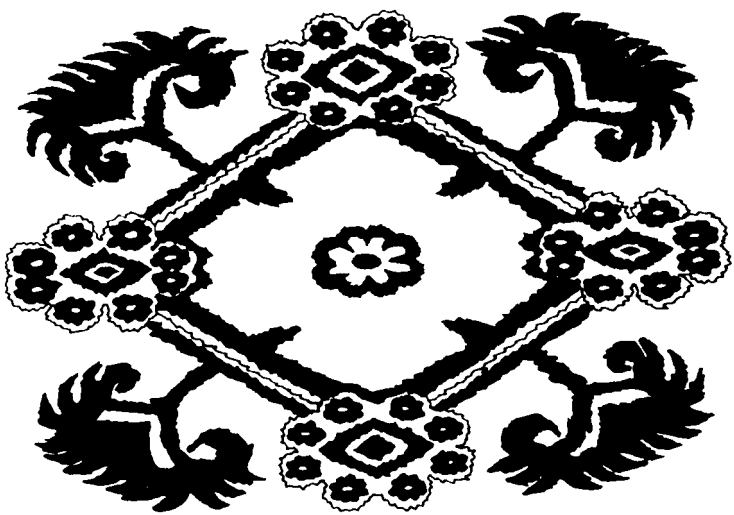
●**If the goat lies, his horn does not.** *Keçi yalan söylese de, boynuzu yalan söylemez.* [A liar's action will eventually give him away.]

●**He who goes into a well with a liar's rope, stays at the bottom of the well.** *Yalancının ipi ile kuyuya inen, kuyu dibinde kalır.*

●**The ship of a liar does not sail.** *Yalancının gemisi yan yürür.*

●**The most repulsive lie is one that takes the shape of tears.** *En iğrenç yalan gözyaşı şekline girenidir* (Cenab Şahabettin).

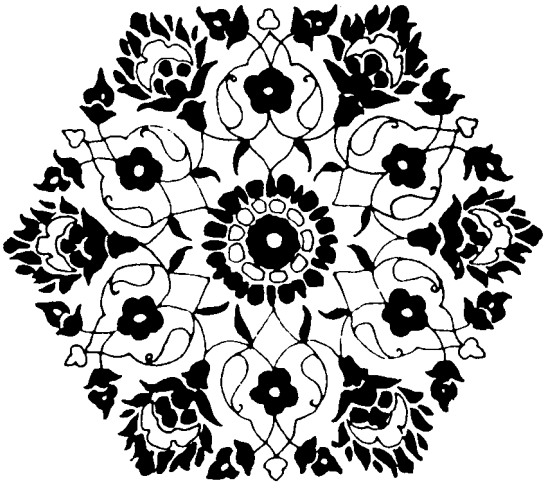
See also: DECEIT, FALSE, HONESTY, SLANDER, TALK, TRUTH.



Carpet motif



Istanbul, circular panel from the Süleymaniye Mosque



M

MAN

- **Man is necessary to man.** *İnsan insana lâzım olur.* [A reference to friendship.]
- **Fish appreciates water, man appreciates man.** *Balık sudan hoşlanır, insan insandan.*
- **A man knows a man's value as the money changer knows the price of gold.** *Adam adamın, sarraf (da) altının kaymetini bilir.*
- **A man is harder than stone, more delicate than the rose.** *İnsan taştan pek, gülden naziktir (incedir).*
- **His turban is big, but there is no man in it.** *Kavuk büyük ama, altında efendi yok.*
- **Too much kindness is of no use to a child of man.** *Âdem oğluna çok iyilik yaraşmaz.* [A reference to man's ingratitude.]

See also: DEEDS, FATHER, HERO, HUSBAND, MARRIAGE, MATURITY, WIFE, WOMAN.

MANNERS *see* BEHAVIOR

MANY

- **Too many cocks retard the dawn.** *Horoz çok olursa sabah geç olur.* ["Too many cooks spoil the broth."]
- **Nine stable managers for every eight horses.** *Sekiz ata dokuz imrahor.* [Said of situations when far more people are employed to do a job than are actually needed.]

See also: LEADERSHIP, LITTLE, PROPORTION.

MARRIAGE

- **A tree is beautiful with its leaves.** *Ağaç yaprağıyla güzeldir.*
- **He who gets up early walks a long way; he who marries early enlarges his family.** *Erken kalkan yol alır; erken evlenen döl alır.*
- **If you do not suffer** [from an illness], **talk; if you owe nothing, get married.** *Derdin yoksa, söylen; borcun yoksa, evlen.*
- **Marry your son when you will; your daughter, as soon as you can.** *Oğlunu istediği zaman evlendir; kızını istediğin zaman.*
- **Do not marry the girl whose mother brags about her; marry the girl whose sister-in-law speaks highly of her.** *Anasının övdüğü kızla değil, eltisinin övdüğü kızla evlen.*

See also: BACHELOR, DAUGHTER, FAMILY, HOME, MAN, MOTHER, SONS, WIFE, WOMAN.

MASTERSHIP

- **Do you want to be the master of others? First be master of yourself.** *Âleme hükmetmek istiyorsan, önce kendine hükmet.*
- **He who has not learned how to serve cannot become a master.** *Hizmet etmesini öğrenmeyen (bilmeyen) usta olamaz.*
- **The hammer of a master** [skilled artisan] **is worth a thousand gold pieces.** *Ustanın çekici bin altın.*
- **When the master does not sweat, the servant does not work.** *Ağanın alnı terlemezse, ırgat çalışmaz.*

See also: ABILITY, EXPERIENCE, LEADERSHIP, SERVANTS, SKILL, WORTH.

MATURITY

●**The tree with leaves produces good fruit.** *Ağacın yapraklısı iyi meyva verir.*

●**When the river is deepest it makes the least noise.** *Derin nehir sessiz akar.* ["Still waters run deep."]

●**A full barrel does not make a noise.** *Dolu küpün sesi çıkmaz.*

●**The child who is to become mature says "I'm grown up" when he is fifteen; the child who will not amount to anything says "I'm too young" when he is twenty-five."** *Adam olacak çocuk, onbeşinde "başım" der; adam olmayacak çocuk, yirmi beşinde "gencim" der.*

See also: ACTION, BOASTING, DEEDS, EXPERIENCE, GREATNESS, HUMILITY, PRIDE.

MEANS

●**Oats for the horse, pilaf for the man.** *Ata arpa, adama pilav.* [A reference to choosing the right means.]

●**Do not ask the horse rider "At what time...?"** *Atlıya saat olmaz.* [The implication is that a man riding a horse has much more optimal time to reach his destination than a man walking the same distance. The proverb refers to a man who has a variety of means to finish the job at hand in a short time.]

●**If the lining is not longer than the cloth, a suit cannot be made.** *Astar bol olmayınca yüze gelmez.* [Before one undertakes a project one must have an excess of all the elements to prevent any unforeseen happening.]

●**In a battle one cannot lend one's sword.** *Kavgada kılıç ödünç verilmez.* [One should not lend or give his means to others who are striving for the same goal as he is.]

●**I kicked it and it became a felt** [mat]**; I rolled it to a point and it became a conical** [felt] **hat.** *Teptim, keçe oldu; sivrilttim, külâh (oldu).* [Said by one who interprets something in a way to suit oneself.]

●**The lame traveler starts walking before daybreak.** *Aksak yolcu gün doğmadan yola çıkar.* [Those with fewer means must act more carefully than the others.]

●**I have the drum, but the sticks are in others' hands.** *Davul bende, ama tokmak başkalarında.* [Said by one who does not have the total means to make his enterprise successful.]

●**If one's moustache does not correspond to one's beard, what can a barber do?** *Sakal bıyığa denk olmayınca ne yapsın berber?* [This and the following proverb are references to one whose means are not adequate for a job expected of him.]

●**How can a ruined mill grind the wheat very fine?** *Viran değirmenin unu ne, harcı ne?* [A reference to a job done by someone whose means were very limited.]

●**Plain flour does not make halwa; one also needs honey and butter.** *Sade unla helva olmaz, yağ ve bal gerektir kazana.* [The implication of this and the following proverbs is that an enterprise cannot succeed with inadequate means *or* one must choose the right means to achieve his goal. "A cat in gloves catches no mice."]

●**When you add meat to your pot, you will get meat in your spoon.** *Yağlı kazan, yağlı kepçe.*

●**The fish grows according to the lake.** *Balık gölüne göre büyür.*

●**One cannot make kadayıf** [a shredded, wheat-like sweetmeat] **with barley flour.** *Arpa unundan kadayıf olmaz.*

●**A bathhouse of nine cupolas cannot be constructed with one small coin.** *Bir akçe ile dokuz kubbeli hamam yapılmaz.*

●**A mill cannot be turned with carried water.** *Taşıma su ile değirmen dönmez.*

●**You cannot make yogurt without yeast.** *Mayasız yoğurt çalınmaz.*

●**A forked pole will not go into the ground.** *Çatal kazık yere girmez.*

●**You cannot hunt a rabbit in a cart.** *Araba ile tavşan avlanmaz.*

●**You cannot fill the big granary with a small shovel.** *Küçük ölçekle büyük ambar dolmaz.*

●**A bird without wings does not fly.** *Kuş kanatsız uçmaz.*

●**Do not descend into a well by a rotten rope.** *Çürük iple kuyuya inilmez.*

●**If you plant barley, do not expect wheat.** *Arpa eken buğday biçmez.*

See also: ACHIEVEMENT, ACTION, AIM, CAPITAL, CAUSE AND EFFECT, CAUTION, HUNTING, IMPOSSIBILITY, PROPORTION, REMEDY, SUCCESS, WORTH.

MEDIATION

- **There is no fall for an ambassador.** *Elçiye zeval olmaz.* [The person who tries to bring two adversaries together should be treated with respect. He should not be blamed for things that went wrong.]
- **If you have nothing to do, be a witness** [between two litigants], **and if you have too much money, be a surety** [for one of them]. *İşin yoksa, şahit ol; paran çoksa, kefil ol.* [This implies that the witness must appear in court many times, will be unable to earn money, and may also lose his money if one of the litigants for whom he acted as a surety does not pay his debt to the other person.]

See also: WITNESS.

MIRACLE *see* GREATNESS

MISFORTUNE

- **Only he who has fallen off a roof can understand how the other who has fallen off a roof feels.*** *Damdan düşen damdan düşenin halini bilir.* [Only those who can sympathize with a man's specific misfortunes are those who have also suffered similarly.]
- **Do not rejoice in another's misfortune; it may happen to you one day.** *Gülme komşuna; gelir başına.*
- **Misfortunes give no warning.** *Kaza "geliyorum" ("ben geldim") demez.*

* While repairing the roof of his house, Nasraddin Hodja fell to the ground. Though he was hurt and in pain, he was able, with great difficulty, to get to his feet. Some of his neighbors rushed to help. "How do you feel, Hodja?" someone asked.

"Well," said Nasraddin Hodja, holding his bruised leg, "he who has fallen off the roof knows how another who has also fallen off the roof feels."

●**They divided the flowers; the rose fell to the lot of the thorns.** *Çiçekleri taksim etmişler; gülün talihi dikenler arasına düşmüş.*

●**The unfortunate man's tooth is broken while eating pudding.** *Kimin ters gidince işi, muhallebi yerken kırılır dişi.*

●**An unfortunate hadji** [pilgrim] **is bitten by the snake while riding on a camel on the way to Mecca.** *Onmadık hacıyı deve üstünde (Arafat'ta) yılan sokar.* [The cards are stocked against him.]

●**An unlucky** [*lit.* orphan] **boy once in his life set out to steal and the moon rose early.** *Öksüz hırsızlığa çıkarsa, ay ilk akşamdan doğar. (Öksüz oynaşa çıkmış; ay ilk akşamdan doğmuş.)* [This and the following proverbs imply the same sentiments as the previous proverb. If one is born unlucky nothing can be done about it.]

●**The unfortunate bird's nest is next to the falcon's.** *Kutsuz kuşun yuvası doğan (-ın) yanında olur.*

●**The mouse whose end is near meets the cat on its way.** *Eceli gelen fare kedinin yoluna çıkar.*

●**The grass that the snake does not like grows in front of his hole.** *Yılanın sevmediği ot deliğinin ağzında (önünde) biter.*

●**The mouse that has only one hole invites misfortune.** *Bir deliği olan fare çabuk tutulur.*

●**An unfortunate horse is put to a carriage.** *Atın bahtsızı arabaya düşer.*

●**The unlucky mortal will tumble into a well in Paradise.** *Yoksa kulun talihi Cennette düşermiş kuyuya* (Talat S. Halman).

●**Rain falls as hail on the vineyard of the unfortunate.** *Bahtsızın bağına yağmur ya taş yağar, ya dolu.*

●**In an unfortunate year, rain falls during the harvest.** *Onmadık yılın yağmuru harman vakti yağar.*

●**When an unlucky man runs away from rain, the hail** [tempest] **gets him.** *Talihsiz yağmurdan kaçar, doluya tutulur.* [Out of trouble into worse trouble; from something bad into something worse. "Out of the frying pan into the fire."]

●**He came out** [escaped] **the sea and drowned in the river.** *Denizden geldi (geçti); kuyuya düştü (kuyuda boğuldu).*

●**The horse is here, but there is no race course; the race course is here, but no horse.** *At bulunur, meydan bulunmaz; meydan bulunur, at bulunmaz.* [The implication is that something one needs is sure to be lacking; opportunities or pleasures come too late to be enjoyed. "The gods send nuts to those who have no teeth."]

●**Others get married, we get pregnant.** *Eller evlenir (çiftleşir), biz gebe kalırız.* [This implies that people sometimes suffer for other peoples' misdeeds.]

●**The skin of the dead ox is a burden for the ass.** *Ölmüş öküzün derisi eşeğe yüktür.* [Because the ass has to carry the dead ox's skin to the market. The proverb implies that the sort of life some people live becomes a burden for their families and friends.]

●**If he tries to bathe** [in the lake] **in August, an ax would not break the ice.** *Ağustosda suya girse, balta kesmez buz olur.* [Said of one who is very unlucky.]

●**To dismount from the horse and mount the donkey** (Idiom). *Attan inip eşeğe binmek.* [A reference to misfortune after prosperity, *or* to losing one's position, coming down in the world.]

See also: ADVERSITY, ADVICE, AFFLICTION, CALAMITY, CAUTION, DESTINY, HOPE, LIFE, LUCK, OPPORTUNITY, PLEASURE, POOR, RESPONSIBILITY, SORROW, TROUBLE.

MISTAKE

●**He who makes no mistakes, makes nothing.** *Hata yapmayan, hiçbir şey yapamaz.*

●**Even an imam** [preacher] **makes mistakes while reading prayers.** *İmam bile okurken yanılır.*

●**He who is a man does not make the same mistake twice.** *Adam odur ki aynı hatayı iki defa yapmaz.*

●**Even the blind man loses his stick only once.** *Kör bile değneğini bir defa kaybeder.* [A man should not make the same mistake twice.]

●**To have broken more than a thousand walnuts** (Idiom). *Kırdığı ceviz bini aşmak.* [Said of one whose errors and stupidities are past counting.]

See also: EXPERIENCE, FALL, FAULT, GREED, IMPERFECTION, MODERATION, WRONG.

MODERATION

●**The best of everything is in the middle.** *Herşeyin iyisi ortasındadır.*

●**Do not lie on low ground, the torrent will take you off; do not lie on high ground, the wind will carry you away.** *Alçak yerde yatma, sel alır; yüksek yerde yatma, yel alır.* [The implication of this and the following proverb is that one must be moderate in everything.]

●**Do not be stupid and get caught; do not be too clever and get hanged.** *Ne şaşkın ol, basıl; ne taşkın ol, asıl.*

●**They asked the camel whether he preferred going uphill or downhill. He replied, "Why not have a level road?"** *Deveye sormuşlar: "İnişi mi seversin, yokuşu mu?" "Düz başımıza mı yıkıldı?" demiş.* [Used when someone is offered two unpleasant alternatives and then suggests a third and simpler way.]

See also: CAUTION, CUNNING, HUMILITY, MATURITY, MISTAKE, TACT.

MONEY

●**Money is in the mouth of the lion.** *Para aslanın ağzında(-dır).* [This implies that one has to work hard to make a living.]

●**A full purse is one's best companion.** *Dolu bir cep insanın en iyi dostudur.*

●**A full purse makes a man talk.** *Dolu (bir) cep adamı söyletir.*

●**The gold key opens every door.** *Altın anahtar her kapıyı açar.*

●**A man without money, a hare without senses.** *Parasız insan, akılsız tavşan.*

●**The face of money is warm.** *Paranın (akçenin) yüzü sıcaktır.*

●**One gold piece covers one thousand faults.** *Bir altın bin ayıbı örter (kapar).*

●**They do not regard the blackness of the face of the man who has money.** *Akçesi bol olanın yüzünün karasına bakmazlar.*

●**The mountains are afraid of a man with money.** *Akçeli (paralı) adamdan dağlar (bile) korkar.*

●**He who pays for the fife, plays the fife.*** *Parayı veren düdüğü çalar.* ["He who pays the piper, calls the tune."]

●**If you have money, they say you are wise; if you do not, they say you are a fool.** *Paran varsa, akıllı derler; paran yoksa, aptal derler.*

●**Money is a friend for the wise, an enemy for the fool.** *Para akıllıların dostu, akılsızların düşmanıdır* (Cenab Şahabettin).

●**Though they are brothers, nevertheless their pockets are not sisters.** *Allah kardeşi kardeş, keselerini ayrı yaratmış.*

●**In a land where there is no justice, money is the best weapon.** *Adaletin bulunmadığı yerde, para en iyi silahtır* (Cenab Şahabettin).

See also: ABUNDANCE, BORROWING, DEBT, KNOWLEDGE, LENDING, PROPERTY, RICH, SCHOLAR, SHAME.

MOTHER

●**There is no finer sweetheart than one's mother.** *Ana gibi yâr olmaz.*

●**If anyone weeps for you, it will be your mother. Others will only pretend to weep.** *Ağlarsa anam ağlar; kalanı (gayrisi) yalan ağlar.* [A warning against expecting others to worry about you.]

●**Paradise lies under the feet of mothers.** *Cennet annelerin ayakları altındadır.*

●**One can never repay one's debt to one's mother.** *Ana hakkı ödenmez.*

●**The chick raised by her mother** [hen] **does not die.** *Analı civciv ölmez.* [A reference to mother's love.]

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*Nasraddin Hodja was about to leave for Konya (a commercial city) for private business when the neighborhood boys asked him to bring them flutes when he returned. But only one boy gave Hodja some money, saying, "This is for my flute."

When he returned, the children came round him and asked for the flutes which Hodja had promised to bring. Nasraddin Hodja took out one flute from his bag and handed it to the boy who had paid for it, saying, "He who pays for the fife may play the fife."

●**Look at the beautiful girl not when she is a girl but by the cradle** [when she is a mother]. *Güzele kız iken değil, beşik yanında iken bak.*

●**Before buying the cloth, look at the sample; before marrying a girl, look at her mother.** *Kenarına bak, bezini al; anasına bak, kızını al.* ["Like mother, like daughter."]

See also: CHILDREN, DAUGHTERS, FAMILY, FATHER, WIFE, WOMAN.



Vase with *sazan* leaves motif



N

NAME

- **All that is left in this world is a pleasant sound** [memory]. *Bâki kalan bu kubbede hoş bir sedâ imiş.* [This implies that one should strive to leave good memories of oneself if one wishes to be remembered well.]
- **Fame is not acquired on a featherbed.** *Şöhret sen kuştüyü yatakta iken gelmez.*
- **The son inherits his father's property, not his name.** *Babadan oğula mal kalır, ad kalmaz.* [The son has to make a name for himself.]
- **A good reputation goes far—a bad one farther.** *İyi bir ad uzaklarda duyulur; kötü bir ad, daha da uzaklarda (duyulur).*
- **Better to lose an eye than one's reputation.** *Kişinin adı çıkacağına canı çıksın yeğdir.*

See also: ACHIEVEMENT, DEEDS, FALL, HERO, MAN, WORK.

NEIGHBORHOOD

- **The seed grows in the field.** *Tohum tarlada büyür.* [A reference to the importance of the right neighborhood.]
- **He who stays by the gray horse will be affected either by his hairs or by his temper.** *Kır atın yanında duran, ya huyundan ya tüyünden.* [There are certain reasons for one's living in a certain neighborhood.]
- **Every cock will crow upon his own dunghill.** *Her horoz kendi çöplüğünde öter.*
- **The tail of the neighborhood dog is stiff.** *Yerli itin kuyruğu dik olur.*

See also: HOMELAND, NEIGHBORS.

NEIGHBORS

- **Be more judicious toward neighbors than toward a house.** *Ev alma; komşu al.*
- **The neighbor is nearer than the relative.** *Komşu akrabadan yakın (-dır).*
- **Your neighbor's right is God's right.** *Komşu hakkı, Allah hakkı (- dır).*
- **Even a wolf does not harm its neighbor.** *Kurt bile komşusuna zarar vermez.*
- **Lock your door and praise your neighbor.** *Kapını kapa; komşunu öv.*
- **Let your neighbor be well-off, for he will not ask anything even though he will not give you anything.** *Komşunda olsun da, varsın, verimesin; vermese de, istemez.*
- **Let the foal of my neighbor win rather than the horse of a stranger.** *Uzaktaki kişinin atı kazanacağına, komşumun (köyümün) tayı kazansın.*
- **Ask the neighboring village what is happening in your own, and the house next door what is happening in yours.** *Köyünde olup bitenleri yakınındaki köyden, evinde olup bitenleri komşundan öğren.*

See also: NEIGHBORHOOD.

NEW

●**He who does not mend the old will not wear the new.** *Eskisini iyi kullanmayanın yenisi olmaz.*

●**The water of a fresh jar is cold.** *Taze testinin (bardağın) suyu soğuk olur.*

See also: OLD.

NEWS

●**If you want the truth listen to what children say.** *Çocuktan al haberi.* ["Little pitchers have big ears."]

●**Bad news is heard soon.** *Kara haber tez duyulur.*

See also: LISTENING.

NOBILITY

●**The lioness bears but one cub, but it is a lion.** *Aslan bir yavru doğurur, ama aslan doğurur.*

●**Whether sugar be white or black, it preserves its proper taste.** *Ak şeker, kara şeker, bir damarı soya çeker.* ["A black plum is as sweet as the white one."]

●**To return good for good is the act of everyone; to return good for evil is the act of a noble person.** *İyiliğe iyilik her kişinin kârı; kötülüğe iyilik er kişinin kârı.*

●**A horse does not race against an ass.** *At eşekle yarışa girmez (çıkmaz).*

●**The horse does not eat the donkey's leftovers.** *At eşeğin artığını yemez.*

●**A well-bred cock starts crowing when it is in the egg.** *Cins horoz yumurtada öter.*

●**Do not look for a louse in a lion's mane.** *Aslan yelesinde bit aranmaz* (Cenab Şahabettin).

●**The noble dog attacks even when he has no teeth left in his mouth.** *Soy köpek dişleri dökülse de saldırır.*

●**Though you throw a bridle over the ass's head, he does not become a horse; though you dress a captured girl in a robe, she**

does not become a lady. *Eşeğe dizgin vurmakla at olmaz; halayığa esvap giyindirmekle kadın (hanım) olmaz.*

See also: ANCESTORS, CONCEIT, HERO, WARRIOR.

NOTHING

●**Naught added to naught remains nothing.** *Yoktan ne çıkar?* ["What comes out of nothing?"]

●**Cypher to cypher, nothing in hand.** *Sıfıra sıfır, elde var sıfır.*

See also: WORTH.



Brocaded silk length with vertical stem pattern



O

OBEDIENCE

●**Show pity to the lowly, obedience to the lofty.** *Küçüğe (düşküne) merhamet et, büyüğe itaat.*

See also: AUTHORITY, DISCIPLINE, GOODNESS.

OBSTINACY

●**More royalist than the king himself.** *Kraldan fazla kralcı.* [Said of one who defends certain principles of someone in authority more than that person himself.]

●**The owner consents, the broker does not.** *Sahibi razı olur, tellâl razı olmaz.* [This implies the same sentiments as the previous proverb.]

See also: AGREEMENT, POWER.

OLD

●**When an ass gets old, they do not make him the barn-head.** *Eşek kocamakla (büyümekle) tavlabaşı olmaz.* [The implication is that age does not necessarily mean wisdom.]

●**The goat also has a beard, but that does not make him a kadi** [judge]. *Sakalda feyz olsaydı, keçi kadı olurdu.*

●**Old cotton does not make linen; bad iron does not make a sword.** *Eski pamuktan bez olmaz; kötü demirden kılıç olmaz.*

●**If there were any demand for the old, the flea market would be the busiest place.** *Eskiye itibar (rağbet) olsaydı (olaydı), bitpazarına nur yağardı.*

●**An old dog cannot guard the flock.** *Kocamış köpek sürüye bekçilik edemez.*

●**An old dog cannot alter his way of barking.** *Kocamış köpek havlamasını değiştirmez.* [Old people resist new ideas. "You cannot teach an old dog new tricks."]

●**An old wolf is the dog's laughingstock.** *Kurt kocayınca köpeğin maskarası olur.*

●**When the lion becomes old, he watches the hole of the mouse.** *Aslan kocayınca sıçan deliği gözetir.* ["There is no fool like an old fool."]

●**The sweetest grapes stay until the harvest time.** *Üzümün tatlısı bağ bozumuna kalır* (Cenab Şahabettin).

●**The camel, even when old, bears the burden of many asses.** *Deve kocasa bile, çok eşeğin yükünü taşır.*

●**I've sieved my flour and hung up my sieve.** *Unumu eledim; eleğimi astım.* [I've finished with this sort of thing; I'm too old; I've done it all before.]

See also: ABILITY, EXPERIENCE, HEART, NEW, TRAVELING, WISDOM, YOUTH.

OPPORTUNITY

●**What goes away does not come back.** *Elden çıkan ele gelmez.*

●**He who does not snatch at the chance, will worry himself about it till old age.** *Fırsatı kaçıran çok sayıklar.*

●**The mill cannot grind with the water that is past.** *Akıp geçmiş su ile değirmen dönmez.* [The implication is that an occasion lost cannot be redeemed.]

●**Every fish that escapes appears bigger than it really is.** *Kaçan balık büyük olur.* [A reference to a lost opportunity which seems greater than it actually was.]

●**Fill your jars when it is raining.** *Yağmur yağarken küpünü doldur.* ["Make hay while the sun shines."]

●**He who grabs the ladle gets the biggest piece of the meat.** *Kaşığın sapına yapışan, yemeğin yağlı yerinden yer.* [A reference to one who does not let an opportunity escape.]

●**Better an egg today than a hen tomorrow.** *Bugünkü yumurta yarınki tavuktan yeğdir.* ["A bird in the hand is worth two in the bush."]

●**I found, I did not know; I knew, I could not find.** *Buldum, bilemedim; bildim, bulamadım.* [A reference to a lost opportunity.]

●**Opportunity makes of the honest and devout man a thief.** *Fırsat namuslu ve dindarı hırsız yapar.*

●**To be fit to every measurement** (Idiom). *Her çekiye gelmek.* [Said of one who can adapt himself to every situation; an opportunist, a turncoat.]

See also: GAIN, GREED, LATENESS, REPENTANCE, SUCCESS.

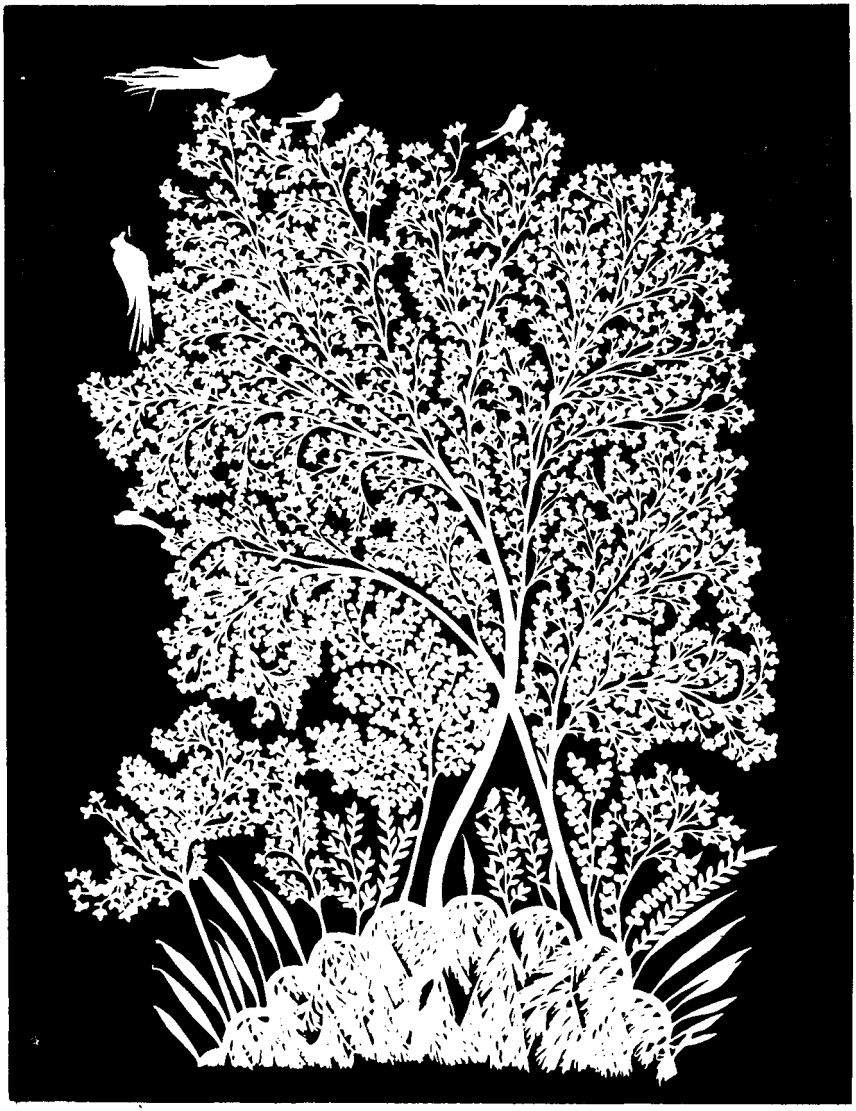
ORPHAN

●**The orphan child has many who pity him, but none who feeds him.** *Öksüze acıyan çok, (ama) ekmek veren yok.*

●**The orphan child cuts his own navel cord.** *Öksüz çocuk göbeğini kendi keser.* [This implies that he who has no one to depend on must do what is to be done by himself.]

●**The orphaned lamb does not become a sheep.** *Öksüz kuzu toklu olmaz.* [A man cannot prosper only through his own efforts]

See also: MISFORTUNE, MOTHER, RELYING, SELF-HELP.



Paper-cut-out tree motif



P

PAIN

- **A hungry man will eat anything; a man in pain will say everything.** *Aç herşeyi yer; canı acıyan herşeyi söyler.*
- **The donkey that feels the pain runs faster than the horse.** *Canı acıyan (acımış) eşek, attan yürük olur.*
- **The head that does not ache is not bandaged.** *Ağrımayan başa mendil bağlanmaz.*
- **While the arm is being cut off, the finger does not ache.** *Kol kesilirken parmak acımaz.* [When someone suffers great pain, he does not feel additional pain.]
- **A toothache makes one forget a headache.** *Diş ağrısı, baş ağrısını unutturur. (Acı acıyı unutturur.)*

See also: ADVERSITY, AFFLICTION, ENDURANCE, GRIEF, MISFORTUNE, REMEDY, SORROW.

PARENTS

- **From ice, water drips.** *Buzdan su damlar.* [What the parents are, the children will be.]

●**The goat that climbs up the tree will have a kid looking up the branches.** *Ağaca çıkan keçinin, dala bakan oğlağı olur.* [Parents must set good examples for their children to follow.]

●**Children pour water on the sidewalk; their parents slip and fall.** *Çocuk sokağa su dökmüş; anası, babası kaymış, düşmüş.* [Parents suffer because of the bad behavior of their children.]

See also: ANCESTORS, CHARACTER, CHILDREN, HOME, UPBRINGING.

PARTNERSHIP

●**Do not be the partner of one more powerful than yourself.** *Kendinden güçlü ile ortak olma.*

●**It is better to own your own calf than be a partner to an ox.** *Ortaklık öküzden (inekten) buzağı yeğdir.*

●**The horse that is owned by two partners will have its back broken soon.** *Ortak atın beli çabuk kırılır.*

●**The ox died, the partnership dissolved.** *Öküz öldü, ortaklık ayrıldı.* [The implication is that the reason the two parties united no longer exists.]

See also: BUSINESS, PROPERTY.

PASSION

●**The blind spark becomes not fire but a cinder.** *Kör kıvılcım ateş olmaz, kor olur* (Talat S. Halman).

See also: AMBITION, DESIRE, GREED, HOPE, LOVE.

PATIENCE

●**God loves those who are patient.** *Allah sabırlı kulunu sever.*

●**Patience is the key to paradise.** *Sabır cennetin anahtarıdır.*

●**Being patient in trouble is an art.** *Belâya sabretmedir âlemde hüner.*

●**Step by step the ladder is climbed.** *Merdiven ayak, ayak çıkılır.* [The implication of this and the following two proverbs is that success comes to those who are patient.]

●**By patience and waiting verjuice becomes wine, the mulberry leaf becomes satin.** *Sabır ile koruk helva olur; dut yaprağı, atlas.*

●**Ripe fruit falls off itself.** *Olgun meyva yere düşer.*

●**Patience is bitter, but it bears sweet fruit.** *Sabır acıdır, (ama) meyvası tatlı.*

●**Not to be able to fit into his own vessel** (Idiom). *Kabına sığmamak.* [To be uncontrollably impatient, *or* ambitious.]

See also: DESTINY, ENDURANCE, GOD, STRENGTH, SUCCESS.

PERFECTION *see* IMPERFECTION

PITY *see* SORROW

PLEASURE

●**There is no festival without a tomorrow.** *Her bahar âleminin bir faslı hazân vardır.* [No pleasure is permanent; each pleasure is followed by a hard awakening. "All good things must come to an end."]

●**There can be no good from a happiness that comes all at once.** *Birden gelen devletten hayır gelmez.* [Sudden happiness is not lasting.]

●**Snow does not last long in heat.** *Sıcağa kar dayanmaz.* [A reference to excessive spending and consumption that will obviously come to an end.]

●**Too many oats makes the horse burst.** *Çok arpa at çatlatır.* [A reference to one's being spoiled by overindulgence.]

●**Let the horse die from too many oats.** *Atın ölümü arpadan olsun.* [Said by one who gives his excuse for his overindulgence and accepts the consequences.]

●**One must ask about the delight of opium from one who smokes it.** *Afyonun keyfini tiryakiden sor.* [One should inquire about any enjoyment from one who is passionately fond of it.]

See also: CARE, CONTENTMENT, HOPE, LAUGHTER, LIFE, PAIN, SORROW, TROUBLE.

POOR

●**Poverty is a shirt of fire.** *Fakirlik ateşten gömlek (-tir).* [A reference to a pitiable poverty.]

●**"It's snowing," they said to the poor man. "I'm ready to shiver," he said.** *Fakire, "Kar yağıyor," demişler. "Titremeye hazırım," demiş.* ["A reed before the wind lives on, while mighty oaks do fall."]

●**A thousand thieves could not rob a naked man.** *Bin hırsız bir çıplağı soyamaz.* ["You cannot lose what you never had."]

●**When a poor man's hen lays an egg, the whole neighborhood hears; when a rich man's horse gives birth to a fine horse, no one hears.** *Fakirin tavuğu (bizim tavuk) bir yumurta yumurtlar, yedi mahalle duyar; elin kısrağı küheylan doğurur, kimse duymaz.* [The implication is that when a poor man makes some money, he becomes the talk of the neighborhood, while wealthy people increase their wealth all the time and no one hears about it.]

●**When a rich man wears a new suit, "It's beautiful," they say. When a poor man wears one, "Where did you get it?" they ask.** *Zengin urba (atlas) giyse, "Güle, güle," derler. Fakir palas giyse, "Bunu kimden aldın?" derler.*

●**The poor man praises his chicken; the rich man, his horse.** *Fakir tavuğunu över; zengin, atını.*

●**If God wants to make a poor man happy, He makes him lose his donkey, and makes him find it again.** *Allah fakiri sevindirmek isterse, önce eşeğini kaybettirir, sonra (yine) buldurur.*

●**The rich man's fault and the poor man's illness are not known.** *Zenginin ayıbı, fukaranın hastalığı meydana çıkmaz.*

●**When a poor man eats chicken, it is either that he is sick or the chicken itself was sick.** *Yoksul tavuk yeyince ya kendi hastadır, ya tavuk.*

- **What a poor man plants, does not grow; what he erects, does not stay straight.** *Fakirin ektiği büyümez; diktiği durmaz.*
- **The poor man's hen lays one egg at a time.** *Fakirin tavuğu bir (tek, tek) yumurtlar.*
- **The well dug by the poor man has no water.** *Fukaranın açtığı kuyudan su çıkmaz.*
- **A poor friend is soon forgotten.** *Fakir dost çabuk unutulur.*
- **The rich man's wealth tires the poor man's jaw.** *Zenginin malı, fakirin (züğürdün) çenesini yorar.* [The poor, rather than trying to improve their lot, waste their time by talking about the rich and their wealth.]
- **The poor have empty pockets but full hearts.** *Fakirin cebi boş, kalbi doludur.*

See also: DREAM, DRESS, FOOL, HOPE, HUNGER, MISFORTUNE, MONEY, RICH.

POVERTY *see* POOR

POWER

- **If you want to know a man, put power in his hand.** *Kişiyi anlamak istersen eline güç ver.*
- **The sheep with horns demands his right from the sheep without horns.** *Boynuzlu koyun, boynuzsuzdan hak ister.* [A reference to the aggressiveness of the powerful.]
- **The arrogant was made a bey** [governor] **and the first man he hanged was his own father.** *Küstaha beylik vermişler; önce babasını asmış.* [Said of an arrogant man who is given some authority.]
- **He who spits at the wind, spits at his own face.** *Rüzgâra tüküren kendi yüzüne tükürür.* [This implies that resistance to an overpowering force only injures oneself.]
- **You cannot take the game from a lion's mouth.** *Aslan ağzından şikâr (av) alınmaz.*

●**The wind does not blow away a heavy chip.** *Ağır yongayı yel kaldırmaz.* [Said of one who has influential friends and cannot be easily removed from a post.]

●**Do not believe the power of the man who does not know his own weakness.** *Aczini bilmeyen adamın gücüne inanma* (Cenab Şahabettin).

●**He cannot be downed** (Idiom). *Sırtı yere gelmez.* [Said of one who has powerful backers.]

●**To have an uncle at the helm** (Idiom). *Dümende dayısı olmak.* [Said of one who gets by favor.]

●**To make someone wear the ring on his nose** (Idiom). *Birinin burnuna halka(-yı) takmak.* [To bring into submission.]

See also: ACTION, ARROGANCE, AUTHORITY, JUSTICE, KNOWLEDGE, LEADERSHIP, PUNISHMENT, RESPONSIBILITY, STRENGTH, WEAKNESS.

PRACTICE

●**You do not practice what you know; why, then, do you seek what you do not know?** *Niye bildiğini yapmıyorsun da, bilmediğini yapmağa kalkışıyorsun?*

See also: GOODNESS.

PRAISE

●**The spring of applause is the shortest season.** *Alkışın ilkyazı en hızlı geçen mevsimdir* (Talat S. Halman).

●**The sheik's** [holy man's] **miracles are related by himself.** *Şeyhin kerameti kendinden menkul.* [Said of one who does not appear to be such an expert or as knowledgeable as he pretends; *or* further confirmation is needed before one believes him.]

●**The sheik could not fly, but his disciple said he did.** *Şeyh uçmaz; müridi uçurur.* [The prodigies of a great man are often only the inventions of his admirers.]

See also: BOASTING, GREATNESS, TYRANNY.

PRAYERS

●**The prayers that are forced do not reach heaven.** *Ismarlama dua kabul olunmaz.*

●**No one would pray if there were no Heaven.** *Kimse ibadet etmezdi, Cennet olmasa.* [People pray because they want to be rewarded with eternal life after death.]

●**The vineyard needs no prayers, but a hoe.** *Bağ dua istemez; çapa ister.*

●**Better the scholar's sleep than the prayer of the ignorant.** *Âlimin uykusu, cahilin ibadetinden yeğdir.*

●**Both the prayers and the crime should be carried in secret.** *İbadet de gizli (olmalı), kabahat da.*

See also: JUSTICE, PREACHERS, WORK.

PREACHERS

●**A half doctor takes your life away; a half imam** [preacher], **your faith.** *Yarım hekim candan eder; yarım imam dinden eder.*

●**No matter how big the congregation is, the imam preaches what he knows.** *Cemaat ne kadar büyük olursa olsun, imam gene bildiğini okur.*

●**Food from the house of an imam, tears from the eyes of the corpse.** *İmam evinden aş, ölü gözünden yaş.* [A cynical saying, an allusion to imams' alleged stinginess.]

●**The fool is pleased with a fool; the imam with a dead person.** *Deli deliden hoşlanır; imam ölüden.* [The one because like loves like; the other, because at the funeral he will receive fees.]

See also: PRAYERS.

PRETEXT

●**When a mother cat wants to eat her kittens, she says they look like mice.** *Kedi yavrusunu yerken sıçana benzetir.* [The implication of this and the following two proverbs is that people can usually find excuses, though flimsy, for their wrongdoings.]

●**They asked the bride to dance. "I can't," she said. "The place is too small." They made the place bigger. "I still can't**

dance," she said. "My dress is too tight." *Oynamasını bilmeyen gelin, "Yerim dar," demiş. Yerini genişletmişler. "Yenim dar," demiş.*

●**They asked the ostrich to carry a load. "I can't," he said. "I'm a bird." "Then fly," they said. "How can a mammal fly?" he said.** *Devekuşuna, "Yük getir," dediler. "Ben kuşum," dedi. "Uç," dediler. "Deve uçar mı?" dedi.*

●**To spread flour on a clothesline*** (Idiom). *İpe un sermek.* [A reference to making vain excuses.]

●**To bring water from a thousand creeks** (Idiom). *Bin dereden su getirmek.* [Said of one who makes all kinds of excuses, *or* raises innumerable difficulties. "To beat about the bush."]

●**To place a handle on an egg** (Idiom). *Yumurtaya kulp takmak.* [A reference to seeking the most absurd pretexts or quibbles.]

See also: CRIME, DIFFICULTY.

PRIDE

●**God is the enemy of pride.** *Kibirin hasmı Allahtır.*

●**There is no uglier pride than that of the dung-crow.** *Leş kargasınkinden çirkin bir övünç yoktur* (Talât S. Halman).

●**The donkey likes the way he brays.** *Eşeğin anırması kendisine hoş gelir.*

●**No matter how high the tree grows, it does not reach the sky.** *Ağaç ne kadar büyüse, göğe ulaşmaz.* [A warning against being excessively proud of one's success.]

●**To be as proud as a peasant with three goats** (Idiom). *Üç keçili köylü gibi kurulmak.* [A reference to giving oneself airs without accomplishing much.]

See also: ARROGANCE, CONCEIT, DEEDS, HUMILITY, LUXURY, MATURITY.

PROFIT *see* GAIN

* A neighbor wanted to borrow Nasraddin Hodja's clothesline. "Sorry, I've just spread some flour on it to dry," said Nasraddin Hodja.
"But, Hodja, how can you spread flour on a clothesline?" his neighbor asked.
"Very easily," replied Nasraddin Hodja, "when you don't want to loan it."

PROGRESS *see* ACHIEVEMENT

PROMISE

- **Promising is a debt.** *Söz vermek borç sayılır.*
- **It is the mark of a man not to turn from his promise.** *Adam odur ki sözünden dönmez.*
- **It is easy to promise, difficult to carry out.** *Söz vermek kolay, yerine getirmek güçtür.*
- **One does not become broke by promising to give.** *Adamakla mal tükenmez.* ["Promises cost nothing."]
- **If one could cook pilaf with promises, there is as much as a sea of butter from me.** *Adamakla pilav pişse, deniz kadar yağ benden.*
- **To sell fish in the water** (İdiom). *Suda balık satmak.* [To promise what cannot be fulfilled.]

See also: BARGAINING, RELYING, WORD.

PROPERTY

- **If you look after it** [a piece of land, property] **it will be a vineyard; if you do not, a mountain** [unproductive land]. *Bakarsan bağ olur; bakmazsan dağ olur.*
- **Possession is a bit of one's being.** *Mal canın yongasıdır.* [It is hard to part with anything one owns.]
- **Property is both the friend and the enemy of the possessor.** *Mal adama hem dost hem düşmandır.*

See also: ABUNDANCE, BUSINESS, MONEY, PARTNERSHIP, RICH.

PROPORTION

- **Take the bread from the baker, meat from the butcher.** *Ekmeği fırıncıdan, eti kasaptan al.*
- **Everyone's bread is according to its dough.** *Herkesin ekmeği hamuruna göredir.*

- **A kettle will not boil without its lid.** *Tencere kapağını bulmayınca kaynamaz.* [When carrying out a plan its entirety must be taken into consideration.]
- **There is no big fish in a small lake.** *Küçük suda büyük balık olmaz.*
- **A bird requires a cage to live in; a trumpet, a breath to blow it.** *Kuşa kafes, boruya nefes gerek.*
- **The funeral of a trumpet player is accompanied by the trumpet players.** *Zurnacının ölüsü çalgı ile kalkar.*
- **One chases a bird with a bird.** *Kuş kuşla avlanır.*
- **The lame donkey has a blind blacksmith.** *Aksak eşeğin kör nalbantı olur.*
- **When compared to raw sewage, fertilizer is an ambergris.** *Lağıma nisbetle, tezek amberdir.* [This implies that a mediocre thing is preferable to the worst one.]
- **Such as a head, such is the haircut.** *Böyle başa, böyle tıraş.* [Usually a cynical expression that implies everyone gets what they deserve. "Such as a tree, such is the fruit."]
- **Such as the praying is, such is the "Amen."** *Böyle duaya, böyle "Amin."*
- **The lining does not match the outside.** *Astarı yüzüne uymuyor.* [Said of things which are out of proportion."]

See also: ABSURDITY, ACTION, AIM, BELONGING, CAUSE AND EFFECT, CLUMSINESS, GOD, MANY, MEANS, SUCCESS, WORTH, WRONG.

PROSPERITY *see* ABUNDANCE

PROVERBS

- **He who does not heed proverbs, will not avoid mistakes.** *Atalar sözünü dinlemeyeni yabana atarlar.*
- **If you do not know what to say, say what your elders said.** *Söz bilmiyorsan, eskilerin sözünü söyle.*

See also: WISDOM.

PUNISHMENT

●**Everyone pays the penalty of their wrongdoings.** *Herkes yaptığının cezasını bulur (çeker).*

●**Crime without punishment is bought by many.** *Cezasız cürmün sahibi çok olur.* ["Forbidden fruit is sweetest."]

●**Stay upright. The crooked man will find his punishment.** *Sen doğru ol, eğri belâsını bulur (bulur belâsını).*

●**To mount someone backward on a donkey** (Idiom). *Birini eşeğe ters bindirmek.* [To pillory; to show someone up.]

See also: BADNESS, CRIME, GUILT, WICKEDNESS.

PURPOSE *see* AIM



Jeweled black stone jug with lid



Gold ewer encrusted with precious stones

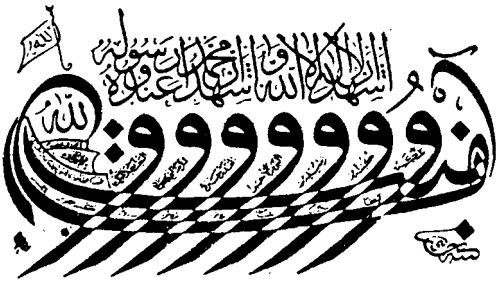


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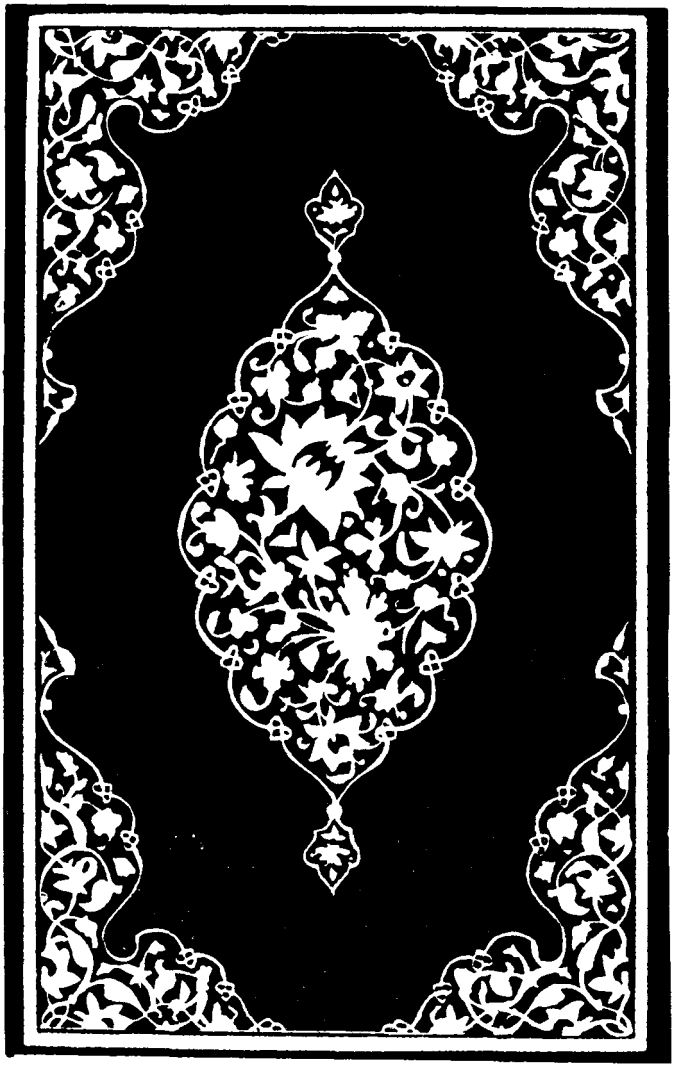
QUIETNESS

- **The mother of the quiet son never weeps.** *Sessiz çocuğun anası ağlamaz.* [A quiet boy does not get into trouble.]
- **If the bread is taken from his mouth, not a sound escapes.** *Ağzından ekmeğini alsalar, sesi çıkmaz.* [A reference to a very timid person.]
- **The camel's kick is soft, but stunning.** *Devenin tepmesi yumuşaktır, ama can alır.* ["Beware of the fury of the patient man."]
- **Beware of the smooth currents of a river and a man's glances at the ground.** *Suyun yavaş akarından, insanın yere bakarından sakın.* [This implies the same sentiments as the previous proverb.]

See also: ANGER, COMPLAINT, HABIT, TEMPER.



Calligraphy in the form of a caique



Stamped and gilded leather bookbinding



R

REGRET *see* REPENTANCE

RELIGION

- **To you your religion, and to me my religion.** *Senin dinin sana, benim dinim bana.*
- **The object of all is one, but the traditions are various.** *Cümlenin maksudu bir amma rivayet muhtelif.* [There are different religions, but all have one object: Heaven.]
- **The ignorant sofu** [a religious man] **is Satan's mock.** *Cahilin sofusu, Şeytanın maskarası.*

See also: BELIEVING, GOD, PREACHERS.

RELYING

- **Depend neither on your moustache nor on your beard.** *Ne sakala minnet ne bıyığa (hizmet).* [A warning against depending on, and, therefore, having to be beholden to, anyone.]
- **May God not make the right eye (hand) have need of the left eye (hand).** *Allah sağ gözü (eli) sol göze (ele) muhtaç etmesin.* [May He not oblige me to need anyone, including my relatives for help.]

●**Do not put your trust in a man, for he dies; do not lean against a wall, for it falls down.** *Adama dayanma, ölür; duvara dayanma, yıkalır.* [This and the following proverbs advise us that one should not expect much help from others. Do it yourself if you want a thing done well.]

●**Do not** [try to] **support yourself on running water; do not put confidence in man.** *Akar suya dayanma; el oğluna inanma.*

●**Let it be your own fire, though smoky; let it be your own bread, though chaffy.** *Ateşin olsun da, (varsın) dumanlı olsun; ekmeğin olsun da, (varsın) samanlı olsun.*

●**You cannot cook your meal in another man's pot.** *El kazanında aş kaynamaz.*

●**He who looks at other people's mouths remains hungry.** *El ağzına bakan aç kalır.*

●**Others' doors are opened late and with great difficulty.** *El kapısı hem güç hem geç açılır.*

●**The dinner that comes from others neither makes a full dinner nor does it come on time.** *Elden gelen övün (ülüş) olmaz; o da vaktinde (her vakit) bulunmaz (gelmez).*

●**He who drinks water from another's cup does not quench his thirst.** *Elin kabından su içen susamış kalır (içenin susuzluğu gitmez).*

●**It snowed in the mountains he was relying on.** *Güvendiği dağlara kar yağdı.* [The implication is that what he relied upon has failed him.]

See also: COOPERATION, FRIENDS, GRATITUDE, HELPING, HOPE, INGRATITUDE, ORPHAN, PROMISE, REMEDY, SELF-HELP, THRIFT, TRUSTING.

REMEDY

●**For everything except destiny a means is found.** *Ecelden başka herşeye çare bulunur (herşeyin çaresi vardır).* [There is no armor against fate.]

●**However high a mountain be, the road goes over it.** *Dağ ne kadar yüce olsa, yol üstünden aşar (yine bir yol bulunur).* [There is a solution to every problem, however difficult it may look.]

●**A fast-running river is not without a passage.** *Coşkun nehir geçitsiz olmaz.* [This implies the same sentiments as the previous proverb.]

●**He** [God] **who gives the pain, gives also the cure.** *Derdi veren dermanı da verir.*

●**He who suffers looks for a remedy.** *Derdi çeken derman arar.*

●**There is no anguish without remedy, no cure without pain.** *Devasız dert, dertsiz deva olmaz.*

●**What cannot be cured must be endured.** *Devası olmayan derde tahammül gerek.*

●**The church is dark, the letters** [in the holy book] **are small, the priest is blind, the congregation is deaf, and shouting is of no use.** *Kilise karanlık, harfler küçük, papaz kör, cemaat sağır, bağır babam, bağır.* [A reference to a bad situation for which there is no remedy.]

●**The innkeeper is drunk, the traveler is drunk. What can the housekeeper do?** *Hancı sarhoş, yolcu sarhoş. Ne halt etsin odabaşı?* [This implies the same sentiments as the previous proverb.]

●**The thorn is pulled where it pricks.** *Diken battığı yerden çıkar.* [The cure must be applied to the exact trouble spot.]

●**God made him (it) skinny. What can an amulet do?** *Allahtan sıska; ne yapsın muska?* [This and the following proverb are said of things that are so inherently weak that nothing can be done to correct them.]

●**The hole is big; the piece to fill it up is small.** *Delik büyük, yama küçük.*

●**Every bandage does not fit every wound.** *Her sargı her yaraya sarılmaz.* [What is a remedy for one problem is not a solution to the other.]

●**One man's meal may be eaten by two, but both will stay hungry.** *Bir kişinin yemeği iki kişilik olur, ama ikisi de aç kalır.* [This implies the same sentiments as the previous proverb.]

●**One can make pilaf with linseed oil, but it cannot be eaten.** *Bezir yağı ile pilav olur, ama yenmez.* [A solution recommended for one problem must eliminate all its drawbacks.]

●**You cannot make a house with brushwood.** *Çalı çırpı ile ev yapılmaz.* ["You cannot make bricks without straw."]

●**To cut off the water at its source** (Idiom). *Suyu başından kesmek.* [To put an end to something at an early stage. "To nip something in the bud."]

See also: DEATH, DIFFICULTY, DOCTORS, GRIEF, HEALTH, HELPING, HUNTING, IMPOSSIBILITY, MEANS, PAIN, PROPORTION, TRUSTING.

REPENTANCE

●**Reflection before speech is better than repentance afterwards.** *Söylemeden önce düşünmeyen (sonra) pişman olur.*

●**The door of repentance is open.** *Tövbe kapısı her zaman açık (-tır).*

●**The foundation of late repentance does not abide.** *Son pişmanlık para etmez.*

●**Ignorance is always repentance.** *Cehalet her zaman pişmanlık (-tır).*

●**For a thing that has escaped from the hand, regret is in vain.** *Elden çıkmış şeye üzülmek boştur.* ["There's no use crying over spilt milk."]

●**The arrow that is shot does not return.** *Atılan ok geri dönmez.* [What is done cannot be undone; a word spoken cannot be recalled. "The die is cast."]

See also: ANGER, HASTE, HESITATE, IGNORANCE, LATENESS, OPPORTUNITY, SIN.

REPUTATION *see* NAME

RESPECT *see* ESTEEM

RESPONSIBILITY

●**Every sheep is hung by its own leg** [in the butcher's shop]. *Her koyun kendi bacağından asılır.* [The implication of this and the

following three proverbs is that everyone is accountable for their own actions and therefore must accept bad results. "Every man is the architect of his own future."]

●**He who takes the ox up to the roof will have to bring him down.** *Öküzü dama çıkaran yine kendi indirir.*

●**They make the killer of the dog drag it away.** *Köpeği, öldürene sürütürler.*

●**He who steps on the bad egg must not complain about the smell.** *Kokmuş yumurtayı ezen kokusuna dayanmalı* (Cenab Şahabettin).

●**He who steals the minaret prepares a case for it.** *Minareyi çalan kılıfını hazırlar.* [This implies that anyone who accepts a task as difficult as stealing a minaret must be ready for the obstacles on his way to achieve his goal; *or* a man must accept the full consequences of what he does willingly and knowingly.]

●**If you cannot stand the noise, stay out of the boilermaker's shop.** *Gürültü istemeyen kazancı (bakırcı) dükkânına girmez. (Gürültü istemeyen hırkasını başına çeker.)* [One should not ask for a position of responsibility if one is not ready for the headaches that job will bring. "If you can't stand the heat, stay out of the kitchen."]

●**He who goes into a** [Turkish] **bathhouse, sweats.** *Hamama giden terler.* [The implication is the same as the previous proverb.]

●**Having mounted the camel, you cannot hide yourself behind the bushes.** *Deveye bindikten sonra çalı ardına gizlenilmez.* [Once a person accepts a position of responsibility he cannot refrain from seeing, knowing, or understanding something dangerous or unpleasant; he cannot refuse to see or face something. "To hide one's head in the sand."]

●**No mountain without fog.** *Dağ başında duman eksik olmaz. (Yüce dağ başı dumanlı olur.)* [The implication is that responsibilities bring problems and anxieties.]

●**The bigger the head, the worse the headache.** *Büyük başın derdi büyük olur.* [This and the following two proverbs imply that as a man rises in position the responsibilities he acquires also increase. "Uneasy lies the head that wears the crown."]

●**The higher the mountain, the more snow it collects.** *Yüce dağın karı bol olur.*

●**He who climbs a mountain does not look for a flat land.** *Dağa çıkan düzlük aramaz.*

●**It is easy for a bachelor to divorce his wife.** *Bekâra karı boşamak kolaydır (kolay gelir).* [Said about someone who is without responsibility or knowledge on certain matters yet tries to give advice to others about how to run their homes or do their jobs.]

●**Tie the donkey to the place his owner wants you to, and do not worry if he is eaten by the wolf.** *Eşeği sahibinin dediği yere bağla da, varsın, kurt yesin.* [The implication is that you must do what your superior says, but if the result does not turn out as intended, then you should not be held responsible.]

●**Whichever stone is the hardest, knock your head on it.** *Hangi taş pekse başını ona vur.* [Said to a person who demands to be helped out of a difficulty for which he himself is responsible. "As we make our bed, so we must lie on it."]

See also: ACTION, BEHAVIOR, COURAGE, EXPERIENCE, INEVITABILITY, LEADERSHIP, POWER.

RESULT

●**Good intention, good result.** *Niyet hayır, âkıbet hayır (selâmet).*

●**Do not look at the beginning but at the end** [of a job]. *Başına değil, sonuna bak.*

●**Let the chimney be crooked as long as the smoke gets out.** *Bacası eğri olsun, yeter ki dumanı doğru çıksın.* [An event which has a good ending is good even if some things went wrong along the way. "All's well that ends well."]

See also: ACTION, APPEARANCE, BEGINNING, CAUSE AND EFFECT, INEVITABILITY, MEANS, RESPONSIBILITY, RISK.

REVENGE *see* HATRED

REWARD

- **Unless there be a sowing there will be no reaping.** *Ekmeyince biçilmez.* ["Without toil there is no reward."]
- **Shall the reward of good be aught but good?** *İyinin mükâfatı iyiden başka olur mu?*
- **No one can take the hunt from a lion's mouth.** *Kimse aslanın ağzından şikâr alamaz.* [Said of a man who truly deserves the reward he is given.]
- **The size of the loaf is from the quantity of the yeast.** *Ekmeğin büyüğü hamurun çoğundan olur.* [The implication of this and the following proverb is that one's toil determines the reward.]
- **What you put into your pot comes afterwards into your spoon.** *Ne doğrarsan aşına, o çıkar kaşığına.*
- **The fast horse increases his own food.** *Yürük at yemini kendi arttırır.* [Hard-working people are rewarded handsomely. "The cat that catches no mice does not earn its keep."]
- **Every spoon does not get the same share.** *Her kaşığın kısmeti bir olmaz.* [One's effort does not always produce the same result or reward.]
- **We played the clarion; others collected the money.** *Zurnayı biz çaldık, parsayı başkaları topladı.* [Said of people who are rewarded but have not contributed anything for the common cause.]
- **To be drowned in a dry creek** (Idiom). *Kuru çayda boğulmak.* [To toil without reward.]

See also: ACHIEVEMENT, ACTION, GAIN, GIVING, WORK.

RICH

- **Wealth is a slave to a wise man, a master to a fool.** *Servet akıllının kölesi, ahmağın efendisidir.*
- **He is rich who asks nothing of others.** *Kimseden birşey istemeyen insan, zengin insandır.*
- **If God decides to make one rich, He sends by strangers, by wind, and by flood.** *Allah verirse el getirir, yel getirir, sel getirir.*

●**He who has a big roof will have much snow.** *Damı büyük olanın karı çok olur.* [The rich get richer.]

●**Even the rich man's cock lays eggs.** *Zenginin horozu bile yumurtlar.* [The implication of this and the following proverb is that a rich man succeeds at everything.]

●**Even the rich man's jar breaks; its handle stays in his hand.** *Zenginin testisi kırılsa da, sapı elinde kalır.*

●**When it rains, he** [the rich man] **gets** [it] **from his field; if it does not, he gets** [it] **from his granary.** *Yağmur yağarsa tarladan; yağmazsa, ambardan.* [This and the following proverb imply that whatever the general economic condition, rich people do not suffer.]

●**What can a flood do to a duck?** *Dünyayı sel bassa ördeğe vız gelir.*

●**In the company of the scholar, hold your tongue; in the company of the rich, your heart.** *Âlimin yanında dilini tut; zenginin yanında, kalbini.* [This implies that rich people are not generally interested in other peoples' problems.]

●**He has one hand in honey, the other in butter.** *Bir eli balda, bir eli yağda.* [Said of a well-off person.]

●**If a man does not share his wealth, his fame will not go forth.** *Malı ongun olanın, adı angın olur.*

●**They cover the rich man's donkey with a gold-embroidered satin.** *Zenginin eşeğine altın çul örterler.*

●**Inherited wealth is soon dissipated.** *Miras mal tez tükenir.*

●**He who makes friends with a camel owner must open his door wide.** *Deveci ile görüşen kapısını büyük açar.* [This implies that when a man befriends rich people and wants to keep their friendship he must be able to spend excessively to conform to their life-styles.]

●**Wealth makes one feel like making love; poverty, like quarreling.** *Varlık seviştirir; yoklük dövüştürür.*

●**The rich man's fault and the poor man's illness are not made public.** *Zenginin ayıbı, fukaranın hastalığı meydana çıkmaz.*

●**The poor man dies for the rich man to make up his mind.** *Zenginin gönlü oluncaya kadar fakirin canı çıkar.*

●**When a rich man behaves strangely, they call him flippant; when a poor man acts the same way, they call him crazy.** *Zengin yaparsa (olursa) hoppa, fakir yaparsa (olursa) deli derler.*

●**The rich man makes his carriage pass the mountain; the poor man loses his way in the level plain.** *Zengin arabasını dağdan aşırır; yoksul (fakir) düz yerde yolunu şaşırır.*

●**The rich man who does not know how to spend his wealth is destitute everyday.** *Malını yemesini bilmeyen zengin hergün züğürt (-tür).*

●**At dinner the rich man eats** baklava* **and** güllaç**, **and the poor man eats** bulgur*** **and** bulamaç****. **The following morning both are hungry.** *Zengin yer baklava, güllaç; fakir yer bulgur, bulamaç. Sabah kalkar ikisi de aç.*

See also: ABUNDANCE, CAUTION, CONTENTMENT, GENEROSITY, HUNGER, LUXURY, MONEY, POOR, PROPERTY, SCHOLAR, TALK, TOIL, WORK.

RISK

●**Do not build a mill before the flood, for you will grind for the flood; do not harvest** [your wheat] **on the hill, for you will harvest for the wind.** *Sel önünde değirmen yapma, öğütürsün sel için; dağ başında harman yapma, savurursun yel için.*

●**A camel with bells is not lost** (for the jingling sound shows where it is). *Çıngıraklı deve kaybolmaz.* [When proper precautions are taken, undesirable results are avoided.]

●**Trust in God, but first tie your camel.** *Önce deveni bağla, sonra Allaha emanet et.* [This implies the same sentiments as the previous proverb.]

●**He who falls in the sea takes hold of the serpent** [to be saved]. *Denize düşen yılana sarılır.* [A desperate man will face any risk. "A drowning man will clutch a straw."]

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* A kind of flake pastry made with walnuts and almonds, generally cut into lozenge-shaped pieces.

** Sweet made with starch wafers, filled with cream and flavored with rose water.

*** Parched cracked wheat.

**** Thick soup made with flour, butter, and sugar.

●**He who is afraid of a sparrow, does not sow millet.** *Kırlangıçtan korkan (çekinen) darı ekmez.* [If a man is afraid of a loss, he should not become involved in a risky business.]

●**A timid merchant neither loses nor makes a profit.** *Korkak bezirgân ne kâr eder ne zarar.* [He who does not take any risks usually does not make a profit.]

●**Better a sleepless night than a nightmare.** *Korkulu rüya görmektense uyanık yatmak yeğdir (hayırlıdır).* [This and the following proverbs are warnings against taking too many risks.]

●**The pitcher that goes often to the well is broken at last.** *Su testisi su yolunda kırılır.*

●**Blood is not taken from every vein.** *Her damardan kan alınmaz.*

●**Do not throw your seeds into the place where nothing grows.** *Bitmeyecek yere tohum atılmaz.*

●**There is no forest without a bear.** *Ayısız orman olmaz.*

See also: ACTION, ADVICE, AGGRAVATE, CAUTION, DANGER, DISCIPLINE, GIVING, HOPE, INEVITABILITY, RESPONSIBILITY, RESULT, TACT, WARNING.

ROOT

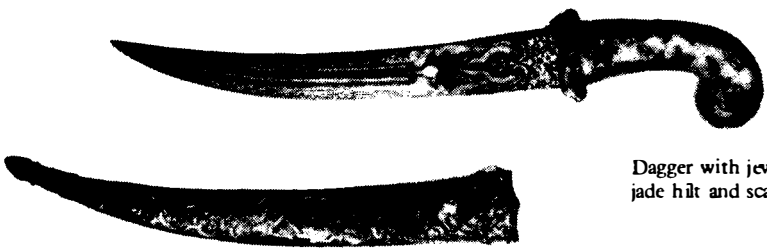
●**A building without a foundation is soon demolished.** *Temelsiz bina tez yıkılır.*

●**If you want branches, take care of the root.** *Köküne bak ki dal, budak salsın.*

●**The tree falls from its root.** *Ağaç kökünden yıkılır.*

●**The watermelon grows in its root.** *Karpuz kökünde büyür.*

See also: ANCESTORS, FAMILY.



Dagger with jeweled jade hilt and scabbard



Stylized calligraphy in the shape of a pear.

S

SADNESS *see* SORROW

SAGE *see* WISE

SAME

- **Same ass, same saddle.** *Aynı eşek, aynı semer.* [Said ironically about something which has not changed over the years.]
- **A kilo is a thousand grams wherever you go.** *Okka her yerde dört yüz dirhem.* [Certain things and values are the same everywhere.]

See also: CHANGE, DIFFERENCES.

SANGUINENESS

●**Do not give the news of water before you dig the well.** *Kuyu kazmadan su sesini haber verme.* [This and the following two proverbs are warnings against being too sanguine.]

●**Not every cloud falls in rain.** *Her bulut yağmur getirmez.*

●**Not every white sheep's tail is full of fat.** *Ak koyunu gören içi dolu yağ sanır.*

●**One cannot make embroidery on stormy nights.** *Fırtınalı gecelerde nakış işlenmez* (Cenab Şahabettin).

See also: HASTE, HOPE, TEMPER.

SATAN *see* DEVIL

SATISFACTION *see* CONTENTMENT

SAVING *see* THRIFT

SCHOLAR

●**He who has a strong arm downs one; he who has a powerful head** [mind] **downs a thousand.** *Bileği kuvvetli bir kişiyi devirir; kafası kuvvetli bin kişiyi devirir.*

●**The ink of the scholar is more precious than the blood of martyrs.** *Âlimin mürekkebi şehitlerin kanından kıymetlidir.*

●**The capital of the rich man is in his safe; the capital of the scholar is in his head.** *Zenginin sermayesi kasasında; âlimin sermayesi kafasında(-dır).*

●**One cannot become a scholar without reading; a traveler, without traveling.** *Okumadan âlim, gezmeden seyyah olunmaz.*

●**No one listens to a moneyless scholar.** *Yoksul âlimin sözü geçmez.*

●**Those who do not light candles are as guilty as those who put the light out.** *Işık söndürenler kadar suçlu mum yakmayanlar* (Talat S. Halman).

●**The most frightful night is the darkness of the scholars.** *Aydınların karanlığı, en ürküten gece* (Talat S. Halman).

●**Better the ignoramus who shakes the tyrant than the great mind who remains blind.** *Zorbayı* [zalimi] *sarsan karacahil köle âlimden iyi* (Talat S. Halman).

See also: EXPERIENCE, GUILT, HERO, KNOWLEDGE, RICH, SAGE.

SCIENCE *see* KNOWLEDGE

SECRET

●**There is nothing whatever that is not heard** [known], **however secret it may be.** *Duyulmaz nesne olmaz, her ne kadar gizli olsa.*

●**Part with your head, but not with your secret.** *Baş(-ını) ver, sır(-rını) verme.*

●**Do not disclose your secret to your friend, for he will also tell it to his friend.** *Açma sırrın(-ı) dostuna; dostunun dostu vardır, o da söyler dostuna.*

●**The boiling pot does not hold its lid.** *Kaynayan kazan kapak tutmaz.* [The implication of this and the following proverbs is that what is done in secret does not stay in secret forever.]

●**She who becomes pregnant in secret gives birth in the open.** *Gizli sevişen aşikâre doğurur.*

●**What is done at night** [secretly] **appears in the morning.** *Gece (-leyin) yapılan gündüz (-ün) görünür (meydana çıkar).*

●**The beans do not get wet in his mouth** (Idiom). *Birinin ağzında bakla ıslanmamak.* [Not to be able to keep a secret.]

●**To take the beans out of one's mouth.** (Idiom). *Ağzından baklayı çıkarmak.* [To reveal a secret or surprise. "To spill the beans."]

See also: GUILT, TRUSTING.

SELF-HELP

●**Two hands are for one head.** *İki el bir baş içindir.* [One must be oneself and not depend on others.]

●**They asked the wolf, "Why is your neck so thick?" "Because I do my own work myself," he answered.** *Kurda, "Neden boynun (ensen) kalın?" demişler. "Kendi işimi kendim görürüm de ondan," demiş.* [This implies the same sentiments as the previous proverb.]

●**Eat that you yourself gain; incur obligation to no one.** *Kendin kazan, kendin ye; kimseye minnet etme.* [This and the following seven proverbs are references to one's getting by on one's own resources. "To pull oreself up by one's own bootstraps."]

●**Cut from your own beard and join it to your moustache.** *Sakalından kes, bıyığına ekle.*

●**Do not be a burden to others; carry your own load.** *Kimseye yük olma; kendi yükünü kendin taşı.*

●**If you have a fingernail, scratch your own head yourself.** *Tırnağın varsa, başını kaşı.*

●**Stew in your own grease.** *Kendi yağında kendin kavrul.*

●**Let it be in your bag, though unripe.** *Torbada bulunsun da, varsın ham olsun.*

●**Running water digs its own canal.** *Akar su çukurunu kendi kazar. (Su yatağını bulur.)*

●**When it comes from your neighbor, it is for taste; when you yourself cook, it is to fill you.** *Elden gelirse, tadımlık; kendin pişirirsen, doyumluk.*

●**He who is not good for himself is not good for others either.** *Kendisine faydası olmayanın başkalarına da faydası olmaz.* ["Charity begins at home."]

●**A candle does not give light to itself.** *Mum dibine ışık vermez.* [This and the following proverb imply that sometimes one does not think sufficiently about his own interests and tends to help others without helping himself.]

●**The tailor has no time to mend his own clothes.** *Terzi kendi söküğünü dikemez.* ["The shoemaker's son always goes barefoot."]

See also: CONTENTMENT, EXPERIENCE, GRATITUDE, HELPING, INGRATITUDE, RELYING, SELFISHNESS, THRIFT, TROUBLE, TRUSTING.

SELFISHNESS

- **May the serpent which does not strike me live a thousand years.** *Bana dokunmayan yılan bin yıl yaşasın.*
- **The mouth is nearer than the nose; the stomach is nearer than the brother.** *Ağız burundan yakın; karın kardeşten yakın.* [The implication is that one's self comes first, a justification for looking out for one's own interests. "Near is my shirt, but nearer is my skin."]
- **Even the prophet prays for himself first.** *Peygamber de olsa önce özüne (kendine) dua eder.*
- **Everyone cries for their own deceased.** *Herkes kendi ölüsü için ağlar.*
- **The fly knows the honey seller.** *Sinek balcıyı tanır.* ["To know on which side one's bread is buttered."]
- **The butcher thinks about his suet, the goat about his life.** *Kasaba yağ (et) derdi, keçiye can derdi.* [This and the following three proverbs also imply that everyone thinks of their own interests.]
- **Everyone drives water to their own mill.** *Herkes kendi değirmenine su çeker.*
- **Everyone places wood under their own pot.** *Herkes ocağın (ateşini) kendisi için eşer.*
- **The crow does not pick the ox's skin for nothing.** *Karga mandayı babasının hayrına bitlemez. (tevekkeli bitlemez).* [One connected with a profitable business is bound to benefit.]
- **Do not hesitate giving your chicken where you will get a goose.** *Kaz gelen yerden tavuk esirgenmez.* ["Do not begrudge a penny where you may get a pound."]
- **It is easy to catch a serpent with someone else's hand.** *El eliyle yılan tutmak kolaydır.*
- **Wine and roast, yes! yes! Count and bill, woe! woe!** *Yemeğe, içmeğe gelince, hayhay! hayhay! Ödemeğe gelince, yok! yok!* [This and the following proverb are criticisms of a freeloader.]

●**When it comes** [time] **to chip in to buy the meat, he does not give a penny, but when it is time to eat, he grabs the biggest piece of it.** *Ete pul vermez; köftenin büyüğüne yapışır.*

●**Let my friends be martyrs and me a veteran** [of the war]. *Dostlar şehit, ben (biz) gazi.* [Said of one who takes advantage at the expense of others.]

●**If he were rain, he would not fall on the ploughed land of anyone.** *Yağmur olsa, kimsenin tarlasına yağmaz.* [Said of one who is so selfish that even if he could help others he would only try to benefit himself.]

●**He gives the stalk to other folks; he swallows the cluster.** *Ele verir talkını; kendi yutar salkını.* [This and the following proverb are references to an extremely selfish person.]

●**If my beard is burnt, he tries to light his pipe on it.** *Benim sakalım tutuşsa, o lülesini yakmak ister.*

●**Of the clouds which prevent the rays of truth from penetrating, self-interest is the thickest one.** *Hakikat güneşini örten bulutların en kesifi menfaattır* (Cenab Şahabettin).

See also: CAUSE AND EFFECT, CORRUPTION, GENEROSITY, GREED, HELPING, SELF-HELP.

SERVANTS

●**I am an esquire, you are an esquire, who will milk the cow?** *Sen ağa, ben ağa, (bu) ineği kim sağa?* [In a hierarchical society, if people do not do what they are supposed to, some things will not be done.]

●**The servant whose master is powerful is arrogant.** *Ağası güçlü olan kul küstah olur.*

●**It is difficult to serve a young bey** [nobleman]. *Genç beye hizmet etmek güçtür (güç olur).*

See also: MASTERSHIP.

SHAME

●**Do not reprove your son too much, he will become shameless; do not leave him moneyless, he will become dishonest.** *Çok söyleme, arsız olur; parasız koma, hırsız olur.*

●**Give an impudent man a pile of cloth and he will ask for the lining.** *Arsıza yüz verirsen astarını ister.* [He abuses your favor. "If you give him an inch, he'll take a mile."]

●**Though he is not wanted in the village, he asks for the** [village] **headman's house** [to stay in]. *Onu köyde istemezler, o muhtarın evini sorar.* [Said of one who is very unwelcome.]

●**If he enters hell, his face will not become red** [he will not blush]. *Cehenneme girse yüzü kızarmaz.* [Said of one who is brazen-faced and shameless.]

●**Throw him out of the window and he will fall through the chimney.** *Kapıdan kovsan, bacadan düşer.* [Said of one who makes a nuisance of oneself; of a constant bother.]

●**If you feel no shame, then do as you wish.** *Utanmadıktan sonra dilediğini yap.*

●**He runs away but at the same time plays the drum.** *Hem kaçar, hem davul çalar.* [Said of one who, while pretending not to like to, continues to do something.]

●**He lives like a horsefly under the tail.** *At sineği gibi kuyruk altında yaşar.* [A reference to one who makes his living dishonestly.]

●**To urinate into the well of Zemzem** [sacred well at Mecca] (Idiom). *Zemzem kuyusuna pislemek.* [This implies to do something to gain notoriety.]

See also: ARROGANCE, CHARACTER, HATRED, HERO, HONOR, INGRATITUDE, INSOLENCE.

SHOW OFF *see* LUXURY

SILENCE

●**There is no headache from silence.** *Sükût baş ağırtmaz.*

●**Speech is silver, silence is gold.** *Söz gümüş ise, sükût altındır.*

●**A shut mouth catches no flies.** *Kapalı ağıza sinek konmaz.*

See also: SPEECH, TALK.

SILLINESS *see* FOLLY

SIN

●**One sin is too much, but a thousand good deeds are little.** *Bir günah çok, bin iyilik az.*

●**The person who repents is like the one who has never sinned.** *Günahından tövbe eden, hiç günah işlememiş gibidir.*

●**There is no fire in hell. Everyone carries their own fire.** *Cehennemde ateş yoktur. Herkes kendi ateşini götürür.*

See also: ABUNDANCE, BADNESS, PARENTS, PREACHERS, RELIGION, REPENTANCE.

SKILL

●**A man without skill, a tree without fruit** [equally worthless]. *Hünersiz adam, meyvasız ağaç.*

●**Skill-in-hand is a gold bracelet** [a great resource]. *Sanat elde altın bileziktir.*

●**If you have skill in your hand, every door is open to you.** *Varsa hünerin, vardır (baş üstünde) yerin.*

●**If skill would be gained by watching, every dog would become a butcher** [for dogs spend hours in front of butcher shops waiting for bones to be thrown to them]. *Bakmakla usta olunsaydı, köpekler kasap olurdu.*

●**An art** [*i.e.* skill] **without capital is begging.** *Sermayesiz sanat dilenciliktir.*

See also: ABILITY, DESERVING, EXPERIENCE, MASTERSHIP.

SLANDER

●**Slander is heavier than the mountain.** *İftira dağdan, taştan ağırdır.*

●**There is no armor that the bullet of slander cannot penetrate.** *İftira kurşunu her zırhı deler* (Talât S. Halman).

●**The fox, by the time he tries to convince others that he is a fox, loses his hide.** *Tilki, tilkiliğini anlatıncaya kadar post elden gider.* [A person unjustly accused of a crime suffers greatly until he clears himself of any wrongdoing.]

See also: BADNESS, LYING.

SMALL

●**A stunted hen remains a chicken.** *Bodur tavuk hergün (her zaman) piliç.* [The implication is that small-built people look younger than their age; *or* those who have limited ability cannot rise in their careers.]

See also: LITTLE.

SONS

●**A son is all a father needs; he is one of his two eyes.** *Babaya oğul gerek; babanın iki gözünden biridir oğul.*

●**If a man has a good son, he is an arrow in his quiver; if a man has a bad son, he is a cinder on his hearth.** *İyi bir oğul, bir babanın terkeşindeki bir oktur; kötü bir oğul ise, ocağındaki kordur.*

●**The lake cannot be a hill; the son-in-law cannot be a son.** *Göl tepe olmaz; damat oğul olmaz.*

See also: DAUGHTERS, FATHER, MOTHER.

SORROW

●**Summer is a lie, winter is a reality.** *Yaz yalan, kış hakikat.* [A man's life is spent more in sorrow than in happiness.]

●**The afflicted knows how the other afflicted feels.** *Dertlinin halini dertli bilir.*

●**Another man's sorrow is not hard to endure.** *Elin acısı ele hafif (küçük) gelir.*

●**Do not believe in the mercy of a man who does not know what sorrow is.** *Acı çekmeyenin merhametine inanma* (Cenab Şahabettin).

See also: ADVERSITY, FALL, GRIEF, MISFORTUNE, PAIN, PLEASURE, TRANQUILITY, TROUBLE.

SPEECH

●**He who speaks much either knows much or lies much.** *Çok konuşan, ya çok bilir ya çok yalan söyler.*

●**Listen a hundred times; ponder a thousand times; speak once.** *Yüz dinle, bin düşün, bir konuş.*

●**Two ears for one tongue; hear twice, say once.** *İki kulak bir dil için; iki işit, bir söyle.*

●**Think first and speak afterwards.** *Önce düşün, sonra konuş.*

●**Do not eat whatever you find; do not say whatever you think.** *Her bulduğunu yeme; her düşündüğünü söyleme.*

●**He who speaks well, hears well; he who speaks badly, hears badly.** *İyi konuşan, iyi işitir; kötü konuşan, kötü işitir.*

●**He who says what he wants to say, hears what he does not want to hear.** *İstediğini söyleyen, istemediğini işitir.*

●**He who talks less will have much peace of mind.** *Az söyleyen çok rahat eder.*

●**He who does not know what comes forth from his mouth will have his mouth muzzled.*** *Deli deli akam, bura bura sıkarlar.*

See also: GREETING, JUDGEMENT, KNOWLEDGE, LISTENING, PROVERBS, TALK, TONGUE, WORD.

STRENGTH

●**What can the wind do to a rock?** *Yel kayadan ne alır?* [A reference to a strong man or institution under attack or criticism.]

●**Things break because they are slender; a man breaks because of his strength.** *Eşya düşer, kırılır, narin olduğu için; insan çöker, düşer, güçlü olduğu için.*

●**Measure your strength not with your attack but with your resistance.** *Kuvvetini hücumun ile değil, mukavemetinle ölç* (Cenab Şahabettin).

●**Blind strength can topple, but it cannot built.** *Kör kuvvet yıkabilir, ama yapamaz* (Cenab Şahabettin).

See also: POWER, WEAKNESS.

STUPIDITY *see* FOLLY

* Nasraddin Hodja was very happy to see a faucet by the roadside, for was a very hot summer day and he was thirsty. The outlet of the faucet was stopped with a piece of wood and a cotton cloth. No sooner had Nasraddin Hodja put his open mouth under the faucet and pulled out the stopper than he was almost knocked over by the rush of water.

"Now I see why they stopped you," Nasraddin Hodja said. "He who does not know what comes forth from his mouth, will have his mouth muzzled."

SUCCESS

- **Everyone listens to you when you are victorious.** *Galibe hükmolunmaz.* ["Nothing succeeds like success."]
- **The horse is for him who mounts it; the sword is for him who girds himself with it.** *At binenin, kılıç kuşananın.* [Success and honor go to the person who deserves them.]
- **The egg lying on the ground becomes a bird flying in the sky.** *Yerde yatan yumurta gökte uçan kuş olur.* [This and the following three proverbs imply that deliberateness and determination will lead to success. "Slow and steady wins the race."]
- **Iron that is heated and hammered for a long time becomes steel.** *Demir çekiç yemeyince pekişmez.*
- **The child grows up by falling and by getting up.** *Çocuk düşe kalka büyür.*
- **There is much rain in a cloud that comes late.** *Geç gelen bulutta yağmur çok olur.* [This implies that those who take time to consider every detail of a plan toward their goal eventually succeed.]
- **A full kettle boils late.** *Dolu kazan geç kaynar.*
- **One flower does not make summer.** *Bir çiçekle yaz olmaz.* [Getting over one hurdle does not assure success.]
- **Unless he sees nine walnuts on one branch, he does not throw a stone.** *Bir dalda dokuz ceviz görmeyince taş atmaz.* [A reference to one who will not act unless success is certain.]
- **For the sake of a single walnut, a stone is not cast at the branch.** *Bir ceviz için taş atılmaz.* [One should not act unless one is fairly sure of success.]
- **Do not say, "Look at what I have become!" Say, "What shall I become?"** *"Ne oldum!" deme. "Ne olacağım?" de.* [One should not be overly proud of today's success, for tomorrow one may fail.]
- **To lay the flax on the comb** (Idiom). *Bezi tarağına koymak.* [To put the affair in order.]
- **To make both ends meet** (Idiom). *(İpin) iki ucunu bir araya getirmek.* [To make a success of business.]

See also: ABILITY, ACHIEVEMENT, ACTION, AIM, CAUTION, DEEDS, DESERVING, ENVY, EXPERIENCE, GAIN, GREATNESS, HOPE, HUMILITY, LUCK, ORPHAN, PATIENCE, PROPORTION, RESULT, TACT, TOIL, WORTH.

SUSPICION *see* GUILT



Pitcher with spiral scroll



TACT

- **When you buy a sheep, look at its tail; when you buy a horse, look at its teeth.** *Koyun alırsan kuyruğuna, at alırsan dişine bak.*
- **Cover what you see, and do not speak of what you do not see.** *Gördüğünü ört; görmediğini söyleme.*
- **Follow the same imam** [preacher] **that others follow.** *Herkesin uyduğu imama sen de uy.*
- **Do not speak of rope in the house of a hanged man.** *Asılmışın evinde ipten bahsedilmez.*
- **A drop of honey catches more flies than a barrel of vinegar.** *Bir damla bal bir fıçı sirkeden fazla sinek tutar.*
- **The mouth is not worn away by hand-kissing.** *El (etek) öpmekle ağız (dudak) aşınmaz (kirlenmez).* [Politeness and subserviency are often profitable.]
- **The cheek that wants to be kissed comes near to the lips** [of others]. *Öpülecek yanak dudağa yakın gelir.* [One must know how to be likeable.]
- **Kiss the hand that you cannot bend.** *Bükemediğin eli öp de başına koy.* [One must be submissive when one has no power. "If you can't lick 'em, join 'em."]

●**Call the bear "uncle" till you are safe across the bridge.** *Köprüyü geçinceye kadar ayıya "dayı" de.* [One must treat anyone with respect as long as he can be harmful or useful.]

●**One does not wear out one's hat by tipping it.** *Baş sallamakla kavuk eskimez.* [This implies the same sentiments as the previous proverb.]

●**The snake, unless he is straightened out, cannot enter his hole.** *Yılan (bile) doğrulmadan deliğine giremez.* [This and the following proverb are also references to tact.]

●**The too-flattering tongue will soon have to lick wounds.** *Hayhay'ın çoğundan vay vay çıkar.* [A warning against being too subservient.]

●**When you strike a stone against a rock your hands pain.** *Taşı kayaya vursan kendi elin acır.* [One should not attack anyone stronger than oneself.]

●**One does not put the fire out with bellows.** *Yangına körükle gidilmez.* [One should not make a bad matter worse by adding to its cause; one should not increase anger or other bad feelings by talk or action.]

●**Do not strike the ax to a stone.** *Baltayı taşa vurma.* [A warning against doing something unseemly, making a *faux pas,* putting one's foot in one's mouth.]

●**So that neither the skewer nor the mutton be burnt.** *Ne şiş yansın ne kebab.* [Another reference to tact. So that neither party suffers damage.]

●**To give medicine according to one's pulse** (Idiom). *Nabza göre şerbet vermek.* [To use tact with a person.]

See also: AIM, BEHAVIOR, CAUTION, CLUMSINESS, CONFORMITY, COURTESY, FALL, MODERATION, RISK, SUCCESS, TIME, TONGUE.

TALK

●**The guest is welcomed according to his appearance, and is bidden goodby in accordance with the manner in which he talks.** *Misafir kalığına göre ağırlanır; lafına göre uğurlanır.*

●**Much talk makes one's head ache.** *Çok lâf baş ağrıtır.*

●**He who talks less will have much piece of mind.** *Az konuşanın başı rahat eder.*

●**Chattering will not make the soup boil.** *Boş lâkırdı çorbayı pişirmez (karın doyurmaz).* ["Fine words butter no parsnip."]

●**Those who know do not talk; those who talk do not know.** *Bilenler söylemez; söyleyenler bilmez.*

●**The dervish** [holy man] **keeps reciting that formula of prayer which coincides with his own thoughts.** *Dervişin fikri neyse zikri de odur.* [Said of one who is obsessed by certain subjects.]

●**The fox has a hundred proverbs to tell, and ninety-nine of them are about poultry.** *Tilkinin yüz meseli (atasözü) varmış, doksan dokuzu tavuk üstüne.* [A reference to one-track-mindedness.]

●**He who talks without thinking, dies without getting sick.** *Düşünmeden konuşan, hastalanmadan ölür.*

●**The talkative man was sent to Hell and he cried out that the wood was wet** [while they were burning him]. *Boşboğazı (gevezeyi) Cehenneme atmışlar; "Odun yaş," diye bağırmış.*

●**Pay him a penny to talk and two pennies to hold his tongue.** *Beş para ver, söylet; on para ver, sustur.* [Said about a tiresomely talkative man.]

See also: ACHIEVEMENT, ACTION, BELIEVING, EXPERIENCE, JUDGEMENT, LAZINESS, PROPERTY, SILENCE, SPEECH, TIME, TONGUE, WORD.

TEACHERS

●**One is equally indebted to one's teacher and God.** *Hoca hakkı, Tanrı hakkı.*

●**Roses grow where a teacher hits.*** *Hocanın vurduğu yerde gül biter.*

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* In the old days in Turkey when a parent handed his (or her) child to the care of a schoolmaster, he (or she) said, "His flesh is yours, his bones are mine." ["Spare the rod and spoil the child."]

●**Do what your teacher says but not what he does.** *Hocanın söylediğini yap, yaptığını yapma.* ["Do as I say, not as I do."]

See also: EXPERIENCE, MASTERSHIP.

TEMPER

●**Sour vinegar ruins the vessel in which it is contained.** *Keskin sirke kabına zarar (-dır).* [This implies that a too severe and haughty temper hurts the one who possesses it.]

●**The honey of the sour-faced man is also sour.** *Ekşi yüzlünün balı da ekşi olur* [A warning against dealing with a non-smiling person.]

●**The meal that is cooked slowly does not get burned.** *Yavaş kaynayan aşın dibi tutmaz.* [A reference to a calm person.]

●**He gets angry at his daughter and divorces his wife.** *Kızına kızar; karısını boşar.* [To make things worse for oneself because one is angry, usually at someone else. "To cut off one's nose to spite one's face."]

●**His yesterday does not match his today.** *Dünü bugüne uymaz.* [A reference to one whose circumstances (moods, etc.) are liable to change.]

●**To feed someone with one's spoon and knock his eyes out with the handle thereof.** *Kaşığı ile yedirir; sapı ile gözçıkarır.* [A reference to one who spoils a good deed by a bad one.]

●**Tempest rain passes quickly.** *Sağanaklı yağmur tez geçer.* [Said of one who becomes angry quickly but means no harm. "One's bark is worse than one's bite."]

●**To show a stick under the cloak** (Idiom). *Aba altından değnek göstermek.* [To threaten with soft words.]

●**The drop that makes the glass overflow** (Idiom). *Bardağı taşıran damla.* ["The straw that breaks the camel's back," the "last straw."]

See also: ANGER, HARM, QUIETNESS.

TERROR *see* TYRANNY

THIEF

- **For a clever thief, there is no door, no chimney.** *Kurnaz hırsıza kapı, baca olmaz.* [He breaks into the house however he pleases.]
- **Thievery starts from one egg.** *Hırsızlık bir yumurtadan başlar.*
- **Tie your donkey tight. Do not make your neighbor a thief.** *Eşeğini berk bağla. Komşunu hırsız etme.*
- **If the thief lies, the theft does not.** *Hırsız yalan söylese de hırsızlık söylemez.*
- **If the thief is from the household, detecting him becomes difficult.** *Hırsız evden olursa, bulunması zor (müşkül) olur.*

See also: CORRUPTION, CRIME, FRAUD, GUILT, SUSPICION.

THREAT *see* ANGER

THRIFT

- **Stretch your feet according to your blanket.** *Ayağını yorganına göre uzat.* [A warning against spending more than one can afford. "Cut your coat according to your cloth."]
- **To cook in a saucepan and eat from its lid** (Idiom). *Tencerede pişirip kapağında yemek.* [To live very economically.]
- **Little drops produce a shower.** *Damlaya damlaya göl olur.* [This implies that a little money saved regularly can amount to quite a sum.]
- **It is difficult to save the pennies, not the gold.** *Altını değil, kuruşu saklamak zordur.*
- **The white coin is for the black day.** *Ak akçe kara gün içindir.* [Put some money aside for a rainy day.]
- **He who lights a candle in the daytime will not have it at night.** *Gündüz(-ün) mum yakan gece(-leyin) bulamaz.*
- **He who makes his bread fit to his cheese does not rely on others.** *Ekmeğini katığına denk eden aç kalmaz.*

See also: GAIN, LOSS, PLEASURE, RELYING, SELF-HELP.

TIME

- **In the evening, fry; in the morning, winnow.** *Akşam kavur; sabah savur.* [One must do all things at the appropriate time.]
- **Even the cock does not crow out of time.** *Horoz bile vakitsiz ötmez.*
- **The rose that blossoms before its time, dies soon.** *Vakitsiz açan (açılan) gül çabuk (tez) solar.*
- **If the times do not suit you, you must suit yourself to the times.** *Zaman sana uymazsa, sen zamana uy.*
- **He who does not go with the wind, gets tired.** *Rüzgârın önüne düşmeyen yorulur.* [This implies the same sentiments as the previous proverb.]
- **Season does not resemble** [does not accord with] **season.** *Zaman zamana uymaz.*
- **Time covers and reveals everything.** *Zaman herşeyi örter ve herşeyi açar.*
- **Strike the iron while it is hot.** *Demir tavında dövülür.* [One must do something at the best possible time.]
- **A time may come that, once thought to be wrong, may turn out to be right.** *Vakt olur ki hak çıkar, vaktiyle bâtıl sandığın.*
- **Time belongs to rascals.** *Yıl uğursuzun. (Eyyam arsızın.)* [Said of undeserving people who get money or position. "The bad flourish, the good die young."]

See also: LATENESS, LIFE.

TIMIDITY *see* QUIETNESS

TOIL

- **The work God loves most is the one pursued to the end even if it is small.** *Cenab-ı Hakk'ın en çok sevdiği iş, küçük de olsa, sürekli ve devamlı olan iştir.*
- **Bread, unless it is chewed, is not swallowed.** *Lokma çiğnenmeden yutulmaz.* [There is no reward without toil.]

●**One eats whatever one cooks.** *Ne pişirmişsen (pişirirsen) onu yersin.* [The reward one gets from an undertaking depends on the extent of the effort one puts into it.]

●**Good rice needs much water** [to make pilaf out of it]. *İyi pirinç çok su götürür.* [This implies that good work requires much toil.]

●**The cauldron of the one who does not work does not boil.** *Çalışmayanın kazanı kaynamaz.*

●**A gardener for the sake of one rose becomes the servant of a thousand thorns.** *Bağban (bahçıvan) bir gül için bin dikene hizmetkâr olur.* [The implication of this and the following three proverbs is that nothing can be obtained without toil.]

●**Without sweat pouring down from your forehead, your pocket does not overflow.** *Alnından ter akmayanın cebi dolmaz.*

●**Put your footsteps on the road to the vineyard if you will have the desire to eat grapes.** *Bağ yolunda (bağda) izin olsun; üzüm yemeğe yüzün olsun.*

●**Look at the ant—prepare for the winter in summer.** *Karıncadan ibret al; yazdan kışı karşılar.*

●**He who sweats in summer, will have meals in winter.** *Yazın başı pişenin, kışın aşı pişer.*

●**He who does not prepare his light in the daytime must be content with darkness at night.** *Gündüz kandilini hazırlamayan gece karanlığa razı demektir.* (Cenab Şahabettin).

●**A loaded donkey does not bray.** *Yüklü eşek anırmaz.* [Those who work have no time for mischief.]

●**Light your candles even if you know rude winds will blow them out.** *Karayel söndürecek olsa da yak mumlarını* (Talat S. Halman).

●**Do not move that which your own hand did not put down.** *Elinle koymadığın şeye dokunma.*

See also: ACHIEVEMENT, ACTION, GAIN, IDLENESS, LAZINESS, OPPORTUNITY, SUCCESS, WORK.

TONGUE

●**He who loses his tongue** [language] **loses his self** [nationality]. *Dilini kaybeden özünü kaybeder. (Tilin coytkan özün coytar.)*

●**He whose feet are dirty, spoils the carpet; he whose tongue is dirty, spoils the whole nation.** *Ayağı pis, baş köşeyi kirletir; ağzı pis, milleti kirletir.*

●**What a man finds, he finds by means of his tongue.** *İnsan (kişi) ne bulursa, dilinden bulur.* [The tongue is the source of all his troubles *and* his advantages.]

●**The sorrow the nightingale suffers** [by being put into a cage] **is the punishment for its tongue.** *Bülbülün çektiği dilinin belâsıdır.* [One's tongue is apt to get one into trouble.]

●**The tongue is small, but its crime is big.** *Dilin cirmi küçük, cürmü büyüktür.*

●**What is tied by the tongue cannot be untied by the teeth.** *Dil ile düğümlenen diş ile çözülmez.*

●**The head is weighed together with the tongue.** *Baş dil ile tartılır.*

●**The tongue is sharper than the sword.** *Dil kılıçtan keskindir.*

●**Though the tongue is boneless, it can break bones.** *Dilin kemiği yok, ama kemik kırar.*

●**A knife-wound heals; a tongue-wound festers.** *Bıçak yarası geçer; dil yarası geçmez.*

●**At table keep a short hand; in company, a short tongue.** *Sofrada elini, mecliste dilini kısa tut.*

●**Whatever is on a fool's mind is on his tongue.** *Ahmağın aklındaki dilindedir.*

●**Bad language** [abuse] **drives a man from his faith** [makes him commit a crime]**; sweet language draws the snake from its hole.** *Acı dil (söz), insanı dinden çıkarır; tatlı dil (söz) yılanı ininden çıkarır.*

See also: DESERVING, FOOL, GOSSIP, IDLENESS, LISTENING, LOVE, SLANDER, SPEECH, TACT, WISE, WORD.

TRADE *see* BUSINESS

TRADITION

- **Do not make a habit; do not quit your habit** [tradition]. *Âdet etme; âdeti terketme.*
- **Leave your country if you must, but do not give up your tradition.** *Ülkeden geçilir; töreden geçilmez.*
- **The future without tradition will be born dead.** *Ölgün doğacaktır geleneksiz gelecek* (Talat S. Halman).

See also: ANCESTORS, IMITATE, ROOT.

TRANQUILITY

- **He who desires tranquility must be deaf, blind and tongueless.** *Rahat isteyen sağır, kör ve dilsiz olmalıdır.*

See also: ADVERSITY, PLEASURE, SORROW, TROUBLE.

TRAVELING

- **He who travels knows more than the one who has lived long.** *Çok yaşayan değil, çok gezen bilir.* [Travel broadens one's mind, *or* varied experiences teach more than long years.]
- **He who travels appreciates the horse; he who gets hungry appreciates the food.** *Atın kadrini gezen bilir; aşın kadrini acıkan bilir.*
- **A traveler's place is on the road.** *Yolcu yolunda gerek.* [One should stick to what one is doing.]

See also: EXPERIENCE.

TREASON *see* INGRATITUDE

TREES

- **He who strikes a young tree does not prosper.** *Yaş ağaca balta vuran unmaz.*
- **Planting a tree is equal to one year of worship.** *Bir ağaç dikmek bir yıllık ibadete bedel (-dir).*

TROUBLE

●**Everyone thinks their pack is the heaviest.** *Herkes kendi yükünü (en) ağır sanır.* [Everyone believes that no one's problem is bigger than their own.]

●**It is the ass that knows the weight of a heavy load.** *Ağır yükün zahmetini eşek bilir.* ["He who wears the shoe knows where it pinches."]

●**Trouble does not go away; it changes.** *Dert gitmez; değişir.*

●**When we sing everyone hears; when we sigh, none.** *Şarkı söylediğimiz zaman herkes işitir; ah çektiğimiz zaman kimse işitmez.* [When one is in trouble few people are available to help. "Feast, and your halls are crowded; fast, and the world goes by."]

●**There is no stone untouched to a foot.** *Ayağa değmedik taş olmaz.* [Everyone has trouble of a sort, and their troubles increase as they get older.]

●**The saddle is not a burden for the ass; neither is the horn for the ram.** *Eşeğe semeri, koça boynuzu yük olmaz.* [A man is capable of bearing his own troubles.]

●**When an ass gets stuck in the mud, no one expends more effort than its owner** [to get him out of the mud]. *Eşek çamura çökerse sahibinden gayretlisi olmaz.* [This implies that a man can only overcome his troubles through his own effort.]

●**Do not step on the sleeping snake.** *Uyuyan yılanın kuyruğuna basma.* [One should not search for trouble. "Let sleeping dogs lie."]

●**Do not thrust a stick into a beehive.** *Arı kovanına çomak sokma.* [This implies the same sentiments as the previous proverb. "To stir up a hornet's nest."]

●**To play with the lion's tail is to invite trouble upon yourself.** *Aslanın kuyruğu ile oynamak dertsiz başa iş açmaktır.*

●**A knife will not open his mouth.** *Ağzını bıçak açmıyor.* [Said about one who is very depressed.]

●**Hunchback upon hunchback** (Idiom). *Kambur kambur üstüne.* [One trouble after another.]

See also: ADVERSITY, BEHAVIOR, DIFFICULTY, GRIEF, MISFORTUNE, PAIN, PLEASURE, SORROW, TRANQUILITY.

TRUSTING

●**You cannot trust meat** [*lit.* liver] **to a cat.** *Kediye ciğer emanet edilmez.*

●**I have no confidence in the shirt upon my back.** *Sırtımdaki gömleğe güvenim kalmadı.* [Said by one who distrusts even those nearest him.]

See also: RELYING, SECRET, SELF-HELP.

TRUTH

●**A candle that truth kindles** [lights] **is not extinguished though the whole world blows it.** *Bir şem (mum) ki hak yaka, dünya üflese sönmez.*

●**The eyes of a bat are hurt by light.** *Rencide olunur dide-i huffaş ziyadan. (Yarasının gözü ışıktan rahatsız olur.)* [This implies that the guilty and ignorant dislike the truth.]

●**The sun is not plastered** [coated] **with clay.** *Güneş balçıkla sıvanmaz.* [What is so obvious cannot be hidden; truth will always out.]

●**He who sits in the sun is not afraid of light.** *Güneşte oturan ışıktan korkmaz* (Cenab Şahabettin). [Said of one who has nothing to hide.]

●**He who speaks the truth is chased out from nine villages.** *Doğru söyleyeni dokuz köyden kovarlar.* [This and the following proverb imply that no one likes to hear the truth.]

●**He who tells the truth must have one leg in the stirrup.** *Doğru söyleyenin bir ayağı üzengide gerek.*

See also: DECEIT, FALSE, FAULT, FRAUD, LYING, NEWS, TIME, WRONG.

TYRANNY

●**The hangman does not know the word "mercy."** *Zalim merhamet bilmez.*

●**Every Pharoah has his Moses.** *Her Firavun'un bir Musa'sı vardır.* [The implication of this and the following three proverbs is that no tyranny lasts forever.]

●**The wall that is built by tyranny is soon demolished.** *Zulüm duvarı tez yıkılır.*

●**The tyrant's candle does not burn till morning.** *Zalimin mumu sabaha kadar yanmaz.*

●**In the tyrant's reign fear often turns itself into applause.** *Zorba* [zalim] *çağında korkular alkış olur* (Talat S. Halman).

●**In the tyrant's reign snakes and scorpions never lack poison.** *Zehirsiz kalmaz yılanlar, akrepler, zorba* [zalim] *baştayken* [Talat S. Halman).

See also: BADNESS, CRUELTY, FREEDOM, JUSTICE, PRAISE, SANGUINENESS, WICKEDNESS.



Candlestick



U

UPBRINGING

- **The baby bird does what it sees in the nest.** *Yavru kuş yuvada gördüğünü yapar.* [The implication of this and the following three proverbs is that children emulate their parents.]
- **From the place where the front wheel of the carriage has passed, the hind wheel also passes.** *Arabanın ön tekerleği nereden geçerse, art tekerlek de oradan geçer. (Ön tekerlek nereye giderse, arka tekerlek de oraya gider.)*
- **A crooked tree gives a crooked shade.** *Eğri ağacın gölgesi eğri olur.*
- **He was a child, I would not do it; he was a grown man, I could not do it.** *Çocuktu, kıyamadım; büyüktü, yapamadım.* [This implies that a child must be disciplined when he is small.]

See also: CHARACTER, CHILDREN, DISCIPLINE, GUIDANCE, PARENTS.

USELESS

- **A cooking pan with no bottom, a window with no panes.** *Dipsiz tencere, camsız pencere.* [A reference to a useless thing.]
- **Forty birds that are on the mountain are worth one penny.** *Dağdaki kuşun karka bir paraya.* [This implies the same sentiments as the previous proverb.]
- **Like a hare's droppings, neither smelly nor messy.** *Tavşan pisliği gibi ne kokar ne bulaşır.* [A reference to a harmless, useless person.]
- **Honey eaten with garlic** (Idiom).* *Bal ile sarmısak yemek.*

See also: DESERVING, WORK, WORTH.

* Nasraddin Hodja said to a friend, "I have invented a new dish, honey eaten with garlic; but, to tell the truth, I don't care very much for it."



Jeweled blue-and-white porcelain pen box.



W

WARNING

- **Those who wield sharp swords should be careful not to make wrong movements.** *Keskin kılıç kullananlar yanlış hamlelerden sakınmalıdır* (Cenab Şahabettin).
- **Do not take your sword from its sheath without a reason.** *Kılıcını kınından sebepsiz yere çıkarma.*
- **The bee that carries honey in its mouth also carries poison in its tail.** *Ağzında bal olan arının kuyruğunda iğnesi vardır.*
- **If the world needs a hangman, do not volunteer.** *Âleme cellat gerek, ama sen olma.*
- **Beware of the man who does not take advice, and the horse that does not accept the bit.** *İnsanın söz anlamazından, atın gem almazından sakın.*
- **Every loss is a warning.** *Her zarar bir derstir.*
- **One tribulation teaches more than a thousand warnings.** *Bir musibet bin nasihattan yeğdir.* [Those who will not be guided by advice and warnings must learn from disaster.]

●**Keep your eyes open, or you will have them opened for you.** *Aç gözünü; açarlar gözünü.*

●**Take your dog with you if you accept an invitation from a wolf.** *Kurtla görüşen köpeğini yanından ayırmaz.*

●**The unknown food gives one either a stomachache or a headache.** *Bilmedik aş, ya karın ağırtır ya baş.*

●**Do not cut the bough you stand upon.** *Bindiğin dalı kesme* [A warning against making people whom one depends upon angry or unhappy.]

●**My daughter, I am speaking to you; my bride, do you listen?** *Kızım, sana söylüyorum; gelinim, sen anla.* [To make remarks intended for someone but not addressed directly to that person.]

●**Take a small basket when you go to the vineyard which is said to have many grapes.** *Üzümünü bol işittiğin bağa sepetini küçük götür (küçük sepetle git).* [This and the following proverb warn us against being overly optimistic.]

●**Every flower is not smelled.** *Her çiçek koklanmaz.*

See also: ADVICE, CAUTION, DAMAGE, DIFFICULTY, HARM, HASTE, RISK.

WARRIOR

●**A warrior shows himself in the field.** *Yiğit meydanda belli olur.*

●**To the warrior who knows how to wield it, a club is better than an arrow and a sword.** *Çalabilen yiğide, ok ile kılıçtan bir çomak yeğdir.*

●**A good swordsman is seldom quarrelsome.** *Yiğit nadiren kavga eder.*

●**While a warrior is riding the horse, it does not stumble.** *Yiğidin altında at tökezlemez.*

See also: COURAGE, COWARDICE, FORGIVENESS, HERO, MAN.

WEAKNESS

●**For a lean horse even his tail is a load.** *Arık ata kuyruğu da yüktür.*

●**The horse kicks out and the mule kicks out; between the two the donkey dies.** *At teper, katır teper; are yerde (arada) eşek ölür.* [When the great quarrel, the small pay the penalty. "The weak go to the wall."]

●**When the lion roars, the horse stumbles.** *Aslan kükrerse atın ayağı kösteklenir.* [This implies the same sentiments as the previous proverb.]

●**Everyone beats the ass without an owner.** *Sahipsiz eşeği kim olsa döver.*

●**The dog has its owner, but a hare has its god.** *Köpeğin sahibi varsa, tavşanın da tanrısı var (-dır).*

●**The helpless wolf begs the jackal.** *Kurdun zebûnu çakala yalvarır.*

●**The rope breaks where it is weakest.** *İp inceldiği yerden kopar.*

●**A rotten plank does not hold the nail.** *Çürük tahta mıh (çivi) tutmaz.* [If a thing is inherently weak nothing can improve it.]

●**To surrender one's beard to others** (Idiom). *Sakalı ele vermek.* [To make oneself ridiculously weak.]

See also: GOD, POWER, STRENGTH.

WEALTH *see* RICH

WEAPON

●**A gun is an enemy to its owner.** *Silâh sahibine (bile) düşmandır.*

See also: MONEY.

WEDDING *see* MARRIAGE

WICKEDNESS

●**It is fitting that the devil be tormented.** *Şeytan azapta gerek.* [A wicked man deserves whatever punishment he gets.]

●**He who makes others cry, does not laugh himself.** *Ağlatan gülmez.*

●**He who seeks finds both his Lord and his punishment.** *Arayan Mevlâsını da bulur, belâsını da.* [He who lives by wicked means will one day get the punishment he deserves.]

●**A crow will not pick out another crow's eyes.** *Karga karganın gözünü oymaz.* ["Dogs do not eat dogs."]

●**The sabre does not cut its own scabbard.** *Kılıç kınını kesmez.* [This implies the same sentiments as the previous proverb.]

●**A villain will be worsted by a greater villain.** *Dinsizin hakkından imansız gelir.* ["Diamond cuts diamond."]

●**They try the sharp sword on a monster.** *Keskin kılıcı canavarda denerler.*

See also: AGGRESSION, BADNESS, COMPASSION, CORRUPTION, DEVIL, EVIL, HATRED, INSOLENCE, PUNISHMENT, SELFISHNESS, TRUSTING, TYRANNY, WARNING.

WIFE

●**Do not choose your wife by the eye of a bachelor, nor your cloth by candle light.** *Ergen gözü ile kız alma; gece gözü ile bez alma.*

●**Choose your bride not with your eyes, but with your ears.** *Karını gözünle değil, kulağınla seç.*

●**Fellow wives can get along with each other, but wives of brothers cannot.** *Ortak gemisi yürür; elti gemisi yürümez.*

See also: BACHELOR, FAMILY, HOME, HUSBAND, MAN, MARRIAGE, MOTHER, WOMAN.

WISDOM

●**What can the beard do to a head without wisdom?** *Akıl olmayınca ne yapsın sakal?* [Age is no guarantee of wisdom.]

●**Wisdom is a horse whose reins must be in a wise man's hand.** *Akıl bir attır, dizgini ârifin elinde gerek.*

See also: BEAUTY, CAUSE AND EFFECT, DRESS, FOOL, IGNORANCE, INTELLIGENCE, MONEY, OLD, SCHOLAR, WISE.

WISE

●**A man is as wise as his head, not his years.** *Akıl yaşta değil, baştadır.*

●**What one thousand scholars may not know, one wise man may know.** *Bin âlimin bilmediğini bir akıllı bilebilir.*

●**Do not put the wise man in the back nor the fool in front.** *Akıllıyı arkada tutma; akılsızı (ahmağı) kılavuz etme.*

●**The wise man puts his words into the mouth of the fool and makes him talk.** *Akıllı sözünü akılsıza söyletir.*

●**The wise man learns from others' mistakes; the fool, from his own.** *Akıllı başkalarının hatalarından öğrenir; aptal, kendisinin.*

●**The wise man knows what he says; the fool says what he knows.** *Akıllı söylediğini bilir; ahmak bildiğini söyler.*

●**The wise man does not say what he knows; the fool does not know what he says.** *Akıllı bildiğini söylemez; akılsız (ahmak) söylediğini bilmez.*

●**The wise man speaks of what he sees; the fool, of what he hears.** *Akıllı gördüğünü söyler; aptal, işittiğini.*

●**The wise man aspires to know; the fool, to relate.** *Akıllı bilmek ister; aptal, söylemek.*

●**The heart of the fool is in his tongue; the tongue of the wise man is in his heart.** *Ahmağın yüreği dilinde; akıllının dili yüreğinde (-dir).*

●**The wise man thinks before talking; the fool talks without thinking.** *Akıllı söylemeden önce düşünür; ahmak düşünmeden söyler.*

●**The wise man remembers his friends at all times; the fool, only when he is in need of them.** *Akıllı dostlarını her zaman hatırlar; ahmak, ihtiyacı olduğu zaman.*

●**The fool dreams of wealth; the wise man, happiness.** *Aptal zengin olmak ister; akıllı, mesut.*

●**The wise man does his own work himself.** *Akıllı kendi işini kendi yapar (görür).*

●**Everybody is wise after the thing has happened.** *İş işten geçtikten sonra herkesin aklı başına gelir.*

●**The smart crew member stays away from the rudder.** *Tayfanın akıllısı geminin dümeninden uzak durur.*

See also: ADVICE, DECEIT, EXPERIENCE, FOOL, GREATNESS, INTELLIGENCE, KNOWLEDGE, MONEY, RICH, SCHOLAR, WISDOM, WORD.

WITNESS

●**Do not be a witness to him who does not know his own case.** *Davasını bilmeyene şahit olma.* [A warning against helping someone who does not know what he wants to do.]

●**The witness for the drunk man is the wine shop owner.** *Sarhoşun şahidi meyhaneci olur. (Şıracının şahidi bozacı olur.)* [A bad man is defended by another bad man.]

See also: MEDIATION.

WOMAN

●**A house is not built on earth, but on woman.** *Ev, toprak üstüne değil, kadın üstüne kurulur.*

●**Women believe easily, but they also make one believe more easily.** *Kadın kolaylıkla inanır, ve daha da kolaylıkla inandırır* (Cenab Şahabettin).

●**Woman is the partner of man and the sunshine of the home.** *Kadın erkeğin eşidir; evinin güneşidir.*

●**Believe in one out of forty words that a woman says.** *Kadının söylediği kırk sözden sadece birine inan.*

●**Woman—long hair, short brain.** *Kadının saçı uzun, aklı kısadır.* [Women have long hair but little intelligence.]

See also: BEAUTY, DAUGHTER, FAMILY, FATHER, HOME, MAN, MARRIAGE, MOTHER, WIFE.

WORD

●**A good word is a charity.** *Güzel sözler sadaka yerine geçer.*

●**Take a horse by his bridle, and a man by his word.** *Hayvan yularından, insan ikrarından (sözünden) tutulur.*

●**To one who is a man, one word is enough.** *Adam olana bir söz yeter.*

●**Once a word is out of your mouth, you cannot swallow it again.** *Ağızdan çıkan artık yutulmaz.*

●**One word brings out another.** *Söz sözü doğurur.*

See also: ABUNDANCE, APPEARANCE, PROMISE, REGRET, SPEECH, TONGUE, WORTH.

WORK

●**God helps those who work hard.** *Allah çalışanın yardımcısıdır.*

●**Unless one calls God, no work prospers; unless God grants, no man grows rich.** *Allaha sığınmadıkça hiçbir iş olmaz; Allah istemedikçe kimse onmaz.*

●**He who begins each fresh endeavor in God's name, would never fall short of his full attainment.** *Allah diyen açıkta (mahrum) kalmaz. (Allah, Allah demeyince işler olmaz).*

●**One's kismet** [reward] **does not descend from the air in a wicker basket.** *Kişinin kısmeti gökten zembil içinde inmez.* [This implies that a reward comes because of hard work.]

●**God gives the food, but not the mouth.** *Allah aşı verir; kaşığı vermez.* [Hard work is needed to make most of nature's benefits.]

●**Earn and dine or else fast.** *Kazan ve ye, yoksa aç yat.*

●**Work undertaken in good faith gives sweet fruit.** *İyi niyetle başlanan işin meyvası tatlı olur.*

●**Sow the best seed and do not worry afterwards.** *Ek tohumun hasını; çekme yiyecek yasını.* [When a man begins his job well, he does not have to worry about how it will turn out.]

●**The granary is at the point of the plowshare.** *Çiftçinin ambarı sabanının ucundadır.*

●**Work like a farmhand, live like a lord.** *Irgat gibi çalış, bey gibi ye.*

●**A man is judged by his work.** *Adam (adamın iyisi) iş başında belli olur.*

●**A fast horse is known at the track.** *Yürük at meydanda belli olur.*

●**Running water takes no defilement.** *Akar su pislik tutmaz (kaldırmaz).* [This and the following two proverbs imply that a man at work has no time for mischief.]

●**The working iron does not rust.** *İşleyen demir ışıldar (pas tutmaz).*

●**The hunting dog does not refrain from hunting.** *Av köpeği avdan kalmaz.*

●**He who takes good care of his horse does not have to look back.** *Atına iyi bakan, ardına bakmaz.* [Anyone doing his job well does not have to answer to what others say.]

●**A horse covers the distance by running.** *At koşmakla menzil alır.* [A man gets ahead by working.]

●**A farmer is suited to his farm.** *Ekinci tarlaya yaraşır.* [Everyone should do what they do best.]

●**It is not the road that causes the horse to get old but the stable.** *Atı yol değil, ahır kocatır.* [This implies that work keeps one young.]

●**He who eats does not know, but he who minces** [prepares the meal] **knows.** *Yiyen bilmez; doğrayan bilir. (Soğanın acısını yiyen değil, doğrayan bilir.)* [The implication of this and the following proverb is that only those who work hard at a thing know how much effort is involved in getting it done.]

●**The ladle knows what is in the pot.** *Kazanda kaynayanı içindeki kepçe bilir.*

●**He who remains behind, remains in the frost.** *Sona kalan dona kalır.* [This implies the same sentiments as the previous one, namely, he who does not work does not succeed.]

●**Those who walk in place make more noise than those who walk.** *Yerinde sayanlar yürüyenlerden ziyade ayak patırdısı ederler* (Cenab Şahabettin).

●**For the lean ox there is no knife.** *Arık öküze bıçak olmaz.* [This implies that the working ox is not for the butcher. However, the proverb also implies that toward the end of the Ottoman Empire wealth was often a source of danger to its possessor. The poor were comparatively safe.]

●**The tool works, the hand boasts.** *Alet işler, el övünür.*

●**A poor workman says that the fault does not rest with the spinner** [himself]**; it rests with the spindle and the spinning wheel.** *Beceriksiz işçi kabahati kendinde değil, iğ ile çıkrıkta bulur.*

●**To be a handle to an ax** (Idiom). *Bir baltaya sap olmak.* [To find work or a career.]

See also: ACHIEVEMENT, ACTION, BUSINESS, DEEDS, DESERVING, DIFFICULTY, ENDURANCE, GAIN, IDLENESS, LIFE, MONEY, NAME, PRAYERS, RESULT, SKILL, TOIL, WORTH.

WORTH

●**The value of gold is in its scarcity.** *Altının kıymeti azlığındandır.*

●**Every tree has its shade.** *Her ağacın bir gölgesi var.* [No one is completely useless.]

●**A thousand candles are kindled from one candle.** *Bir mum bin mumu yakar.*

●**The stone is heavy in its** [proper] **place.** *Taş yerinde ağırdır.* [The value of anything depends on its proper use.]

●**A hunting dog is known by its nose.** *Av alan tazı burnundan bellidir.* Bir insan olcek sözle bakacağı belli olur.

●**There is no price for a fast horse.** *Yürük ata paha olmaz.* [One cannot put a price on a hard-working and productive worker.]

- **A camel at one piece of coin, a camel at a thousand pieces of coin.** *Deve var bir akçeye, deve var bin akçeye.* [This implies that every similar object does not have the same value.]
- **The horse is known in seven days; a dog, in one day.** *At yedi günde, it yediği günde belli olur.* [It takes time to detect one's worth.]
- **It is not what is eaten but what is digested.** *Yenilene değil, hazmedilene bak.*
- **There is no fruit from a dry tree.** *Kuru ağacın meyvası olmaz.*
- **He who listens to the big drum gives no heed to a little drum.** *Kös dinleyene davul vız gelir. (Kös dinleyen davula kulak vermez.)* [The implication of this and the following proverb is that those who know and have lived with better things do not pay attention to inferior or artificial ones.]
- **He who walks over the hills does not esteem the plains.** *Tepelerde gezen vadilere itibar etmez.*
- **No one is a prophet in his home.** *Kimse kendi memleketinde peygamber olmamış.* [In his early years as a Prophet, Muhammad was opposed by the people of his home town, Mecca. As a result He and his followers accepted the invitation of the neighboring town, Medina, and moved there in A.D. 622. This event is known as *Hegira* in Islam. English has now borrowed this word "hegira," meaning "a journey to safety or an escape."]
- **They will not sell you cloth according to your own measure.** *Herkesin arşınına göre bez vermezler.* [The implication is that a man cannot always be taken at his own evaluation.]
- **They will not put up an inn for you** [to rest] **wherever you get tired** [on the road]. *Herkesin yorulduğu yere han yapmazlar.* [This implies the same sentiments as the previous proverb.]
- **Until the soup boils over, the ladle has no value.** *Aş taşınca, kepçeye paha olmaz.* [When the time comes one's talent is appreciated.]
- **A raincoat is appreciated on a rainy day.** *Abanın kadri yağmurda bilinir.* [Another reference to things which are only appreciated when one is in need of them.]

●**To be able to sell oneself** (Idiom). *Birinin kendisini satmasını bilmesi.* [To know how to make the best of oneself, to be able to display one's abilities.]

See also: ABILITY, ACHIEVEMENT, APPEARANCE, APPRECIATION, ASS, CHARACTER, CONCEIT, DEEDS, EARLY, ENVY, EXPERIENCE, IGNORANCE, LUCK, MASTERSHIP, NAME, PROPORTION, SUCCESS, USELESS, WORK.

WRONG

●**It is not shameful to have gone on a wrong road; it is shameful not to turn back.** *Yoldan çıkmak ayıp değil; yola girmemek ayıp.*

●**They said to the camel, "Why is your neck crooked?" The camel replied, "What part of me is so straight that you should complain of my neck?"** *Deveye, "Boynun neden eğri?" demişler. "Nerem doğru ki?" demiş.* [Said of things which are wrong and totally out of place.]

●**You cannot get the right weight with the wrong** [weight] **pieces.** *Yanlış dirhemlerle doğru ölçü alınmaz.*

●**Measured goods** [cloth] **are not sold by weight.** *Arşın malı kantarla satılmaz.*

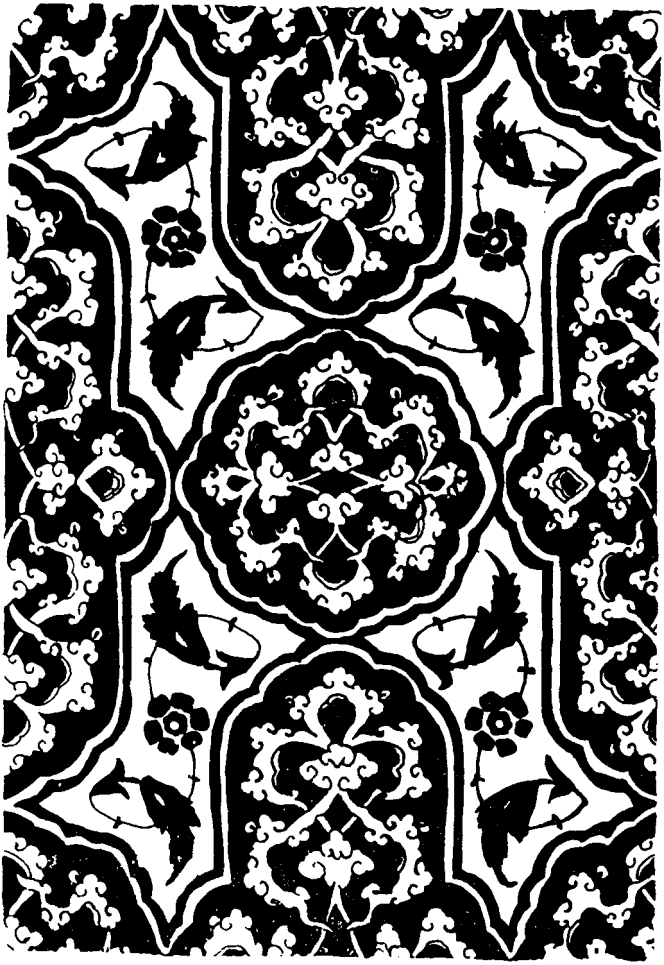
●**Charcoal is not bought from the ironmonger.** *Demirciden kömür alınmaz.*

●**Two crooked lines do not make one straight line.** *İki eğriden bir doğru çıkmaz.* ["Two wrongs do not make one right."]

●**You cannot put out fire with flames.** *Yangın alevle söndürülmez.*

See also: FAULT, MEANS, MISTAKE, TIME, TRUTH.





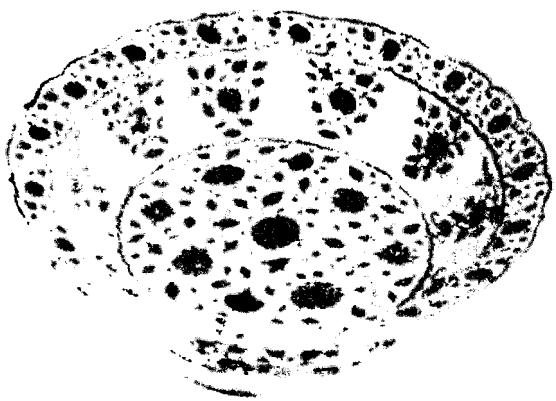


Y

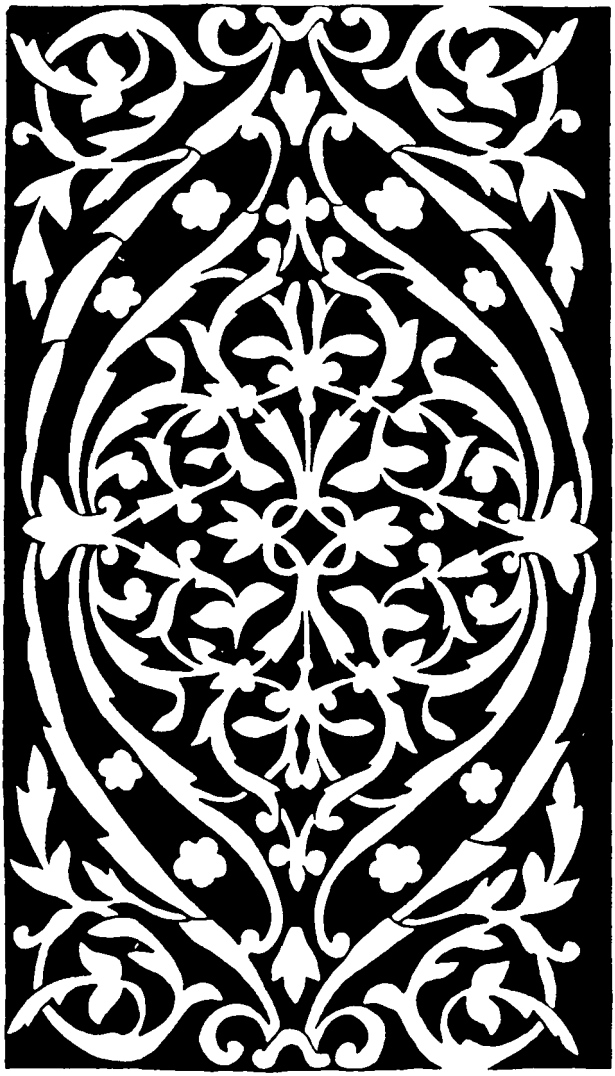
YOUTH

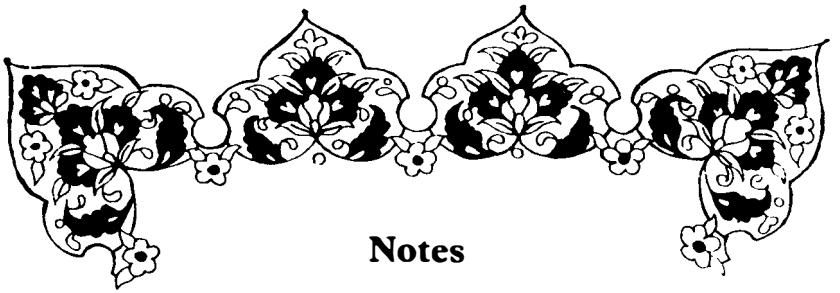
●**If one knew the value of youth, there would be little to lament in old age.** *Gençliğin kıymeti bilinseydi, ihtiyarlığın şikâyeti azalırdı.*

See also: OLD.



Blue-and-white plate
with decorative flowers





Notes

1. Charles Berlitz, *Native Tongues* (New York: Grosset and Dunlap, 1982), p. 21.

2. Sir Gerard Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish* (London: Oxford University Press, 1972), p.v.

3. Among soveral books about those Turkish inscriptions, one by. S.Ye. Malov, a Russian Turkologist, *Yeniseiskaya pis'mennost' tyurkov,* is highly regarded.

4. In the Orhun Inscriptions, probably erected toward the end of the seventh century, one can see the following "proverb" written in runic alphabet, now extinct:

Yuyka eriglig toplagali ucuz vermiş/Yinçke eriglig üzgeli/Yuyka kalın bolsar toplagaluk alp ermiş/Yinçke yogun bolsar üzgelik alp ermiş.

[It is said that if a thing is thin and not strong, it is easy to pick and bend it/It is said that if thing is thick and strong, it is difficult to pick and bend it.]

This is the origin of today's proverb, "The green twig is easily bent," the implication being that one can inculcate good character in children when they are young.

5. John F. Burns, "Sunday Travel Section" in *The New York Times,* 22 June, 1986.

6. Mahmoud Kashgari, born in Kashgar (a region in today's Chinese Turkestan), is reputedly of Turkestanian-Turkish origin. His father's name was Huseyin and his grandfather's was Mehmed. Kashgari's birth and death are unknown, but he was said to have served in the Alparslan and Melikshahin, two great Seljuk sultans' armies, in Iran before emigrating to Iraq.

Kashgari is said to have known Arabic and Persian in addition to his mother tongue. His masterpiece *Diwan-i Lügat-it Türk* was written in Arabic to teach Turkish to the Arabs at a time when Turks were becoming the Islamic world's most powerful nation. Every Turkish word was explained in Arabic and enriched by poetic and narrative examples from old Turkish literature and the colloquial diction of the Turks.

Diwan-i Lügat-it Türk means "Dictionary of the Turkish Language" and was begun on January 25, 1072, in Baghdad and finished on February 10, 1074. Mahmoud Kashgari presented it to Abbasi Caliph El-Muktedi Biemrullah. Rich in information about Turkish history, geography, mythology, folklore, and literature, the dictionary contains approximately 7,500 words.

The book is very important for its pre-Islamic history of the Turks, but even though it was known to exist, it was not found until 1915 (in Istanbul, Turkey). Shortly after its modern publication, Western Turkologists started working on it. Books in German, Russian, Hungarian, English, and French were published based upon Mahmoud Kashgari's book. *Kitab-i Cevahir un Nahv fi Lügat-it Turki*, the other work by Mahmour Kashgari, considered to be the first Turkish grammar book, has not been found.

Mahmoud Kashgari's tomb is in his hometown, Azak village, thirty miles from the city of Kashgar in Chinese (Eastern) Turkestan.

7. See *The Book of Dede Korkut* by Geoffrey Lewis (Middlesex, England: Penguin Books Ltd., 1974).

8. Velid İzbudak, *Atalar Sözü* [Proverbs] Ankara: Turkish Language Institute, 1936).

9. *Uzbek Soviet Encylopedia.* Vol. 7 (Tashkent, USSR, 1976): Afzolov Mansur and İbrahim Sabircan, *Uzbek, People's Stories* (Tashkent, USSR, 1975).

Uzbekistan or Uzbek Soviet Socialist Republic is in Central Asia, east of Amu Darya, between Lake Aral and Afghanistan.

10. After the Second World War, Stalin and his Communist regime brutally deported more than half a million Crimean (Tatar) Turks to other parts of Russia under the pretense that they had collaborated with the Germans during the war. Tens of thousands of people were killed during this forced deportation. Today practically no Crimean Turks live in Crimea, which was their home for centuries.

11. Kazakhstan, now a Soviet Republic, borders on China and the Caspian Sea.

12. Azerbaijan, now a Soviet Republic, borders on the Caspian Sea and Turkey.

13. For Nasraddin Hodja stories, see the author's *The Wit and Wisdom of Nasraddin Hodja* (New York: Cynthia Parzych Publishing, Inc., 1986).

14. *A New Dictionary of Quotations* (New York: Alfred A. Knopf, 1978), p. 650.

15. *Turkish Proverbs Translated into English* (Armenian Monastery of St. Lazarus, Venice, 1844).

16. *A. New Dictionary of Quotations,* p. 501.

17. *Turkish Proverbs Translated into English,* p. 21.

18. *Treasury of Proverbs and Epigrams* (New York: Ottonheimar Publishers, 1954), p. 48.

19. *The Penguin Dictionary of Proverbs* (Middlesex, England: Penguin Books Ltd., 1983), p. 68.

20. Ibid., p. 207.

21. Ibid.

22. *A Dictionary of Proverbs* (New York: Philosophical Library, 1963), pp. 112, 127.

23. Edited by J. A. Simpson (Oxford, England: Oxford University Press, 1982), p. 6.

24. J. Clark, *Paromiologia Anglo-Latina. . . or Proverbs English, and Latine, Methodically Disposed According to the Common-place Heads, in Erasmus His Adages* (London: 1639); G. Herbert, *Outlandish Proverbs* (London, 1640).

25. *Turkish Proverbs Translated into English.*

26. S. Topalian, "Introduction to the Proverbs of Turkey," in *Racial Proverbs, A Selection of the World's Proverbs arranged Linguistically,* ed. Selwyn Gurney Champion, M.D. (London: George Routledge and Sons, 1938), p.civ.

27. The following animals are mentioned in one or more proverbs: **ASS** (65, 149, 156, 199, with the horse), 68 (thrice), 72, 78, 93, 103, 113, (127, with the camel), 229, 125, 228; **BIRD** 56, 78, 94, 106, 136, 139, 153, 179, 190, (192, with the falcon), 214 (twice), 239, 253, 254; **BUFFALO** 85; **CALF** (54, 62, 206, with the ox), 180; **CAMEL** 61, (68, 147, with the donkey), 73, 76, 91, (92, with ants), 101, 108, 118, 139 (twice), (156, with the elephant), 162, 164, (176, with the dog), (202, with the ass), 217, 223, 226, 227, 264, 265; **CAT** (57, 62, 69, 211, with the mouse), 95, 115, 145, 251; **CHICKEN** 62, 116, (131, 233, with the goose), (195, with the hen); **COCK** 57, 62, 69, 188, 198, 199, 226, 246; **COW** (103, with the ox), 234; **CROW** 66, 72, (91, with the nightingale), (110, with the eagle), 143, 154, (163, with the partridge), 165, (233, with the ox); **DEER** 65, (157, with the rabbit); **DOG** 56, 60, 66, 71, 72 (twice), (77, 257, with the hare), 83, 86, 93, 94 (twice), 95, 104, 105, 116, 117 (twice), 126 (twice); 128, 134, 138, 139, 153 (twice), 156, 161, 162, 165, 166 (twice), 176 (twice), 177, (177, 256, with the wolf), 179, 183, 198, 199, 202 (twice), 223, 236; **DONKEY** 55, (58, 205, with the horse), 59, 99, (125, with the wolf), 150, 176, 212, 214, 224, 226, 245, 247; **DUCK** 119, 226; **ELEPHANT** (115, with an ant); **FALCON** (64, with the heron), 88 (with the goose), (178, with the crow); **FISH** 74, 91, 92, 126, 136, 174, 187, 190, 203, 213, 214, **FOAL** (198, with the horse); **FOX** 95 (twice), 96, (105, 146, with the chicken), (107, with the wolf), 145, 176, 236, 243; **FROG** 58, (67, with the horse), 165, 173; **GOAT** 72, 83, 94, 104, 112, (123, 206, with the kid), 185, 202, 212, 233; **GOOSE** (233, with the chicken); **GREYHOUND** (158, with the hare); **HARE** 67, (93, with the lion), 96, 254; **HEN** 78,

(92, with the goose), 110, 165, (208, with the horse), 209, (237, with the chicken); **HORSE** 53, 55, 64, 66, (73, 199, with the ass), 73, 75, 79, 84 (twice), (87, 264, with the dog), (89, 193, with the donkey), 90, 93, 110, 118 (four times), 128, 134 (twice), 147, 157, (171, with the cowand the dog), 173, 174, 182, 189 (twice), 192, 193, 198, 199, 206, 207 (twice), 225, 239, 256, 257 (twice, one with the mule and the donkey), 259,262 (twice), 263; **JACKAL** 96; **KID** 135; **LAMB** 135 (166, with the snake), (203, with the sheep); **LION** 62, (151, twice with the fox), 162; **NIGHTINGALE** 153 (twice), 177, 248; **OSTRICH** 212; **OX** 137, 164, 167, 176, (193, with the ass), 206, 223, 263; **PIG** 72 (twice, one with the lamb), 156, 182; **RABBIT** 190; **RAM** 105, (177, with the sheep); **RAVEN** (74, with the falcon), 92; **SERPENT** 125, 233 (twice); **SHEEP** 53, (77, 115, with the wolf), 103, 110, (123, with the lamb), 137, 140 (twice), 164 (twice), 179, 184, 209, 222, 230, (241, with the horse); **SNAKE** 83 (twice), 100, 192, 242, 250, (252, with the scorpion); **SPARROW** 113, 146, 228; **STEED** (123, with the ass); **STORK** 175; **TORTOISE** 162; **VULTURE** 77, 81; **WOLF** (60, 139, 177, 202, with the dog), 72, 82, 95, 116, 119, 147, 156, 158, 175, 198, 232, (257, with the jackal).

28. Vilmos Tolnai, "Introduction to the Proverbs of Hungary," in *Racial Proverbs, A Selection of the World's Proverbs Arranged Languistically*, ed. Selwyn Gurney Champion, M.D. (London: George Routledge and Sons, 1938), p.lvii.

29. *Racial Proverbs, A Selection of the World's Proverbs Arranged Linguistically* p.civ.

30. Ibid.

31. Ibid., p. 45.

32. Ibid., p. 154.

33. Ibid., p. 185-186.

34. Ibid., p. 193.

35. Ibid., p. 198.

36. Ibid., p. 212.

37. Ibid., p. 249.

38. Ibid., p. 272-273.

39. Ibid., p. 326.

40. Ibid., p. 393.

41. Ibid., p. 384.

42. Ibid., p. 405.

43. Ibid., p. 447.

44. Ibid., p. civ.

45. Perhaps no governing regime or people practiced religious tolerance more than the Ottoman Empire or the Turkish nation. Ninenty-eight percent of the Turkish popolation is Moslem, but the head of the Greek Orthodox Church resides in Istanbul, a city which has been Turkish since 1453. The Ottoman Empire was the only state in Europe where Christians and Jews could freely practice their religion. In an article entitled "Turkey and Jews"in the November issue of *Vision,* 1987, the organ of the Federation of Turkish American Societies, Inc., Dr. Martin Abend, a Jewish scholar and television commentator, writes (p. 19):

"In a recent conversation with Chief Rabbi in Istanbul, the most lasting impression I received from him was that of his heartfelt gratitude to be where he was and of his enthusiasm for the forthcoming anniversary [1992] of the rescue by the Sultans of the Sephardic Jews from the Spanish Inquistion. The talk with that man epitomized to me the very essence of this matter. It is unfortunate that Turkey's many detractors were not present to hear the plain truth plainly spoken. In an era of anti-Turkish innuendo and outright lies, I say, in the name of countless Jews who benefited by the Turkish tolerance, Turkey stand up and be thanked.

"To honestly judge, one must honestly compare, and objective contrast of the histories of Eastern and Western European states, with that of the Ottoman Empire and the Turkish Republic with regard to the tolerance of Jews, soon establishes a primacy to the Turkish record. Indeed, not only in the matter of toleration, but in the matter of positive rescue of victims of intolerance, the policies of the Ottoman Sultans and of the Turkish Republic are unique. There are numerous instances throughout European history when the only safe and secure haven for the oppressed Jewry was within the shelter of the Ottoman realm. This is attested by the letters, diaries of Jews fleeing the Christian fury, and edicts and laws emaneting from the Palaces of the Grand Turk.

". . . Therefore, let it be stated with emphasis and cogency, that the sprit displayed by the Ottoman Sultans and Republican successors toward Jews, stand not only in front but well above that of every European country that ever had a sizeable Jewish minority. Alone among the rout of Western and Eastern European nations that blackened their histories with periods of murderous anti-Semitism, the Turkish record stands unblemished."

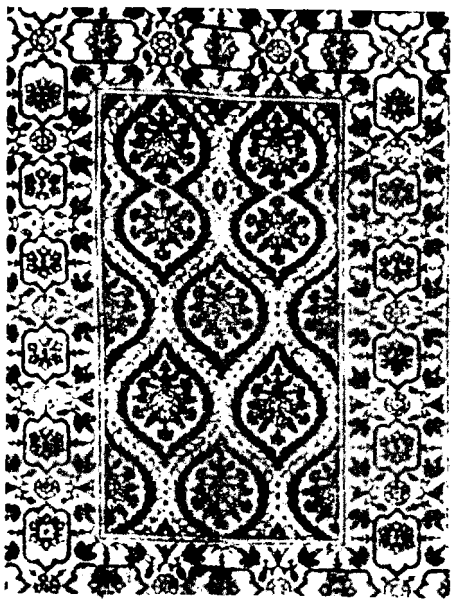
Also, on a one-day academic symposium on "Turks and Jews: Half a Millenium of Shared History from the Age Süleyman the Magnificent to the Present" on February 21, 1988 which was was jointly sponsored by the Turkish-American Societies and Anti Defamation League of B'nai B'rith in cooperation with The Yeshiva University, the keynote speaker Professor Bernard Lewis said (*Vision,* May 1988, p. 14):

". . . The Turkish conquest of a Christian lands was very disagreeable to the Christians. To the Jews, it usually meant an improvement. . . Professor Avigdor Levy referred this morning to the famous letter of Sarfatti written from Turkey in the early fifteenth century, a Jew who was born in Germany, of parents who had come from France and who continued the journey himself and went to Turkey and wrote an

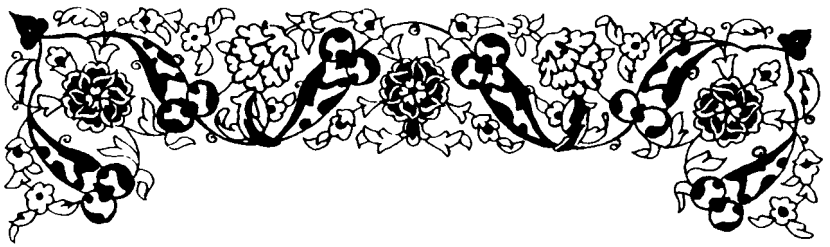
enthusiastic letter of a general purport of which is: this in a wonderful place, why don't you come here as soon as possible. And goes on to enumerate the advantages from a Jewish point of view of living in Turkey rather than in the lands of Christendom.

". . . In the sixteenth century. . . a Portuguese Jewish writer called Samuel Ushki, wrote a famous book called *A Constellation for the Tribulations of Israel.* In this book he tries to provide comfort for his fellow Jews confronted with all the terrible disasters that had befallen them in fifteenth and early sixteenth century when he was writing. And he gives a list of consolations divided into two sections, the divine consolations, and you can imagine what those are, and the human consolations, which are, of course, of more interest to theologians. And foremost among the human consolations and here I quote 'is mighty Turkey, a broad and spacious sea which God opened with the rod of His mercy, as He opened the Red Sea at the time of the exodus from Egypt, where the gates of liberty are always open for the observance of our religion.' "

47. S. Topalian, "Introduction to the Proverbs of Turkey," in *Racial Proverbs, A Selection of the World's Proverbs Arranged Linguistically,* ed. Selwyn Gurney Champion, M. D. (London: George Routledge and Sons, 1938), p. civ.



Silk brocade with large-scale floral patterns in bright crimson, blue, and gold



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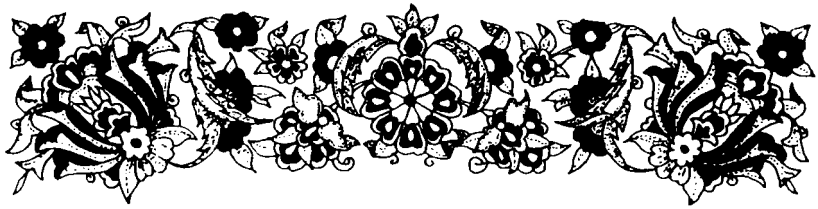
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Vocabulary
For the Turkish Readers

aba kaba dokunmuş yünden yapılan yakasız bir elbise.
abdal 1. Afganistan'da yaşıyan bir Türk boyunun adı. 2. Anadoludaki bazı göçebelerin adı ve onlardan olan kimse.
acıklı acılı, dertli.
âciz 1. iktidarsız, gayri muktedir, zayıf, gevşek, elinden iş gelmeyen.
ağıl koyun ve keçi gibi hayvanlara mahsus, üstü açık, etrafı çit veya çalı çırpı ile çevrilmiş yer.
ağırlamak birisine ikram etmek, saygı göstermek, memnun olması için gayret etmek.
alaca muhtelif renklerin biribire karışarak meydana getirdikleri renk; huy.
ah almak beddua almak, biri tarafından lânetlenmek.
âheste yavaş.
âhiret öbür dünya, öldükten sonra göçülen dünya.

akça, akçe eskiden kullanılan küçük gümüş para.
âkıbet son, nihayet.
âlâ daha yüksek, pek yüksek, en yüksek.
alâmet nişan, iz, emare.
âlem 1. dünya, cihan, kâinat. 2. hal ve şartlar. 3. herkes. 4. kendine mahsus özellikleri bulunan şey.
âlim bilir, bilgin.
amber balinalardan bir türünün bağırsaklarından çıkardığı mum gibi bir madde ki esans yapımında kullanılır.
amel 1. iş, kâr, fiil. 2. bir kimsenin mezhebinin emir ve yasaklarına göre hareketi.
angın çok anılan, tanınmış, meşhur.
ar utanma, utanç
arık zayıf, cılız.
ârif anlayışlı, bilgili, irfan sahibi.
asıl soy, asalet.
âşikâr açık, meydanda, belli.
âşikâre âşikâr olarak, açıktan açığa.
âyine ayna.
aylak işte olmayan, boş gezen.
azap 1. eziyet, işkence. 2. pek büyük sıkıntı, şiddetli elem.
azık yolculuk sırasında yenilmek için hazırlanan yiyecek.

bahadır yiğit, cesur, kahraman, batır.
baht talih, kısmet, ikbal.
bâkî daimî, ebedî, ölümsüz, geçici olmayan, 2. kalan, arta kalan.
bâtıl 1. doğru olmayan. 2. boş, beyhude.
baz doğan kuşu
berk 1. sert, katı. 2. sağlam.
beylik devlet malı.
bezirgân tüccar, kâra düşkün tüccar.
buyruk buyurucu, emir verici.

cefa eza, eziyet.
cehl bilmezlik, ilimsizlik, cahillik.
cevher 1. (madenler hakkında) öz madde. 2. değerli şey. 3. kabiliyet, yetenek.
cirim 1. cansız cisimler. 2. büyüklük, hacim.

çalım gösterişli tavır.
çalım satmak kurulup büyüklük taslamak.
çerçi bir yerden bir yere giderek ufak tefek eşya satan esnaf; gezginci esnaf.
çuvaldız çuval, deri, ilh. dikiminde kullanılan büyük iğne.

dağ 1. kızgın demirle vurulan damga, nişan. 2. iz bırakan yara. 3. çevresindeki araziye göre yerin pek yüksek kısmı.
dalaşkan kavgacı.
dâmen etek
derviş 1. fakir ve muhtaç adam. 2. bir tarikatın mensubu olarak o tarikatın tekkesinde hizmet eden adam. 3. işini Hakk'a bırakan, saf, kanaatkâr ve mütevazi adam.
derya deniz.
devâ 1. ilaç. 2. çare, tedbir, derman.
devletli yüksek rütbeli kimse; zengin.
dirhem eskiden küçük ağırlıkları tartmakta kullanılmış olan küçük bir ağırlık birimi (3 gram).
don bu kelime önceleri elbise manasında kullanılırdı.

el başkası, başkaları, diğerleri.
endâze ölçü, mikyas.
ergen evlenmemiş, bekâr.
erinmek üşenmek.
esirgemek 1. korumak, saklamak. 2. kıyamamak, kıyamadığı için bir şeyi elinden bırakmak istememek.
esrik 1. sarhoş. 2. azgın, kızgın.

esvap elbise, giyecek.
eşmek hızlı yürümek.
eyyam zaman, devir.

faslı bahar bahar mevsimi, bahar eğlencesi.
ferman buyruk, emir; yazılı olarak bildirilen ve özel bir tarzda yazılan padişah emri.
feyz feyiz. 1. bolluk, mahsul, vesaire fazlalığı. 2. nimet, ihsan, 3. ilerleme, yükselme, olgunluk bulma.
fit bir kimseyi diğeri aleyhinde kışkırtmak.

gaddar merhametsiz, eziyet çektiren.
gayr başka kimse, başkası.

hak 1. doğru, gerçek; Hak dini. 2. adalet ve hak duygularına uygun, haklı, lâyık.
hâk ile yeksân yıkılmış, yerle bir olmuş, eseri kalmamış
halayık eskiden yabancı ülkelerden kaçırılıp hizmette kullanılan kadın, cariye; düğün evinde kılavuzluk eden kadın.
Halîk Yaratan, Yaratıcı, Tanrı. (Allah'ın 99 adından biri.)
hamâkat aptallık.
has, hass 1. seçkin ve ileri kimselerin oluşturdukları topluluk 2. özel, hususî. 3. katıksız, halis.
hased etmek başkasının nimet ve faziletini kıskanarak bunların yok olmasını arzu etmek; kıskançlığın, birine kötülük yapabilecek derecede ileri götürülmesi.
haysiyet değer, itibar, kadir, şeref.
hile 1. birini aldatmak için tertiplenen oyun. 3. sahtekârlık, bir malın halislik ve saflığını bozacak şey.
hilekâr hile yapan.
himmet çalışma, emek.
hoppa yaşına başına uymayan hafiflikler yapan kimse (ağırbaşlının karşıtı).

hor değersiz, aşağı.
hor bakmak (görmek) değer vermemek, değersiz saymak.

ırgat işçi, yapı işçisi.

ihram 1. hacıların giydikleri dikişsiz elbise. 2. Arapların büründükleri büyük yün çarşaf.
ikrar 1. kararlaştırmak. 2. açıkça itiraf etmek.
illet 1. hastalık. 2. sakatlık. 3. sebep. 4. niyet, gaye.

imrahor atların binek vasıtası olarak kullanıldığı devirde, saray ve konaklardaki atların bakımını yöneten kimseye *emir-i âhur* denilirdi. Kelime, zamanla, "imrahor" şekline büründü.
irfan biliş, anlayış; yaradılıştan bilme, anlama.
iven aceleci.
izzet 1. değer. 2. yücelik. 3. kudret, kuvvet. 4. saygı, ikram.

kader bütün mahlûkların Allah nezdinde tesbit edilmiş hallerinin cereyan şekli.
kadir her şeye gücü yeten. (Allah'ın sıfatlarından biri.)
Kadir Gecesi Ramazan'ın 27'nci gecesi.
kadr 1. değer. 2. itibar, onur. 3. rütbe. 4. nicelik, derece.
kanaat bir şeye, bir duruma razı olup fazlasını istememek, mevcutla yetinmek.
kâr 1. kazanç, fayda, menfaat. 2. uğraşma, iş.
kart gençliği ve körpeliği kalmamış.
kasavet keder, gam, dert, tasa, gaile.
kâse-i fağfur çini veya billurdan Çin sanatı örnek tutularak yapılan kâse veya çanak.
kaşağı hayvanları tımar etmek için kullanılan ve saçtan yapılmış dişli alet.
kavurga ateşte kavrularak patlatılmış mısır.
kaygı bir halin kötü bir sonuca varabileceği ihtimalinin doğurduğu korku ve endişe.
kelâm 1. söz, lâkırdı. 2. Allah'ın varlığını ve İslamiyet'in doğruluğunu konu edinen ilim.
kesif yoğun
keramet sırrına akıl ermeyen, hayret edilecek hâdise.
kerem yüce kalplilik, alicenaplık, cömertlik, lütûf, merhamet.
kısmet 1. bölme, pay etme, hisselere ayırma. 2. talih, kader, kaderde olan şey.
kibar 1. büyükler, ulular. 2. büyük, ulu. 3. ince, terbiyeli. 4. kibirli, büyüklük satan kimse.
kor iyice yanmamış odun ve kömür.
kösemen 1. sürünün önünde giderek ona kılavuzluk eden koç veya teke. 2. döğüşken iri koç veya teke.
kutan birkaç demirli büyük pulluk.
küheylân soylu Arap atı.

mâhî balık
maksut maksat, niyet, istek, meram.
mazlûm 1. zulüm görmüş, zulme uğramış, 2. sessiz, yumuşak huylu, sakin.
meleğen çok meleyen, acı acı meleyen.
melik kral.
menkul 1. bir yerden başka yere taşınma. 2. ağızdan ağıza söylenerek gelen söz.
menzil bir günde varılan yer.
mertek dört döşeli ve uzun kereste.
mesel 1. örnek, benzer, 2. mânalı ve dokunaklı söz.
Mevlâ 1. sahip, efendi. 2. Allah.

mıh çivi.
miheng (mehenk) 1. altın veya gümüşün ayarını anlamaya mahsus taş. 2. ölçü, terazi, bir şey veya şahsın değerini ölçmeye vasıta olan şey.

mihnet 1. zahmet, eziyet. 2. dert, elem, keder, gam.
minnet 1. ihsan, cömertlik, lütûf, kerem.
miskal eskiden küçük ağırlıkları tartmakta kullanılan bir ağırlık ölçüsü (1.5 dirhem).
muhabbet sevgi, dostluk.
mukavemet karşı durma, dayanma.
murâbit 1. ibâdete düşkün kimse. 2. (Fas'ta) şeyh, derviş.
musandıra bir odanın kapı tarafındaki yüzündeki büyük dolap.
musibet 1. görünmez belâ, felâket. 2. pis, uğursuz.
müflis 1. parasız, züğürt. 2. iflas etmiş.
mürid 1. bir şeye kendini teslim eden kimse. 2. eskiden bir tarikat şeyhine baş bağlayanlara o şeyhin müritleri denilirdi.
mürüvvet mertlik, yiğitlik, insanlık, fazilet.
mütevazi kendini aşağı tutan, alçak gönüllü, kibirsiz.

nâm 1. ad, isim. 2. şöhret, şan. 3. vekâlet.
nâmert insaniyetsiz, korkak, alçak.
narin ince, zayıf, nazik, kaba olmayan.
nasib 1. hisse, pay. 2. alınyazısı. 3. kısmet, kader.
nefs (nefis) 1. ruh, can, hayat. 2. insandaki maddî ve beşerî ihtiyaçlar. 3. şahıs, zat, kendi.
nimet bir şeyi önceden arzu edip düşünmek, kurmak, karar vermek.

okka eskiden kullanılan ve 400 dirhem ağırlığında bir tartı ölçüsü.
ongun bol
onmadık talihsiz, uğursuz, bereketsiz.
onmak iyi bir duruma erişmek, iyileşmek, düzelmek.

öşür eskiden toprak mahsüllerinden sekizde bir nisbetinde ve mahsül olarak alınmış vergi. "Öşür" aslında onda bir demektir. Vergi, önceleri, sekizde bir nisbetinde alınırdı.

paha (baha) kıymet, değer.
pây ayak.
pervâne 1. ışığın etrafında dönmeyi seven gece kelebeliği. 2. vapur, uçak, vesaireyi hareket ettirmeye yarayan, birkaç kanatlı çark.
pul eskiden kullanılmış olan en küçük değerde maden para.

rağbet istek, arzu, meyil.
rızk 1. azık, nafaka, yiyecek. 2. Allah'ın verdiği nimet. 3. yiyecek ve içeceğe ait maddeler.

sada, seda 1. ses. 2. bir yere çarptıktan sonra geri dönen ses, yankı.
serdâr askerbaşı, kumandan.
serkeş baş kaldıran, itaat etmeyen.
seyran gezme, dolaşma.
sınamak denemek, tecrübe etmek.
sırça cam.
sırdaş bir sırrı bilen iki kişiden her biri.
sükût susma.
sürçmek 1. yürürken ayağın bir engele çarpması neticesinde düşecek gibi olmak. 2. yanılmak, hata etmek.

şer(r) kötü adam, kötü.
şeyh 1. yaşlı adam, ihtiyar. 1. bir tarikat tekkesindeki dervişlerin başı.
şikâr avlanan hayvan, av.
şinik tahıl tartmakta kullanılan bir ölçek (takriben bir avuç dolusu kadar).

takdîr kader, ilâhi ve ezelî hüküm. 2. kıymet biçme, fiyat tayin etme. 3. bir kimsenin değerini anlayıp itiraf etme, kadir bilirlik.

talkın verdikleri öğütlere kendileri uymayanlar için kullanılan "Ele verir talkını; kendi yutar salkımı" sözünde geçen kelime.

tamah (tama) doymazlık, hırs, azgözlülük.

târik yol

tasa güç bir durumun doğurduğu üzüntülü düşünce; gam, keder, kaygı, dert.

tav 1. işlenecek bir maddeye verilen ısı, kıvam. 2. semizlik, dolgunluk.

tereddüt karar vermeyiş, kararsızlık.

tellâl (dellâl) 1. bir şeyin satılacağını veveya bir ilan veya tenbihi yüksek sesle herkese duyuran adam. 2. emlâk, hayvan, vesaire satışında satıcı ile müşteri arasında vasıta olup pazarlığı testiren adam, komisyoncu.

terkeş ok çantası, ok mahfazası. (Bu kelimenin asıl Türkçesi "sağdak"tır.)

tevekkül işlerin gidişini Allah'a terk ve havale edip kadere razı olma.

tiryaki 1. afyon kullanmaya alışmış, afyonkeş. 2. keyif verici şeyler kullanmaya alışmış kimse.

tiz-reftar çabuk çabuk yürüyen.

toklu bir yaşına girmiş koyun.

uğru hırsız; suçlu.

ülüş komşudan gelen bir övünlük yemek.

ürümek havlamak.

üşmek bir şeyin üstüne çokça gelip yerleşmek.

üzengi eyerin iki yanında asılı bulunan ve hayvana binildiği zaman ayakların basmasına yarayan altı düz demir halka.

vaha çöl ortasında bitkili saha.

vefa sevgi bağlılığı.

vîrane yıkılmış bina kalıntısı, harâbe; yıkılmaya yüztutmuş bina, eski ev.

yaban ıssız kır

yal köpek için hazırlanan yiyecek.

yalım 1. bıçağın, kılıcın keskin tarafı. 2. soy, cins, cevher, maya.

yalımı alçak soysuz.

yavan 1. yağı az. 2. katıksız (yavan ekmek) 3. tatsız. 4. görgüsü, anlayışı, bilgisi kıt.

yâver 1. yardımcı. 2. kumandanın yardımcısı.

yeğ daha iyi.

yonga yontulan, rendelenen şeyden çıkan parça.

yürük hızlı yürüyen.

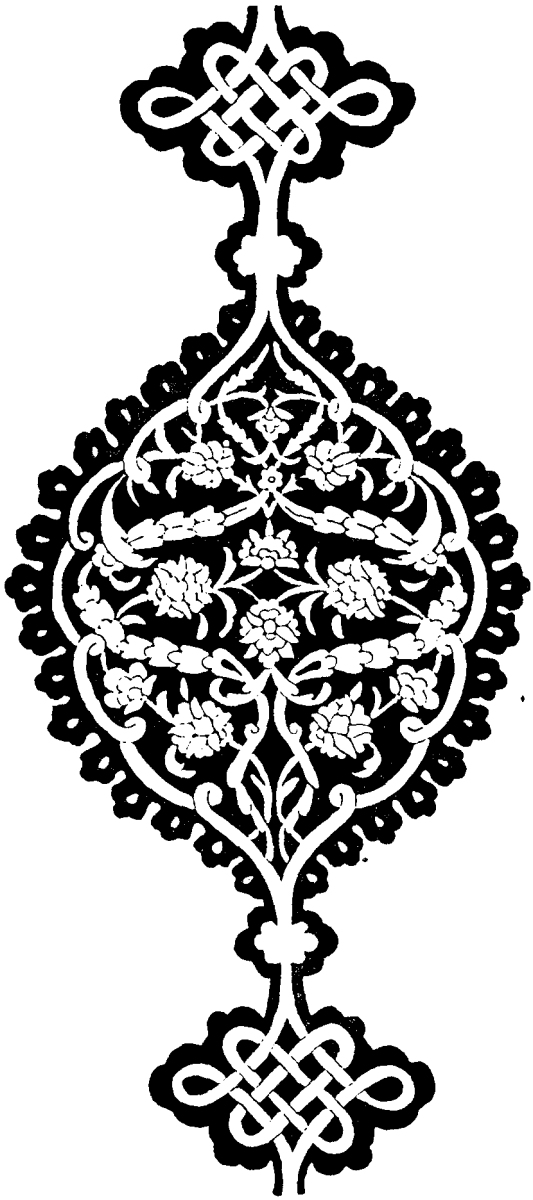
zâhid dinin emirlerini tamamen kabul eden.

zeval olmamak ziyan verilmemek, dokunulmamak, ilişilmemek.

zikir, zikr 1. anma, hatıra getirme. 2. ağıza alma, ismini söyleme, sözlü veya yazılı olarak ismini belirtme. 3. beyan, ifade.

zillet aşağılık, alçalma.







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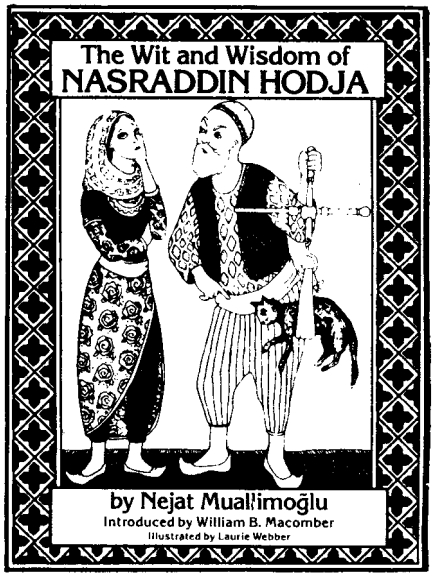
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The Wit and Wisdom of Nasraddin Hodja is a collection of delightful stories and anecdotes of Nasraddin Hodja, the hero of Turkish folklore and humor. Although he lived many centuries ago, hodja's stories are as fresh and as lively as ever. There have been several books about Nasraddin Hodja in English, and his stories have been translated into many languages, including Russian and Chinese. A Russian movie about Hodja depicted him as a proletarian hero leading a glorious struggle against the exploiters and capitalist establishment of the country.

Nejat Muallimoğlu's book is the first Hodja book written by a Turk in the English language. And since Nasraddin Hodja is Turkish, it goes without saying that a Turk can better understand an interpret his stories with authenticity and expertise.

William Macomber, former United States Ambassador to Turkey and current President of the Metropolitan Museum of Art in New York City, explains in his introduction to the book: "Nasraddin Hodja has been both the Turks' teacher and creation.... His wit and wisdom is not only a happy experience in its own right, it also provides us with deeper insights into the Turkish character."

By reading these stories, one sees immediately why Nasraddin Hodja is an "international celebrity." Anyone, no matter the culture or origin of birth, can enjoy these stories and even draw morals from them.

The Wit and Wisdom of Nasraddin Hodja contains 160 stories and is illustrated with 46 black-and-white drawings which capture the spirit and meaning of these amusing and revealing stories.

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No. 11301

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İstanbul Devlet Kitapları Müdürlüğü
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