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- TÜRKISCHES SPRICHWÖRTERLEXIKON
- LE DICTIOENNAIRE DES PROVERBES TURCS
- TÜRK ATASÖZLERİ

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Indexing: Behan Öztürkmen, Ve-Ga, Begüm Ankonmaz
Typesetting: REGAL Bilgisayar Dizgi Servisi, İzmir
Printing and binding: Turkish Daily News, Ankara
Published in Turkey by Turkish Daily News,
Turuş cade, 50-A/7 06680 Kavaklıdere, Ankara
First Printing 1993 © Metin Yurtbaş 1993
For all correspondence to the author: Hava Subay Lej. A/10-8
06992 Elımesgut, Ankara Telefax: (90-4) 244 06 65
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93.06.Y.0267.1
ISBN 975-90703-0-0
"The comparative paremiology (study of proverbs) shows that the nations of the world have much in common, despite the frontiers and distances which divide them, and that they are like one great family notwithstanding the various conditions of their development, or the different forms of their political and economic systems. The comparative study of world proverbs may also be considered, in some measure, as a contributive factor to a better mutual understanding and rapprochement between nations."

JERZY GLUSKI
Author of "PROVERBS, A Comparative Book of English, French, German, Italian, Spanish and Russian Proverbs with a Latin Appendix," 1971
OKUYUCUYA BİRKAÇ SÖZ

Atalarımızdan bize kalan birbirinden güzel kültür mirası atasözlerimizle ne kadar değer duysak azdır. Manevi değerlendirmizi, ulusumuzda özgü duyuş ve düşüncelerimizi, hayata ve olaylara bakış açımızı en güzel bir biçimde ortaya koyan atasözlerimiz halka mal oldukları günden beri değer süren şey kaybetmemiştir.

Düşüncelerimizi, görüşlerimizi oluşturmda bize yol gösterdikleri ve gözlemelerimizi kışla, özlü bir biçimde ifade ettikleri için dilimizden düşünelebiliriz atasözlerimiz daha iyi tanımak, bilmek bizler için de denli yararlı ise, bu kültür biriktirmemiz evrensel nitelikleri dolayısıyla başka kültürlerden insanlara tanıtmak da Türklük adına o denli kazançlı olacaktır.

Bu amaç hizmet için sunulan elinizdeki derlemede yaklaşık 5,000 atasözümüz kelime kelime İngilizceye tercüm edilmiş, gerektiğiinde anımların berraklaştırılmak üzere aktarıl马拉lara desteklenmiş ve zaman zaman daha çeşitli kültürleri ve dünyaca ünlü kaynaklardan alınarakla karışıtırılmıştır. Konularına göre sınıflandırmış olan atasözlerimizin güvendir derlemeye kilitlendiği yerler referanslarla belirtilmiş olup tanımması bir kırkatiircılarının çığgileri ile de çalışma yoresel kişeleri eklenmiştir.

Atasözlerimizin dünya insasına tanıtımında Türk aydınına önemli görevler düşmektedir. Kültür mirasımızın bu birimlerin sahip çıkarak onları daha iyi öğrenmeli ve yaşamaya çalışmalıyız. Atalarımızın öğütlelerini ve gözlemelerini paylaşacağımız yabancı döşelerimiz bilgelik ve ahlıarak derslerinde bu özlü sözlere tayin eden onları benimsenecek ve kendi anadillerinde de söylemek isteyecelerdir. İşte o zaman duyacagımız kwaçı hepininizi olacak.

METİN YURTBAŞI
Ankara, 1993

A WORD TO THE READER

We Turks enjoy a rich heritage of culture and wisdom which we would like to share with the rest of the world.

This present collection of proverbs is indicative of traditional Turkish wisdom. It contains some 5,000 texts both in current use and old, recorded at various times in Turkey and in other Turkic lands. The English translations of the proverbs are always accompanied by their Turkish originals as well as their explanations where literal rendering fails to convey the intended meaning.

The proverbs are classified topically into 172 categories, and their equivalents are supplied where conceptual resemblances are found with proverbs of other cultures, especially with those in the English speaking world. Each proverb is marked with a reference as to its source in a prominent proverb collection or in a literary masterpiece. In order to add a touch of regional humor to the book, a professional artist has contributed illustrations of different aspects of Turkish lifestyle.

The author is happy that you, the reader, have taken an interest in these pearls of wisdom accumulated throughout the ages in these parts of the world, and hopes that this collection will add a new dash of spice to your life as well as to the lives of readers worldwide.

METİN YURTBAŞI
Ankara, 1993
INTRODUCTION

Steven E. Hegard
Former Fulbright scholar to Turkey
and current consultant on western relations with
the new Central Asian Turkic republics.

It's an early Sunday evening of a warm day late in the spring. You are a tourist resting on a bench in the shade of a grove of trees facing a grassy picnic area in a city park somewhere in Turkey. There, where children play and mothers are now preparing tea on a picnic butane-gas stove, you can see a middle-aged man strolling along the nearby concrete walk. As he turns and approaches your bench you can see that he's dressed in his informal 'Sunday best' — a light sport jacket with open-necked shirt, slacks supported by a belt with a Gucci buckle, and tan Timberland loafers. He seems to be both observer and protective overseer of the children, wives and daughters of the various Turkish families and relatives so friendly gathered.

This is a familiar scene in almost any city park in Turkey from Istanbul, Izmir and Ankara, to Trabzon, Kars and Adana. And who knows? The park may have existed since Ottoman times; in a few Turkish cities some of the çınar, or plane trees, seem to be just as ancient, and in the southern part of Turkey beginning from Izmir, palm trees with trunks as wide as barrels grace the otherwise very modern looking city parks.

As our middle-class Turkish gentleman strolls, you see an expression on his face that appears somehow reminiscent of an Ottoman gentleman: perhaps a bit bemused, but at the same time authoritative and attentive. He now turns away from you back towards his charges in the grassy picnic area, and as he does so you notice for the first time his hands clasped together behind him. You are not distracted by the expensive gold band of the Seiko watch on his left wrist — what draws your attention and begins to fascinate you is that his clasped hands are holding a key chain.

There seems to be a sort of medallion fastened by its own short, separate links to one part of the chain. Your eye is caught briefly by a metallic flash from the medallion; it is easily recognized as the trade-mark emblem of a popular European car now manufactured under license in Turkey. The gentleman, hands still behind his back, slowly and deliberately passes the car keys one-by-one through his fingers.

Tradition dies hard, and the traditions of culture, religion and language are carried by a people for generations. The car keys clasped and so carefully manipulated in the fingers of today's middle class Turkish gentleman are in the tradition of the tesbih (Moslem prayer beads akin to the Christian Catholic's rosary beads) of his father and Ottoman Turkish grandfather before him.

Yet traditions do appear to be dying amid the hustle and bustle of today's modern societies, and in developing countries like Turkey they have also begun to wane and fade away. But as these societies change, some of the old habits and traditions continue to assert themselves, albeit in per-
happ somewhat altered forms. In the park where we are sitting now, for example, there used to be a grizzled old man hunched over an ancient white upright scale of the sort that you’d find in a doctor’s office. He’d tell you your weight, and quite accurately, too, for the equivalent of only a few pennies. Today, the old man (or is it perhaps his son?) is still there, but his old upright scale with the weights that he would so professionally manipulate along their tracks has now been replaced by a very cold looking electronic model with a digital readout. And next to the electronic scale, the old man’s son (or grandson?) stands ready to offer you a reading of your blood pressure as well.

In today’s Turkey, where the English word “stress” has entered the language and hotels which once boasted of their “Turkish hospitality” now herald their four- and five-star status, it is important to find and understand the traces of cultural heritage that still truly do exist (although not so readily apparent as once before).

Turkish proverbs can help us in this respect to discover the real Turkish cultural history underlying the modern veneer.

The author of this book, A Dictionary of Turkish Proverbs, Metin Yurtbaş, announces in his subtitle to the work that it contains “more than 5,000 Turkish proverbs and their translations, explained in English.” But, putting language aside, what exactly is a proverb? Admittedly it would be wrong to try to define a relatively abstract literary concept in a few single specific, concrete scholarly terms. Nevertheless, before we struggle with our own broad definition, let’s take a brief look at what a few others have written.

Following Webster’s New Collegiate Dictionary, we find that a proverb may be considered “a brief popular epigram or maxim.” As “synonymous cross-references” (not synonyms) Webster further suggests “adage” and “byword,” as definition for the Biblical book of Judaic Scripture, Proverbs, we read “…moral sayings and counsels…”

In turn, an “epigram” is “a concise poem dealing pointedly and often satirically with a single thought or event and often ending with an ingenious turn of thought,” or “a terse, sage or witty and often paradoxical saying”; “maxim” is “a general truth, fundamental principle, or rule of conduct”; “adage” is defined as “a stating often in metaphorical form that embodies a common observation”; and “byword” as “a frequently used word or phrase.” Of course in its definitions of these words Webster also refers back to the word “proverb,” and the phrase, proverbial saying.”

On the other side of the Atlantic, the thorough and highly scholarly Oxford English Dictionary’s definition of “proverb” is “a short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation, and familiar to all.” A thoughtful mid-17th century def-

ition came from John Ray in the Preface to his book, English Proverbs, “…an instructive sentence, or common and pithy saying, in which more is generally designed [i.e. implied] than expressed.”

E. Kemal Eyüboğlu, a Turkish scholar, also speaks of “old saws or sayings” (sav), “parables” (mesel), “apocryphal tales and fables” (kussi), “aphorisms” (hikmet) (=Webster’s “concise statement of a principle” or “terse formulation of a truth or sentiment”), “epigrams” (vecez), “fine, elegant or salient points” (berceste), “abstract expressions, interpretations (tabir), “refinements, subtleties of language: epigrams; wit, epigrams; inkottul.”

Now, from all of the above, let’s try to formulate our own definition of what a “proverb” is. In doing so (and cheating a bit with some foreknowledge), we’ll keep in mind the special characteristics of the Turkish proverb.

First of all, we can say that proverbs usually are short, succinct: “terse truths,” “salient points.” Very often they are statements of principles; they give advice. Such a counsel sometimes may be set forth as an observation in a somewhat passive form, but more often the advice is direct. “Marry first and love will follow” is an English proverb containing direct advice: “Love comes after marriage” is its Icelandic equivalent worded more indirectly. Especially in the case of proverbs giving direct advice, such advice is often stated literally, but here, both of the examples just above, both direct and indirect, are literal statements. “An apple a day keeps the doctor away” is another example of a proverb with a strictly literal interpretation.

Proverbs may also be in the form of more abstract expressions, or metaphors, whether advising directly or indirectly: “Don’t count your chickens before they are hatched (direct); “Every cloud has its silver lining (indirect).” Sometimes metaphorical expressions, particularly those stated directly, appear to be literal (“Don’t count your chickens…”), and in the case of some proverbs occasional interpretation may be necessary. In Turkish, for example, the indirect advice that “He who sows before plowing his field three times will reap unripe crops” is taken by farmers quite literally, but the underlying meaning may well be “Make thorough preparations even though they require time, so that all of your final effort and expenditure yields a positive result.” In fact, as is also true in other languages, Turkish proverbs are rich in metaphor and often require explanatory interpretation.

On account of so many proverbs containing philosophical and metaphorical meanings, the proverb in this book have been arranged, not in a simple alphabetical sequence, but into more than 170 groups that reflect their more abstract meanings. Abstract and concrete subject categories range from “Absence” to “Writing.” Where concrete concepts or objects are headwords, it is nearly always the abstract quality connected with that concept or object that is the true subject of the proverb. Examples of these: Agriculture, Child, Commerce, Devil, Dress, Drink, Eating, [all three of the latter referring to the behavior connected with each of them], Guest, Home, Neighbor, News, Parent, Servant, Small Things, Talk, Travel, Weather, Woman, World and Writing.3

Besides imparting advice —either direct advice concerning the mechan-
ics of day-to-day living, or advice on the more philosophical aspects of life and its many great enigmas—proverbs may also provide rationalizations or even simply excuses to justify one's other than exemplary behavior. The English proverb, "Better belly burst than good wasted/good drink lost" is one example of this. In a similar vein, we may contrast the English "Eat at pleasure, drink by measure" with the Russian "Eat until you are half satisfied, and drink until you are half drunk." A good example of a proverbial rationalization in Turkish is found in this collection under the section "Crime": "The wealth of the state is an ocean; anyone who doesn't grab it is (as stupid as) a pig." [The state's wealth is boundless; only a fool would not steal his share.]

Perhaps reflecting this contrasting aspect of proverbs—advice or admonition versus the idea of rationalization or justification for nonexemplary action—are the summary comments of Rosalind Fergusson to the Preface of her own collection of the world's best known proverbs:

Proverbs have to be short, they have to be memorable, and they must not be mere platitudes. But they do not have to be true! Folk wisdom is often contradictory. "A fair face cannot have a crabbed heart" and "Fair face, cruel heart" cannot both be true. If "Too many cooks spoil the broth," in what circumstances do "Many hands make light work?"

Indeed, at the beginning of this century George Santayana commented succinctly: "Almost every wise saying has an opposite one, no less wise, to balance it."

And a brief pause here to define quickly, at least for the purposes of this book, what a proverb is not:

a) Any idiomatic phrase, such as "caught between the devil and the deep blue sea," with the translated Turkish counterpart of "splitting either up into one's moustache or down into one's beard."

b) Any proverbial expression, such as "kill two birds with one stone" and its direct Turkish counterpart, where the metaphor is obvious.

c) Any proverbial expression derived from fables, anecdotes, fairy tales, etc. such as "Yes, but what if it does indeed happen anyway, despite all?" ("Ya tutarsa?" from one of the many popular Nasrettin Hoca stories dating back centuries in Turkish language folklore.)

d) Any advice, admonition, exhortation or statements from popular literature, public speeches, advertisements that is employed or cited conscientiously for its effect, such as John F. Kennedy's "Don't ask what your country can do for you; ask what you can do for your country"; and similarly in Turkish, Kemal Atatürk's "How fortunate is the one who is able to say 'I am a Turk." Some recent advertising slogans may be seen as definite attempts to "proverbialize." For example, "Bir yudum bin çöşkün" ("One swallow, a thousand delights") from a well-known Turkish soft-drink manufacturer.

In addition to setting forth advice, admonition or providing rationalization, proverbs occasionally make general observations or state fairly simple or general truths. Often these may also be seen as forms of indirect or even direct advice. The American "Fractures well cured make us more strong" is not only a proverb, it is also a medically sound observation that a well-healed fracture is stronger than the original bone. "An apple a day..." may also be understood as good nutritional advice. Among world proverbs, including Turkish, there are many pertaining to agriculture which illustrate a general observation or simple truth: The Turkish "Crops are known on the stalk, and the grains on the threshing floor" has its counterpart in the Tamil "The future crop is known in the germ." Similarly "The crop is gathered when it is mature." Plant apple trees in meadows and pear trees on slopes, and "The best cows are tan, and the best soil is black" are three more from Turkish which offer a general observation or truth. There are many other Turkish proverbs pertaining to agriculture besides the ones mentioned above which also state their observations or truths as advice: "Don't plant early, it will get frostbitten; don't plant late, the ground will be dried out." and "On the ninth of March, light a torch and prune your trees" (i.e. even if you must do it at night). In fact, a number of proverbs in Turkish pertaining to agriculture refer to the seasons and specific times for planting, harvesting, etc. See this writer's own observations.

And at the same risk as he who observed that "all generalizations are false" (I...: Proverbs of a nation do, indeed, "furnish the index to its spirit."

While it would be ridiculous to suggest that if a nation's proverbs included a number containing the word "donkey," then that nation and its people must be obsessed with donkeys or the concept of "donkeyness," it is certainly not folly to suggest that "proverbs of different people, vary...in their rendering of the same idea owing largely to the influence of environment and climatic conditions," provided that we extend this idea to include consideration of that people's overall history and cultural heritage. Thus, "In England there is not enough sunshine, but plenty of rain, so 'Make hay while the sun shines,' but in Central Asia it is just the opposite, so 'FILL the jars while it rains'... In England 'There is no smoke without fire,' a picture of the cold climate; in Turkey, 'No leaf moves without a wind, a picture of open-air pastoral life."

Finally, in our discussion of the general characteristics of proverbs, one aspect especially valid for Turkish and the Turks of Turkey (although perhaps somewhat exaggerated in modern times):

In Turkey no conversation takes place without one or more proverbs being mentioned, and it is amazing to see the influence that they make 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.

And in a similar vein, Veled əzbudak writes, "With regard to the essential nature of proverbs; they are the 'holy word' found and read in every Turkish home."
Proverbs enjoy a long oral history. Written literature containing proverbs goes back to Sumerian inscriptions which gave rules of grammar in proverbial form and to ancient Egyptian collections dating perhaps from 2500 B.C. Proverbs were used in ancient Chinese pedagogical writings; they appeared also in Vedic philosophical treatises of India. More familiar to westerners is the Book of Proverbs from the Bible, which contains sayings associated with Solomon and in fact having come from even earlier sources.

One of the first collections in English was Proverbs of Alfred (12th century); the comparative study of proverbs dates back to Erasmus of Rotterdam, who published his collection of Latin proverbs in 1515. Besides the work of Ray mentioned above (1670), the compiler of the present work has also referred to that of Thomas Draxe (1616), and to Colonial America, Benjamin Franklin's Poor Richard's Almanack which appeared in the mid-1700s. The proverbs contained therein were of traditional European origin; Franklin merely put them into an American context as he saw fit.
subject and current work. Doctor Meder has been the editor of Proverbs: Yearbook of International Proverb Scholarship since it revived, in 1984, its predecessor which had originally been published by the Finnish Literary Society up to 1975.

* * * * *

What is it that is unique about A Dictionary of Turkish Proverbs by Metin Yurtbaş? First of all, as mentioned earlier, it is arranged according to concept rather than by so-called "keyword (main word)" or simple alphabetical order. In and of itself, this is an extremely difficult task. As explained by Harvard University Press editors in their Introductory Note to Bartlett's comprehensive collection, Modern Proverbs and Proverbial Sayings:

Collections and so-called dictionaries of proverbs do not as a rule provide definitions, and for good reason. Proverbial expressions, drawing on folk wisdom and shared experience, convey their message (if not a strict "meaning") more effectively than a definition could. And many proverbs are not susceptible to definition. A standard exercise in folklore demonstrates that many familiar proverbs are understood in contradictory ways. "A rolling stone gathers no moss" is none the less cogenet because half its users regard moss as good, half as bad.21

"Definition" in the case of the book now in your hands means that Yurtbaş has categorized his proverbs by concept and has often also interpreted them in translating and matching them with their counterparts from other languages and cultures. This was truly a difficult task, both because of the sheer bulk of the material involved, and because all of it required subjective interpretation.

Why is this task so important? Let's take one example and follow it carefully through to completion: Suppose we plan on giving a speech on the subject of courage and in it we wish to use a proverb or two to make a salient point, or if nothing else, at least to wake up our audience. If we look at a simple alphabetical listing of proverbs, it is obvious that we are stuck from the start, since the proverb we seek may not begin straight out with the word "courage."

We would lose the Italian proverb "Who has no courage much have left," among the "who's" and likewise the Spanish proverb "Before the time great courage: when at the point; great fear." Would disappear among the "be," even by "keyword" organization, this proverb may be lost in "time" (pardon the pun)...

Suppose further that we want to point out that courage increases with success, that people may change, acquiring courage through exposure to challenge. The simple alphabetical or the more sophisticated "keyword" organization now coughs out the following for us:

"Courage vanquishes some sufferings and patience the others." [Finnish]
"Courage without discretion is useless." [Philippine]

We may have lost the Philippine "Evading the enemy is true courage," but never mind... we've got enough Philippine proverbs anyway... It is even easier for the Spanish "It is courage that vanquishes in war, and not good weapons" to be vanquished among the "war" and "weapons" possibilities, although courage may emerge the winner since it is (disregarding the "it's") the first word...

But the real point of all this is that we haven't succeeded in any case, since none of the above proverbs deals with the real "courage concept" that we are investigating, that of courage increasing with success or exposure to challenge. The source which we investigated was an enormous compilation of over 18,500 "world proverbs,"22 and it is truly an excellent work by an outstanding scholar. However, proverbs in it are arranged by "keyword" rather than by concept, so we may find a suitable proverb only if the concept is expressly stated in it by keyword. There were eight entries for the "keyword" courage (that is, all of the eight entries contained the word "courage"), but none of them fit our need.

Now, let's look at the "courage concept" entry in this Dictionary of Turkish Proverbs. There are exactly fifteen entries, but of these only one contains the Turkish word for "courage." One more proverb contains the Turkish word for "bravery" and one more the word for "bold." However, when we go through these fifteen entries, we easily discover a Turkish proverb that meets our need exactly: "If a goat escapes from a wolf, he becomes a rhinoceros." Not only does this Turkish proverb impart the idea of courage increasing with success and challenge to meet the needs of our forthcoming speech, Metin Yurtbaş has also painstakingly matched this Turkish proverb, according to its true abstract meaning, with a fair counterpart from another language and culture, in this case the English "A serpent, unless it has devoured a serpent, does not become a dragon." It is important to note here that neither the Turkish proverb nor its English language counterpart contains the word "courage."

Although it is not always possible to find a match, Yurtbaş sometimes brings forth as many as half a dozen (some of which may be variations of the same one); in this section containing fifteen Turkish proverbs on "courage." Yurtbaş has found over two dozen matches from other languages and cultures. Thus, we may extrapolate a grand total of over fifteen proverbs dealing with the subject of "courage."

In the interest of serious scholars as well as amateur philologists, Yurtbaş carefully documents both the sources of his Turkish proverbs and those matching them from other languages. The Turkish "If a goat escapes from a wolf..." he has found in the 19th century work by Ebüzziya, its English language counterpart "A serpent, unless it has devoured a serpent..." in the authoritative Oxford Dictionary of English Proverbs.
INTRODUCTION

In the remainder of this Introduction, we will examine Turkish proverbs from a linguistic point of view. Even though Turkish, far outside the Indo-European language family, is vastly different from English linguistically and in vocabulary, we will try to find suitable means of comparison that enable the feeling and flavor of the proverbs to be conveyed. First of all, related to syntax:

Turkish proverbs giving advice or admonishing generally place the emphasis on the stronger "command" clause (whether positive or negative) by positioning it first:

Bin <small>ölç</small>, bir keş. "Measure a thousand times; cut but once."

Gülme komşuna, gelir başına. "Don't laugh at your neighbor; the same could happen to you!"

Nerede birlik, orada birlik. "Where there's unity there's harmony."

Such sentences are often very short — four, six or eight words with one, two or three syllables (to preserve the meter). Statements of simple truth or observation also follow this pattern in Turkish:

Az veren candan, çok veren maldan. "He gives who but little gives from the heart, he who gives a lot gives of his wealth."

Usuzdur vardin filleti, paahaldir vardin hikmeti. "There are things which are cheap for which there is reason/which are cheap that have their flaws, there are things which are expensive that have their intrinsic value." (i.e. Cheapskess has its price.)

Turkish proverbs may also link "clauses" with "connectors" (words or particles) or other structural devices akin to the Indo-European equivalent of "and," "but," "or," "neither... nor," "as... as," "than," "who/that/which," "while," "so that," "then," "when," and "unless/if:

Aç kalmak borç inmasından iyidir. "Better to be hungry than to be in debt."

Kar onuğun yetar ki akay uçoğu. "The reason why it snows is so that our feet would get cold." (Why? Why's that? / Warum? / Darum! [i.e. Don't look for any better or more complicated reasons for such a simple thing.]

Az olsun, uz/öz olsun. "Let it be little, but let it be good."

Meyvasıne ye de ağacım sorma. "Eat the fruit, but don't ask about the tree it came from."

Kısiye talep fayda etmesi nasip olmayanca. "A request is of no use unless one has it in his fate."

Hayır dile komşuna, hayır gele başına. "Promise good fortune of others that you too may prosper."

İven kiz e re varmaç, varsa da baht bulmaç. "The girl who hasn't won even if she doesn't find happiness."

Çok yaşayan çok görür. "They who live longest will see the most."

Altın tutsa toprak olur. "If he were to pick up gold it would turn to dirt."
clear, its metaphorical nature is certain. (This is true of many other figurative expressions in English, e.g. "not by a long chalk.")

Balanced clauses or phrases are still another universal characteristic of proverbs, and while there is only one clause found in our example, balance is found in the meter. Another English proverb, "A bird in the hand is worth two in the bush," shows balance in two ways: "... in the hand/... in the bush," where the two prepositional phrases both begin with “in”, moreover, the entire sentence may be balanced according to meter by “losing” the “is” as a half-syllable thus: "A bird in the hand’s worth two in the bush," with stress falling twice in each part (bird/hand’s and two/bush). In fact, balance in meaning as well as form is a literary characteristic going back to the Old Testament and reflected in the 1611 King James edition of the English Bible: "... gentles shall come to thy light, and kings to the brightness of thy rising." (Isaiah)

Another aspect of balance is repetition, another fairly universal characteristic of proverbs. This is seen in “in the hand/in the bush.” Other examples from English: "Death’s day is doom’s day.,” "Old fish, old oil, and an old friend are the best.” and "Pretty is as pretty does.”

Finally, balance is also achieved through repetition of semantic opposites; “You can’t put old wine into new bottles” which dates back to Biblical times.

In summary, Turkish proverbs, English-language proverbs and world proverbs in general are characterized by their shortness, uniform meter/stress, rhyme (often through alliteration and assonance), balance of clauses/phrases (sometimes repetition of meaning as well as form, including opposites), and use of figurative language (most often metaphor). Let’s examine a number of Turkish proverbs according to these characteristic:

**Shortness —** We need cite no other examples than those above, almost all of which are six words or less in length. That excellent Turkish proverbs often consist of only four words is partly due to the Turkish language containing no definite article “the” and no prepositions (words add suffixes to show prepositional qualities instead); equivalent words for such common “excess baggage” in English as “is” and “he who” do not always appear in Turkish proverbs.

**Meter/stress —** Word stress in Turkish depends on the number of syllables in a word; both nouns and verbs add suffixes in Turkish and this may change stress within words, but stress changes are uniform. In fact, this important quality of Turkish often plays a major part in achieving a balance of clauses and phrases.

**Ek tohumun hasini, çekme iyicece yeşini.** “Sow good seed and don’t worry about what you will eat.” The first and second clauses both begin with an imperative (although the first is positive and the second negative, stress is not affected); both end with single-syllable nouns that have added the possessive/linking suffix and the direct object suffix. (Note: Only the most strongly stressed syllables are marked in our examples.)

**İşinama dostuna, saman doldurur postuna.** “Don’t trust your friend or he will skin you alive and stuff your hide with straw.” Here, the only syntactic balance is found in “dostuna/postuna” (which also exhibits alliteration, assonation and rhyme); therefore, the meter is a very important element in conveying the “Turkishness” of this proverb.

**Bir yerar, ikisi karar, üçü zarar.** "One is of benefit, two are the limit, three are of detriment.” All three clauses begin with numerals with stress on the first syllable; the first ends in a verb with the third-person aorist (simple present) suffix, the second and third clauses end in simple noun forms.

**Rhyme —** Rhyme, including internal rhyme (rhyming words within lines rather than at the end of succeeding lines or clauses), is an important characteristic of Turkish proverbs; usually it takes place because of matching syntactic elements; in the above “dostuna/postuna” example, both are noun forms to which have been added the second-person singular suffix, plus dative suffix. The nominal roots are “dost” and “post” because of Turkish rules of vowel harmony the two suffix forms are the same. The example immediately above is an exception; “yarar” is a verb form: “karar” and “zarar” are simple nominals. Often such exceptions contain words of foreign origin (both of the two nouns above are from Arabic; “Uczüz’dur var dip fiilet... hikmet” [above] is another example of Arabic loan words). Other examples of rhyme (including internal rhyme):

**Varsa pulun olurum kulun; yoksa pulun kapıdır yolun.** “If you have money, I’m your slave; if not, there’s the door.” (Rhyming here is of both types.)

**Allah yarım ederse kuluna, her iş girer yoluna.** "If God helps his faithful servants, everything goes well." (Cf: "God helps those who help themselves.”) (Again, of both types.) This and the above example show inverted structures for the purpose of maintaining meter and rhyme; there are many other similar occurrences in Turkish proverbs seen throughout our examples.

**Yel gibi gelen, sel gibi gider.** “That which comes like the wind goes like the wind.” (Internal only.)

**Sakal ile kamıl olsa kiş, keçüye dansırdı her işi.** "If beards were a sign of wisdom, (lit. perfection), then people would take counsel for everything with goats.”

**Keçi sarap içmiş, dağa kurt aramağı gitmiş.** "When a goat drinks wine, he goes to the mountains loaded for bear (lit. to look for a wolf).” (A drunk feels his oats.) (Rhyming at the end of the two clauses.)

**Balık kokarsa tuzlanır, ya tuz kokarsa ne yapılır?** "When a fish begins to smell you can salt it, but what can you do with salt that’s begun to spoil?” (What can you do when you’ve tried everything and even the final solution has failed?) (Rhyming at the end of the two clauses as well as repetition.)

**Alliteration —** Turkish proverbs contain numerous examples of alliteration; there are probably dozens of proverbs containing “bin...bir” (lit. "one thousand ... one") as a special proverbial form. Where “bin” carries the
INTRODUCTION

meaning of "countless"; we may note that this idea in non-proverbial Turkish expressions often is expressed through use of "kirk" (lit. "forty"), as in the idiomatic "kirk bir kere maşallah" ("a thousand and one hurrahs!") (lit. "forty-one times"). The use of "bin... bir" also serves to assist in keeping proverbs short and to provide uniform meter and balance (see the example at the beginning of the section on syntax, "bin无聊 bir kere").

Bin dost az, bir düşman çok. "One thousand friends are too few, one enemy is too many."

Bin nasihatten bir musibet yeğdir. "One disaster teaches more than a thousand warnings."

Yaş yetmiş, iş bitmiş. "He who has reached seventy is finished." (i.e. He's old and past his prime.)

Gönül kimi severse güzel odur. "The one who you love is the one who is beautiful." (Beauty is a matter of individual taste.)

Sakla samani, gelir zamanı. "Save hay for a rainy day." (lit. "... its time will come.

Dağ başına kiş gelir, insanın başına iş gelir. "As surely as snow falls on the mountains, troubles befall people" where kiş/iş provides the alliteration; note repetition, another characteristic of proverbs, in "başna" and "gelir.

Assonance — Turkish proverbs also contain many examples of assonance; it is strongly enabled by the rules of vowel harmony in Turkish which dictate that only the front vowels (i, e, u) follow front vowels, and only the back vowels (ı, ı, ü) (rounded vowels "ı" and "ö" do not appear in non-primary syllable positions) follow back in native roots and in suffixes; this is followed by conditions governing high and low vowels. In addition to those containing "bin... bir" from the examples already cited above, "Nerede birlik, orada direk," "Az veren candan, çok veren maldan," "Ucuzdur vardır illetil, pahalıdır hikmet," "Avrupalı mali eşeğin nahi, Altın ateşine insan mıhnette belli olur," "Ek tohumun hasımı, çekme yeşcek yasın," "Öz annana dostuna saman doldurup postuna, "Varsa pulun olurum kulunu..." "Yel gübi gelen, sel gibi gider," "Yaş yetmiş, iş bitmiş," and "Keçi şarap içmiş dağ kurt aramağa girişmiş." Other examples of assonance:

Sababa kalan davadan korkma. "Don't fear the court battle put off until the morrow."

Akarakokarakbakma, cuvala girene bak! "Don't worry about what's oozing and smelling, keep your eye on what's going into the sack." ("Full speed ahead, stick to the most important business; hell with the rest!")

Avratali emanet etme. "Do not entrust your wife or horse to anyone."

Balance — In Turkish proverbs, balance is achieved syntactically, and also by means of uniform meter/stress (examples above), and balance of clauses/phrases (sometimes repetition of meaning as well as form, including opposition). Here are some other examples:

Erken evlenen döl alır, erken kalkan yol alır. "He who marries early gets a large progeny: he who rises early gets the open road." This prov-

erb shows balance in every respect: in syntax, the "-en/-an" Turkish present participle yielding "he who" is repeated; the object "döl" has its counterpart in the "yol" of the second clause and both clauses end in the "-ir" of the aorist tense. In sound and meter the parallels are obvious.

Otu çek, köküne bak. "Pull up the plant, look at its roots." ("If you want to learn something about a person, learn about his family.") Syntactic: the same verb form (imperative) is repeated.

Güzel nerde kavgı orda. "Where there is beauty, there is strife." Syntactic: the nominal locative case is repeated.

Altından çarık gıyset gene adı çaraktır. "Even if you wear golden sandals, they still are called sandals." Repetition of word.

İyi eden iyi bulur, kötü eden kötü bulur. "He who does good finds good, who does evil finds evil." Repetition of words: opposites.


Turkish proverbs, even though often containing many loan words (primarily from Arabic and Persian), are nevertheless characterized by their relatively "pure Turkish" vocabulary. Indeed, there are Turkish lexical elements found in proverbs today which go back to Ancient and Middle Turkish that are otherwise not common in modern spoken Turkish. These may appear in the same proverb containing foreign elements. Thus, in "Er olur avrat bo oulur" ("When the husband (lit. male) dies, the wife is (considered) divorced") the only foreign word "avrat" (Arabic) is found in an environment of words that are otherwise pure Turkish. However, today the word "avrat" may sometimes carry a less than complimentary connotation, and the word "er" is generally used to designate "male" (as a generic term) or to mean "common soldier", enlisted man. Mahmut al-Kasîhî's proverb "Otuğ odhuc birle uçurmez" has its exact syntactic and conceptual counterpart in today's "Ateş alevle sündürüler" ("Fire can't be put out with flames"), however there are no easily recognizable lexical elements remaining from the former in modern Turkish, which employs two foreign words. In "Biri ya- ra- r, ikisi karar, üçü zarar" (cited above), the proverb does not possess syntactic balance, but the Turkish aorist verb form "yarar" is balanced through meter and sound by two noun forms which are Arabic loan words. In some cases, play on words is made possible through the use of Turkish together with foreign elements; "Atn suratim değil, sütatını overthrower" ("They praise a horse for his endurance, not for his countenance") employs two fairly common loan words from Arabic that have very similar sounds.

Also related to vocabulary as much as to syntax and style: Occasionally the same proverb may occur with some variations in meaning on account of regional perspective; for example the Turk from the Turkish Republic of Northern Cyprus may say, "Sora sora Istanbul bulunur." Lit. Istanbul is found along with something, "You can find anywhere you want to go simply by asking for directions", while the Turk from İstanbul will more likely quote the traditional proverbial form referring to Baghdad or..."
Finally, it would be appropriate to discuss briefly the criteria by which a proverb may be defined as being of Turkish origin. In comparative language studies there has been much concern by scholars about language relationships; books with almost the weight and volume (and sometimes volumes) of an encyclopedia have been written, for example, defending or refuting the theory that Uralic and Altaic (including Turkic) languages are related. Solving the ultimate origin of such words as "apple," which has cognates not only in Uralic and Altaic but throughout the Indo-European languages as well, through the solemn appellation "Wanderwort," encourages us to deal with proverbs in like manner, admitting that it may be difficult to trace "Turkishness" exactly or with total certainty.

For the purpose of this book and its Introduction, however, we can find ourselves quite comfortable in defining a proverb as Turkish if it possesses at least some of the characteristics of Turkish proverbs as outlined above. At the same time we may also speculate on the Wanderwort aspects of a proverb like "Sakal keçide de var." ("After all, goats have beards, too") ["A beard is hardly a sign of style;"] which does not carry strong Turkish characteristics of syntax or style, while there is definite opportunity to define it as being of ultimate Germanic language origin because of the similarity between Germanic "(Ziegen)bock" and "(Ziegen)bart." Finally, it would be difficult to argue either way about a proverb such as "Her koyun kendi bacagindan ashir." ("Let every sheep hang by its own shank"), which is found at least as early in Turkish as Teshil (cited above), but in the words above is also documented in English with excellent meter and alliteration.
KONULAR

İngilizce koyu basılan altı hafta dört dün kodu olarak kullanılmaktadır.

- Acleptlik Hastе
- Acir Cerme Suffering
- Acogozlulik Greed
- Acik Hunger
- Adalet Justice
- Akillilig Wisdom
- Akaba Relative
- Alcal Gognollulik Humility
- Aledatma Deceiving
- Alinyazisi Destiny
- Aliskanlik Habit
- Allah God
- Ana Baba Parents
- Arkasas Company
- Asagilama Scorn
- Ask Love
- Atasoz Proverb
- Ayartma Temptation
- Azim Perseverance
- Azla Yetimme Contentment
- Bagislama Forgiving
- Bagililik Loyalty
- Babis Peace
- Basari Success
- Baslangic Beginning
- Beceri Skill
- Beklenli Anticipation
- Bela Trouble
- Benililik Selfishness
- Benzerlik Similarity
- Bili Knowledge
- Bozulma Corruption
- Boyun Ego Obedience
- Buyukluk Greatness
- Cehalet Ignorance
- Cinrilik Miserliness
- Cangorluk Giving
- Calsikanlik Diligence
- Care Remedy
- Cerememezlik Envy
- Cecik Child
- Dayaniklulik Endurance
- Debirodu Gossip
- Dere Worth
- Deosis Change
- Deveme Trenging
- Din Religion
- Dort Friend
- Dunya World
- Dusoluk Honesty
- Dusman Enemy
- Dunen Mind
- Egitim Education
- Elestri Criticism
- Emniet Critic
- Erken Damarina Earliness
- Erteleme Delay
- Esilik Equality
- Ev Home
- Evlilik Marriage
- Farkilik Difference
- Felaket Adversity
- Firsat Opportunity
- Gez Kalema Lateness
- Gencel Truth
- Gezi Travel
- Gimim-Kusam Dress
- Gizillik Privacy
- Gogn Will
- Gorg Breeding
- Goruns Appearance
- Gore Sight
- Gurge Pride
- Guc Strength
- Gocozlulik Weakness
- Goven Trust
- Guzellik Beauty
- Haber News
- Hacama Spending
- Hayat Life
- Hisir Ambition
- Hzmetci Servant
- Hicw Character
- Icli Drink
- Ivizoluk Hypocrisy
- Ikim Weather
- Isteme Asking
- Jandek
- Iylik Goodness
- Iynsillik Optimism
- Kadın Woman
- Kararlik Resolution
- Kavgac Quarrel
- Razac Gain
- Reper Sorrow
- Kendini Negemende Concept
- Komsu Neighbor
- Konusma Talk
- Korku Fear
- Kotoluk Badness
- Kuma Gambling
- Kurnazlik Cunning
- Kusur Imperfection
- Layik Olma Deserving
- Mantikszlilk Polity
- Merak Curiosity
- Meslekler Occupations
- Minnettarlik Gratitude
- Misafir Guest
- Multilik Happiness
- Nanlik Inkatitude
- Nefret Hatred
- Oburluk Gluttony
- Olgusluk Likelihood
- Oc Revenge
- Odeme Paying
- Odunc Alma Borrowing
- Odunc Verme Lending
- Ofte Anger
- Ogut Advice
- Olgululik Moderation
- Olum Death
- Ongoru Foreseen
- Onen Example
- Ozgurluk Liberty
- Ozveri Sacrifice
- Piemanlik Regret
- Sabir Patience
- Saclik Health
- Sahip Olma Possession
- Secme Choosing
- Selbjenlik Familiarity
- Seyecenlik Kindness
- Sikihi Inconvenience
- Sonuc Ending
- Sorumluluk Responsibility
- Soz Verme Promise
- Suc Crime
- Suskuluk Silence
- Serer Fasting
- Seytan Devil
- Talih Luck
- Tarik Authority
- Tecrubel Experience
- Tehlike Danger
- Temelik Idleness
- Temizlik Cleanliness
- Terbiye Discipline
- Ticaret Commerce
- Tutku Passion
- Tutumlilik Thrift
- Ufar Seyler Small Things
- Umut Hope
- Utanc Shame
- Uyku Sleep
- Uyum Conformity
- On Fame
- Ozuntu Worry
- Vcdan Conscience
- Yalnizlik Solitude
- Yardim Help
- Yas Age
- Yazi Writing
- Yeme Eating
- Verme Defamation
- Yetki Authority
- Yoluluk Absence
- Yoksulluk Poverty
- Yureklilik Courage
- Zaman Time
- Zenginlik Wealth
- Zulm Cruelty
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PROVERBS ABOUT PROVERBS

Proverbs are children of experience. [English]

Death and proverbs love brevity. [German]

Proverbs are the wisdom of the alley. [Swiss-German]
A proverb speaks truth. [Scottish]
A proverb contains all good sense. [English]
A proverb is a good lesson. [Swiss-German]
Proverbs is the truth. [Welsh]
Proverb is proven. [Scottish]
Proverb is wise. [Basque]
Proverb is the echo. [Swiss-German]
Proverbs seldom lie. [Scottish]
A proverb can be given up, but is nevertheless true. [Irish]
A proverb is blunt but with good meaning. [German]
A proverb contains a grain of truth. [Slovenian]
A proverb should not be quoted until your ship is in port. [Scottish]
A proverb contains falsity but milk can be sour. [India]
A proverb never lies, but its meaning deceives. [German]
Proverbs are constantly warning one against another. [Swiss-German]
There is no proverb without a double meaning. [Nandi]
A proverb is the torch in conversation. [Ibnathan]
A proverb is a horse to conversation (when the conversation droops. It re- vives it). [African (Yoruba)]
A proverb is salt to speech. [Arab]
A proverb is a gem, a flower, salt and a star to speech. [Hebrew]
A proverb is the broth of speech. [Ibo]
A proverb is a lamp to the world. [Arab]
A proverb is a well-spoken word. [ Sanskrit]
A proverb twists the meaning of words. [Hausa]
A proverb is an ornament to language. [Persian]
A proverb puts spice into speech. [Soma]

Proverbs may give consolation. [Swiss-German]
A proverb arbitrates. [African (Yoruba)]
A proverb teaches a good lesson. [Swiss-German]
Proverb is like a horse, when the truth is missing, we use a proverb to find it. [African (Yoruba)]
In proverbs the conscience of the people lives in judgment. [Scottish]
There are no proverbial sayings which are not true. [Cervantes]
A good proverb does not strike one in the brow, but full in the eye. [Russian]
A proverb can’t be judged. [Russian]
A proverb says what man thinks. [Swedish]
A wise man who knows proverbs reconciles difficulties. [African (Yoruba)]
Old proverbs are the children of truth. [Welsh]
One who applies proverbs gets what he wants. [African (Shona)]
You can’t argue against a proverb, a fool, or the truth. [Russian]
Proverbs are not vain words. [Polish]
Proverbs are the daughters of daily experience. [Dutch]
Patch grief with proverbs. [Shakespeare]
The proverb cannot beetter. [Irish]
The proverb comes from the intellect, and the intellect from the proverb. [Russian]
When the occasion comes, the proverb comes. [African (Ojai)]
You can’t get around a proverb. [Russian]
A proverb is one man’s wit and all men’s wisdom. [Lord John Russell]
Judge a country by the quality of its proverbs. [German]
Maxims are the condensed good sense of nations. [Sir James Mackintosh]
The proverbs of a nation furnish the in- dex to its spirit. [J. G. Holland]
The voice of the people is the voice of God. [Alcuin]
The voice of the people is the voice of truth. [F., voice of God]. [Hakkin sensi]
The voice of the people is the voice of God. [Hakkin sensi]
The word of ancestors is the essence of words. [Austral szech szech ren tai cor] [Turkish]

He who does not follow the advice of the ancestral word is thrown away into the wilderness. [Austral szech tuchu tuchu yan yahana atata] [Turkish]
He who does not listen to proverbs remains screaming for help. [Uu szech dinlemeyen-ul uuyaklar] [Turkish]
The ancestor’s word is a valuable inheritance for the children. [Austral sozu evlada mirast] [Turkish]
The proverb is derived from books and cannot be ignored. [Austral sozu kita bidir yahana aitma] [Turkish]
He who does not listen to proverbs bumps into either a dirty pig or a difficult road. [Austral sozu tuchu tuchu ok gibe atata] [Turkish]
The ancestral word does not enter the Koran, but runs neck to neck with it in value. [Austral szech Kurana girmez ya-nunca yele ye vartus] [Turkish]
One single proverb is worth a thousand pieces of advice. [Australi bir sozu bin ogade geper] [Turkish]
The ancestral word remains not on the ground as long as the world stands. [Austral szech yerde kalmas duyna dur-duka] [Turkish]
He who does not heed proverbs is cast away, and in the other world he will join the people of hell. [Austral sozu tuchu tuchu yan yahana atata, ahrette tamu ehline katat] [Turkish]
Old words are a people’s treasure. [Hakkin buzinesi eski sozu] [Turkish (Nogai)]
Conversation, without proverbs, is like food without salt. [Mesalis sozu tuzu aq isibdir] [Turkish (Nogai)]
Great wisdom is found in short words. [Biyakik hicmittulo kisa sozlerde bunlar] [Turkish (Kosovo)]
A beggar collects pieces of bread, and a wise man pieces of words. [Dileni ek- mek parcalarını, altın soz parcalarını to- plar] [Turkish (Kosovo)]
Kel ölü, sırına saçlı olur, kör ölür badem gozlu olur.
When a bald man dies he gets golden hair, when a blind man dies he gets almond eyes.

**ABSENCE**

**YOKLUK**

Anan güzel idi hani yeri, baban zengin idi hani evi? Your mother was beautiful, where is she now, your father was rich, where is his house? [Things you used to boast about do not exist any more.] OAA 245 < AVP 1

*Circumstances alter cases.* T. C. Haliburton, The Old Judge (1837)

At var, meydan yok. We have a fine house but no parade ground. [1. We have all that is necessary for success, but no opportunity to use it. 2. We are ready and equipped to go to work, but here is nothing to work with.] RS p. 66

Ayrılıkla ölmü çektmişler, ayrılık ağır geldiș. They weighed separation and death on the scales, and separation was found to be heavier. RS p. 66

Bir ışık in yokluğu yokluktur. Even the lack of a needle is light. TDK:1 p. 66

Göz görmeyince gönül katlanır. When the eye doesn’t see, the heart endures. If your loved ones don’t live near you, their problems are not so much with you.] OAA 1036 < S 3286

**What the eye sees not, the heart rues not.** Kelly p. 341

What the eye does not see, the heart does not rue. R. C. Trench, On the Lessons in Proverbs, Ch. 6(1853)

What a fellow doesn’t know, doesn’t hurt him. Eugene Walter, The Easiest Way, Act 3 (1906)

Gözden irak olan gönullen de irak olur.
Away from the eyes, away from the heart. [What is far from the eyes is also far from the heart.] OAA 1033 < S 3279

Long absence soon forgotten. Ray p. 55

Out of sight, out of mind. Homer, Odyssey, 1, L 242 [c. 850 B.C.]

Far from eye, far from the heart. Unkn., Proverbs of Hendjung. L. 27 [c. 1300]

Seldom seen, soon forgotten. Kelly p. 297

Salt-water and absence always wash away love. Horatio Nelson, Letter (c. 1803)

The absent get farther off every day. (Japanese) Champion p. 438

Present to the eye, present to the mind. (Chinese) Champion p. 358

Hareket asteßen gönülektir. Longing is a shirt of fire. RS p. 206

Her şeyin yokluğu yokluktur. That which is unavailable is unavailable. [Anything, however small, is missed whenever it becomes unavailable.] OAA 1156

Hicbir şeyi olmayan hiçbir şey kaybetmez, He who has nothing, loses nothing. RS p. 227

Hic hice yarsan yine hic çıkar. If you hit nothing on nothing, what comes out is also nothing. RS p. 227

Kamberaşık düğün olmaz. No feast is complete without a jester. [Of course we can't leave him out.] TE:2847

Hamlet without the Prince of Denmark. Stevenson: 1057;11

Kaybolan buğumun sap altın olur. The lost knife had a golden handle. TDK:2 p. 64

Kedinin omdan yerde fareler çıkar atar. Mice will run wild where there is no cat.

When the cat is away, the mice will play. Ray p. 68

It is easy to rob an orchard when none keeps it. Clarke p. 55

Master absent, and the house dead. Herbert 940

Kel ölü, sırına saçlı olur, kör ölür badem...
Sevdiğiinden ayardan yedi yıl ağarır, 
yurdundan ayardan tümde dek ağlar. 
He is separated from his lover cries for seven years, but he is separated 
from his home cries till he dies.

Yoktan var etmek Allah'a mahsusur/ 
vergilidir. 
To create out of nothing is something which only God can do, Rs p. 422

Our word unto a thing when We intend it, is only that We say unto it: Be! and it 
is. 
Isa 40:26

Yoktan yonga çıkmaz. You can't get woodchips from an non-existing log. 
[don't look for something which it's not to be found.] ÖAA 2059 < AVP-1

You can't get blood out of a stone. 
Dickens, Our Mutual Friend, 4, 15 (1865)

Nothing comes of/from nothing, Oxford p. 579

Where nothing is, nothing can be had. 
Fuller 5653

Nothing has no savour/flavour, Oxford p. 479

Nought will be noughted Oxford p. 582

A man cannot give what he has not got. Oxford p. 304

Zayı olan koyunun kuyruğu büyük olur. 
The sheep that was slain had the largest tail. [one always pictures something that is 
lost as being better than it actually was.] ÖAA 2099 < ET 2361 →Kel

→ AUTHORITY, CHANGE

Arkaya balan kazadan korkma/korkulu- 
maz Do not worry over a trouble deferred. 
§ 125

Ateş düştüğü yerle yayar. The fire burns 
the place where it falls. It calamity only real- 
ly affects its immediate victim.] ÖAA 327 < § 32

Every one can master a grief but he that has it. 
Shakespeare, Much Ado About Noth- 
ing, 2, 2, 29 (1598)

We all have sufficient strength to bear 
other people's misfortunes. Le Rochefou- 
caud, Maximes 19 (1665)

One can stand others' pains even for 
three years. [Chinese] Champion p. 44

It is easy to bear the misfortunes of oth- 
ers. Stevenson 1596-68

Every heart hath its own ache. Fuller 1418

Only the wiser knows where the shoe 
pinches. Stevenson 2086-3

Baş taş aça ve meyva ağaça gelmez. 
Unless the head hits a rock, wits do not 
come to the head.

Bela "gelyorum/gelendim" demez. Trouble 
does not say "I'm coming/here I have come." 
[Misfortunes come without warning.] ÖAA 75 < § 1092

We seized them unawares, when they 
perceived not. Koran 7:95

Misfortunes come of themselves. Erasmus, 
Adagia, 4, 2, 62 (1523)

There is no misfortune that a man must 
not expect. Simonides, Kérige, Frag. 33 (c. 
475 B.C.)

Sorrow comes unsent for. [Lat.] Hender- 
son p. 212

Like ill weather, sorrow comes unsent for. 
Clarke p. 165
Mischiefs come / Evils come without calling for. Oxford p. 314
Belaya sabur gerek. Trouble warrants patience. Ilk. 401 [c. 200 B.C.]
All human misfortunes have to be put up with. Cicero, Ad Atticum, 12.11
Submission by must mortals bear misfortune. Euripides, Medea, 1. 1018 [c. 431 B.C.]
In silence let misfortunes pass. Seneca, Heroids, 7. 18 (c. A.D. 65)
Patience is the cure for any pain. Sapphus 111
Bear evil and expect good. Herbert 511
In adversity a man is saved by hope. Meander, Fragments, 813K (c. 300 B.C.)
Belaya sabreden ercini alir. He who bears patiently receives his reward. MNQ 1345 < AVP 1
Surely we shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the sot, who says, when a misfortune strikes them: Lo! we are Allah's and loo unto Him we are returning. Koran 2:155-156
We whose misfortune after some adversity which afflict them. Koran 10.22
Nothing is so full of victory as patience. [Chinese] Champion p. 372
If you cheerfully bear your cross, it will bear you. De Imitation Christi, 2. 12.5 [c. 1420]
No pain, no progress; no thorns, no honey; no gall, no glory; no cross, no crown. William Penn, No Cross, No Crown (1669)
There are no cross-bearers in heaven who were not cross-bearers below. C. 1. Spurgeon, Cleanings Among The Sheeaxes, Cross-Bearers (c. 1869)
Bin nasihat bin musibet yegdir. One misfortune is better than a thousand pieces of advice. [One disaster teaches more than a thousand warnings.] ÖAA 498 [ET 1233]
Experience is the best teacher. Ferguson 62:15
Experience must be taught. Ferguson 62:8
The wind in one's face makes one wise. Herbert 729
Affliction makes wise though not rich. Roy. p. 92
Bir cam ne, baltalı da seyriyor, baltaları da. When a pine tree falls, men gather around both with and without axes. [People like to profit by or enjoy a great man's fall.] RS. p. 87 – Yiklan
Daman düşen, damdan düşenin haini biliy. He who has fallen from a roof can understand how it feels to have fallen from a roof. [The only people who can sympathize with a man's misfortunes are those who have their own misfortunes.] § 1829
Misery is consolated by others' misery. Cato (f. Colleto Monastichorun, 1. 63 [c. 175 B.C.]
Only those who have known misery can share in it. Sophocles, Oedipus at Colonus, 12. 1135 [c. 405 B.C.]
A trouble/problem shared is a trouble/problem halved. Ferguson 166:14
It is good to have company in trouble. Ferguson 13.15
While the thunder lasted, two bad men were friends. Oxford p. 820
Misery makes foes of friends. Oxford p. 245
Misery/Adversity makes acquaintances with strangers bad fellows. Oxford p. 535
Düşün devret olmasa, (bele bir yol düş de gür). Those who fall with no friends, you just fall and see what happens. [People in trouble are deserted by their friends.] § 2062 < AVP 1
When good cheer is lacking, friends will be dismissing.
When a man is going down hill, everyone will give him a push. Stevenson 791:3
Poor folks' friends soon mislake (for sake) them. Kelly p. 279
Düşgün elinde tutan olmasa. No one will hold the hand of a fallen man. RS. p. 149
Düşğün evine yapsina Mevî yurdum ecer. God help one whose hand is held of a fallen man. RS. p. 149
Düşme kazmak biz bir Allah. God does not make or rise. [Only God is free from the vicissitudes of fate.] ÖAA 632 < § 2061
To the gods alone is given immunity from age and death. Sophocles, Oedipus at Colonus, 1. 607 [c. 408 B.C.]
Misfortune comes to all men and most women. [Chinese] Ferguson 2:21
Poverty and wealth are twin sisters. Ferguson 136:5
From clogs to clogs is only three generations. Ferguson 156:84
The rich cannot remain rich for more than three generations. [Japanese] Champion p. 444
Pride goes before a fall. Stevenson 1882:5
You'll scratch a beggar one day before you. Ale. p. 209
Düşügünü yerden kalk. Arise from where you have fallen. [Never lose hope.] § 2059
He that falls today may rise tomorrow. Fuller 2097
Düşünü ise topракти sarılı. If you have fallen, then cling to the ground. [Because no one will help you.] § 2057 – Düşgün
The weakest goest to the wall. Comden, Rondains, p. 21 (1693)
Düzên bozulursa yükum yüküm üstüne gele. When order is broken, ruin comes upon ruin. [Whoever is in a society, disruption follows.] ÖNO 2955 < AVP 1 – Taş
Elle/El ile gelen düzgün bayram. That which befalls everyone is like a celebration. [In a misfortune which affects everyone is easier to bear.] § 471
The unfortunate are comforted by the misfortunes of others. Aesop, Fables: The Hare and the Frogs (c. 370 B.C.)
A trouble shared is a trouble halved. Dorothy Sayers, Suspicious Characters, Ch. 9 (1931)
We are all in the same boat. Artemus Ward (f. C. F. Browne), The Drift In Baldinsville (1869)
Misery loves company. Ferguson 161:131
Company is in distress make the sorrow less. Fuller 6283
Fellowship in woeth woeth assuage. Shakespeare, Rope of Lucrece, 1. 790 (1594)
Grief is pleased with grief's society. Shakespeare, Rope of Lucrece, 1. 3 (1594)
It is good to have company in trouble. Roy. p. 5
The company makes the feast. Oxford p. 158
Gülme (mahrum) komuna, gelir başına. Do not mock your neighbor's misfortune, it may happen to you also. [Others' misfortunes should not be derided.] ÖAA 1043 < § 3944
Make not another's misfortune your joy. Sapphus 21
Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. Old Testament, Proverbs 24:17
Her ziyan bir egtittir. Every loss is a piece of advice. ÖAA 1164 < § 3635 – Bin
Trouble brings instruction in its hand. [Welsh] Stevenson 19:16
Sweet are the uses of adversity. Shakespeare, As You Like it, 2. 1, 12 (1669)
Islamınşın yagmurdan pervaz/korkusuzlu olman. A person soaked to the skin is not afraid of rain. [Someone who has suffered something once isn't afraid of suffering it again.] ÖAA 1187 < § 885
He that is down need fear no fall. Danyan, Pilgrim's Progress, Pt. 2 (1669)
He that lieth upon the ground can fall no lower. Fuller 2217
Kol keşlikken parmak acımacı/aran. Pingers feel no pain / are not considered whilst the arm is being severed. RS. p. 292
If you sell the cow, you sell the milk too. Fuller 2786
It never rains, but it pours. Ferguson 2:28
Misfortunes never come singly. Thomas Gray, Letter to Dr. Wharton (2 Feb. 1771)
Welcome evil if thou comest alone. Cervantes, Don Quixote, 2. 55 (1615)
Verilims sadakatsı varmış. He was guarded from a misfortune by his acts of charity. [Said when one experiences a narrow escape.] § 3592
Yeryüklüğü gân tozar. There is dust only on the day the precipice falls. [The shock and suffering caused by a disaster are at their worst in the period immediately following the occurrence of the disaster; in time, however, they will grow less.] § 3796
Yiklan ağaca balta vurum çok olur. There is many an ax that would strike a fallen tree. [He that had a downfall gets all the blame.] ÖNO 3633 < AVP 1
When the tree is fallen, all go with their hatchet. Herbert 58
The worst is no sooner down, but every one runs for his hatchet. Fuller 4804
When an oak falls, every man becomes a woodcutter. Mentor, The Flame, 1. 6 [c. 133 B.C.] (SCC)
When the tree is fallen, every one gathers no more wood. [Literally: Stevenson 750:7
When a dog is drowning, everyone offers him drink. Herbert 77
Zezleyici gören yangına ram olur. He who witnesses an earthquake is willing to accept a fire. ET 2110
→ SORROW, FRIENDS
Eşeğin Kuyruğunu Kalabalıktan Kesme, Kimi Üzun Der Kimi Kısır.
Do Not Rock the Donkey’s Tail in a Crowd, Some Will Say It’s Too Long, Others It’s Too Short.

ADVICE - OĞUT

ADVI

**If you wish good advice, consult an old man.**

**Gece et, acele et, acele et, acele et, acele et, acele et, acele et.**

Danışmaksızın büyük bir adam bulamazsın bu taş bul. If you cannot find a man to consult, find a great rock.

MT: 9470

El ağızına bakın karsınız tez beşer. He who puts his gossips to a test will soon divorce his wife. [You should discount advice offered by others regarding your private affairs.]

OAA 851 < AVP-1

He that has no wife begets her oft.

Ferguson 3:6

**Be not overmuch consulting.**

Fuller 526

Eşeğin Kuyruğunu Kalabalıktan Kesme, Kimi Üzun Der Kimi Kısır.
Do Not Rock the Donkey’s Tail in a Crowd, Some Will Say It’s Too Long, Others It’s Too Short.

ADVICE - OĞUT

Adam sızın da adıma eder. The words of a man may only be given to a man. MNO 139 < AVP-1

*Kâzma*

Counsel is to be given by the wise, the remoter you, the yonder. Adam Vuracak Öğlu Babasına Danışmasız.

The son who will shoot a man does not consult but his own heart.

Allımın câdilâ sızı açdır, rus’il küymetle beş laclar. The words of the wise to the ignorants are harsh, but they are his crown on judgment day. MNO 400 < AVP-1

Calın uys in the way of Thy Lord with wisdom and fair exhortation, and reason with them in the better way. Koran 16:125

He that giveth thee a ready ear that ye may take heed. Koran 16:90

*Ilahi Nâzif*

He that preacheth gives sins. Herbert 788

Good counsel has no price. Oxford p. 929

Write down the advice of him who loves you, though you like it not at present. Oxford p. 929

Abâa Kâlınca / Devriliktiden Soar Yol Gösterir, Çık Olur. After the carriage is overturned, there are many who would show the way. People love to tell a person what he should have done,] OAA 225 § 2294

When a thing is done, advice comes too late. Fuller 542

It is too late to shut the stable door when the steed is stolen. George Pettie, Pettie Palaces, p. 130 (1576)

It is too late to seek advice after you have run into danger. Syrus 684

Advice after an evil is done is like medicine after death. (Dandan) Stevenson 22:7

Baş başa vermenince taş yerinden kalkmaz. Unless heads come together, the stone cannot be lifted. [Important works cannot be accomplished without collaboration.]

ET 972

Do not anything without taking counsel.

Billie danış, bilgiliğin ile. Consult one who knows, but do what you know. [Listen to others, but use your own mind.]

ET 290

Take counsel only of your own head. Ferguson 3:11

Take sixty counsellors, but the counsel of thine own heart do not abandon. Alphabet of Ben Sira 21 (c. 1000)

Counsel will make a man stick to his own mare. Kelly p. 82

Bilisen dur bir bilene danış. Even if you know a thousand things, check it with an expert.

OAA 493 < AVP-1

Though old God was yet still advice. Herbert 137

Bir duvar yakışa duvara getirilir, biri hasta olası herkes hekim kesilir. If a wall collapses, a bricklayer is called, but if a man gets sick, everyone turns doctor. PS 88

Bir senden büyük自动 sızın dinle, bir senden küküntü. Heed the advice of your elders as your youngsters.

TDK I p. 68

Danışman dogu aşımı, danışman düz yolda aşımı. The one who took advice cross the mountain, but the one who didn’t, got lost on the plains. [One should not too much discount advice or help.]

OAA 694 < AVP-1

Better to ask the way than go astray. Ferguson 8:4

He who has a tongue in his mouth can go anywhere. (Italian) Stevenson 2343:10

7

**If he that takes the raven for his guide will light on carrion.** Oxford p. 802

If the blind lead the blind, both shall fall into the ditch. New Testament, Matthew 15:14

Meşerve sizin yeğen hayur gelmez. No good will come of something done without guidance. MNO 6264 < ET 3246

If the bees are good, no matter who gave it. Fuller 2704

Neslihat tutmayı musibet tutar. Cah-

lamily bela he who will not take advice. MNO 6411 < AVP-1

Ye love not good advisers. Koran 7:79

Nefsinde tersikte edmedilin seyi halka tavsiye etme. Do not recommend to others what you have not tried personally. ET 35:14

Sözü söyle alana, kulağına kara. Give advice to those who will heed your words and keep it in their ears (i.e., minds). Don’t waste your breath on others.] OAA 1820 < AVP-1

Many receive advice but only the wise profit by it. Syrus 124

Give neither counsel nor salt unless asked. Ruy p. 7

He that will not be counselled cannot be helped. Clarke p. 22

In vain he craves advice that will not fol-

low it. Ruy p. 5

Show a good man his error, and he turns it to a virtue of his, an ill, he doubles his fault. Herbert 655

Tatâs qâzı ziyâl neyâlcan, akılsız başa söz neyâlcan, cihâm leeli, olan leeli, olum leeli, leeli. Be not leeli, leeli, do not do anything leeli, leeli, leeli.

OAA 1866

Terêczy terêciz satılmaz. One cannot sell cress to a cress seller. [Don’t try to make a louse of one; see what you are driving at, my boy!]§ 2426

Don’t teach your grandmother to suck eggs. Ferguson 255:2

You can’t teach an old dog new tricks. Ferguson 255:2

Yarmheim cânandan eder, yarmhoca dinden eder. A half-learned doctor can take your life; a half-learned priest can take your money. If you take the advice of half-ignorant people, you will suffer for it.] OAA 1599 < ET 3786

A little knowledge is a dangerous thing.

Alexander Pope

He who sets out on a journey without guidance loses his way. MNO 5467 < AVP-1

In wiving and thriving a man should take counsel of them that have counselled. OAA 3096 < AVP-1

Kilavuz ağa olan burnu pisikten çekmaz. The nose of him who takes guid-

ance will never be free from dung. [1. If you take bad advice you will re-

ceive no benefit from its influence. Use a bad person, you’ll always be getting into trouble.] OAA 1406 < AVP-1

ASKING, WISDOM
AGE

YEŞİ

Altın年纪, 或许应该叫它光阴。他六十六岁，而且有他自己的方式。

Old age is an incurable disease. Seneca.

The years behind you are threescore

and ten. Old Testament, Psalms, 30:10 (c. 700 B.C).

My eighty-third year warns me to pack up

my baggage. Varro, De Re Rustica. 1, 1: 50 (B.C.)

Aslan kocayuva/koca karası son deliği

gözler. When a lion grows old, he awaits a rat-hole. When a person gets past his prime, he has to be content with less. (O.A. 285)

Bu yıklı küs büldürü (gece yıldızı) kuşla

city city city city. This year’s birds scorn

last year’s birds by singing: “Chirpy chirpy.”

MTA 9403

Youth and age will never agree. (Scottish)

Ferguson p. 112

Young men think old men fool, but old men know the young men are, John

Grange, The Golden Aphorisms, sig. 02 (1577)

Büyük büyüklikliliği bilmese, küçük kök

cüzü bilmese. If the elderly keep not

dignity, the young will not act respect-

BTK 1-1: 74

Çok yaşayan çok bilir. He who lives long

knows much.

You must live long in order to see much,

Cervantes, Don Quixote, 2, 32, 52 (1615)

The older, the wiser. Clarke p. 267

Years are but the skin of life. Herbert 928

The older the crab-tree, the more crabs it

bears, says the proverb. Richard Whately.

Annotations on Bacon’s Essays, p. 42 (1856)

Delikanlinin gönül tez olur. A young man is

impatient. (Latin)

Düşler döktülü, çoluk çocuğun maska-

rasiz. Old. He has lost his teeth and be-

come the laughingstock of the youngsters.

MNO 2694 < AVP-1

When the teeth fall out, the tongue is

loose. (Chinese) Champion p. 379

A fond old man is often as full of words as

a woman. Sir Thomas More, English Works,

p. 1169 (c. 1530)

Eski kurt yolunun şaşırmaz. An old wolf

will not lose his path. (Latin)

Gencerh blise, yaşlılar yapabilsese. If you

could know, if old age could do.

You cannot put a head on young shoulders.

Gencerh umite, Ihtiyarlari hatirayla ya-

zarlar. Youths lives by hope, and the aged by

memories. RS p. 188

Youth lives on hope, old age on remem-

brance. (French) Stevenson 45: 11 → Gen-

cilğen leriye

Gencülğin kymetli bilinir, Ihtiyarın

giyayetli olur. If the value of youth

were appreciated, the complaints of old age

would be fewer. CT 3254

An idle youth, a needy age. Ferguson 1306:6

If youth knew what age would crave, it

would be a wise and sober age. Ray p. 929

Old age comes stealing on. Oxford p. 587

Ile that would be old long / well old, must

be old betimes. (Oxford)

Old age makes the old a youth. Kelly p. 284

Spare when you're young, and spend

when you're old. (Latin)

It is not the young who die, but the old.

If you live when young, you will live when old. Fuller 2764

When age is jocund, it makes sport for death.

Herbert 639

Gencülğin kymetli Ihtiyarikta bilinir.

This, and youth is realized in old age. OAA

1000 < AVP-1

Young men think old men fools, and old

men think young men to be so. Clarke p. 181

What youth is used to, age remembers.

Oxford p. 929

Old wives are always good maidens.

Kelly p. 271

Young men's knacks old men fed. Ray p. 39

Gencülğen leriye. The flavor of youth is

vigor. MNO 3735 < AVP-1

Youth will be served. Oxford p. 929

Youth will have its course/sting. Clarke p. 183

Gencülğ bir kuştu, üçtu mu tutamaz-

sin. Youth is like a bird, once it has flown

away, you can't hold it. MTA 9887

Gencülğ en büyük devletlir. Youth is the

greatest prosperity. RS p. 189

Gencülğen leriye, Ihtiyarik geriye bakar.

Youth looks ahead and old age behind. RS

189 → Gencülğen umite

Gencülğe umite, Ihtiyarılta yokuluk/

akıl gider. Old age is death in youth and old

age is hard to bear. MNO 3736 < AVP-1

Old man’s death, death comes to young men.

Ferguson 1309

Young men may die, but the old must

live long life has long misery. Fuller 3270

Giti gelemez gençlik, geldi gitmez Ihtiy-

arık. Youth went away and will not come

back, old age has come but will go on. RS p. 190

Ihtiyar köpek boşuna havalanır. An old

dog does not bark for nothing.

Oxford p. 589


If the old dog barks, he gives counsel.

Herbert 928

There is a tough skin in an old wife’s

wool. (Latin)

Oxford p. 83

Older is than wise. Ray p. 126

Ihtiyar olsam da gönlüm tazeldir. My heart

is young even though I am old. MNO 4632 < AVF-

A man is as old as he feels, and a woman

as old as she looks. Oxford p. 505

Age without its outside. Anonymous,

Meditations in Wall Street, p. 74 (1940)

A man need not look in your mouth to

know how old you are. Clarke p. 180

Ihtiyar oysuklluk güttür. Poverty is

only a stranger. RS p. 232

Ihtiyarı/calınsı paradır. Money makes an old

man younger. RS p. 232

Ihtiyarı/calınsı şeytan. Money makes an old

man younger. RS p. 232

The brains don’t lie in the beard. Fergus-

son 125: 51

Yaşı at pazarmı aralar. Age is asked at

horse auction. (German)

Remove an old tree, and it will wither to

dearth. Ferguson 125: 51
AÇIK, TOPLU KAL, KÖR KAL, FAKAT TOPRAKADAN KALMA. BE HUNGRY, BE LAME BE BLIND, BUT DO NOT BE WITHOUT LAND. TDK-1 p. 28

AGACI ÇOK OLAN YERE KITLIK GELMEZ. THERE WILL BE NO VINEYARD WHERE THERE ARE A LOT OF TREES. TDK-1 p. 30

AGAC DİLEKNE EKR EVLAT YETİŞTİRMEK KADAR ÜRGÜN. BUNDAN KİTÇEH ASÎZLEDÝNZI ÝÇE NAKİT ÇIÇMÝZ. HE WHO HAS NO LOVE FOR TREES HAS NO LOVE FOR CHILDREN. TDK-1 p. 31

AGACİ KÖYLE SEL BASARMA. A VILLAGE WITH TREES DOES NOT GET FLOODED. RS-20

BAĞ ÇAPRA İSTER TARLA SABAAN. A VINEYARD NEEDS HOEING, AND A FIELD PLOWING.

AGRICULTURE - TARIM

PLOWING AND FARMING YOURSELF. MNO 2140 < AVP-1

CİFTİÇİN AMBAR SABAANNIN UCUNDAADIR. A FARMER'S GRANARY LIES AT THE TIP OF HIS PLOW. [IF YOU WERE A GOOD HUSBAND, YOU'VE GOT TO MAKE SURE YOU PLOW YOUR FIELDS WELL.] MNO 2144 < AVP-1

THE PLOUGH DOES NOT WELL IF THE PLOUGH MAN HOLD IT NOT. CLARKE p. 92

HE THAT by PLOW WOULD THRIVE, HIMSELF MUST EAT THE HARD OR DRIVE. ROY p.191

THERE BELONGS MORE THAN WHISTLING TO GOING TO PLOUGH. RAY p.191

GOD-SPIRIT. UNKNOW, PASTOR LETTERS, 350 (1472)

GOD SPEAKING TO PLOUGH DOES NOT MEAN GOD HATED THE PLOUGH, BUT GOD PROSPAHER THE PLOUGH. V. V. SKEAT, A STUDENT'S PASTIME, p. 75

CİFTİÇİN KARNO YASARLAR, KIRK TANE GELECEK YIL ÇÄKÝR. THEY SPLIT THE FARMER'S STOMACH, AND OUT CAME "NEXT FORTY YEARS." [A FARMER ALWAYS COUNTS ON THE FUTURE.] MNO 2145 < AVP-1

ALWAYS NEXT YEAR THE HUSBANDMAN IS GOING TO BE RICH. PHLEAN, FRAGMENTA, 3 (€. AD. 300 B.C.)

RICH HE'LL EVER BE WHO TOILED HARD AFIELD. COLUMBIA, CANT, MONSTICHEN, L. 45 (€. A.D. 660)

DAY OF PUNISH, YÜRÜMDEĞİ DAVAN. THOSE WITH A VINEYARD IN THE HOUSE HAVE A BURNT BRAND IN THEIR HEARTS. [POSSESSIONS DO NOT MEAN YOU WILL BE CAREFUL AND WORRIED.] PO. 40

HE THAT HAS LANDS HAS QUERELS. OXFORD p. 255

HE THAT HAS SOME LAND, MUST HAVE SOME LABOUR. CLARKE p. 59

EAT TOHUMUN HASAN, ÇEKMEKE YIYECEK YASALI. AND SUFFER NOT FROM HUNGER. [WHEN A MAN BEGINS HIS JOB WELL, HE DOES NOT HAVE TO WORRY ABOUT HOW IT WILL TURN OUT.] RS-20

ILL SEED, ILL WEDD. RANDLE COTTRIDGE, DICTIONARY OF MOUNTAIN LIFE (1811)

OF EVIL GRAIN NO GOOD SEED CAN CAME. RAY p. 8

OF BAD SEED, NEVER A GOOD MEAL. [SPANISH]

OF GOOD SEED PROCEED GOOD CROPS. WILIAM WAGNER, THE LONGER THOU LIEST, THE MORE POOL THOU ART, SIP. 82 (€. 1508)

HE THAT SOWS IN THE HIGHWAY, TIRES HIS CROPS, LOSES HIS CORN. DUKE 2312

EKINCİ ÇİFTİÇİ GEREK. A FARMER SHOULD KEEP TO HIS PLOW. [EVERYONE SHOULD DO WHAT THEY CAN.] MNO 3018 < AVP-1

A COBBLER SHOULD STICK TO HIS LAST. STEVENSON 1298-25

A FARMER SHOULD NOT GO BEYOND HIS PLOUGH. [IF YOU OVERSTEPPED YOUR BOUNDARY, YOUR CORN WILL NOT BE GOOD.] E. AD. 77

EKLİ SME GÖK YYRMA HANIM VAKTI İÇ KİF-DEMİR. THE... BIRDS EAT THE SEEDS WHEN THEY ARE YOUNG, AND GROW BRIGHT AND MARKETABLE. MNO 2146 < AVP-1

EKLİ SME GÖK, ARMUSUN DİBİ YOL-MAH. AN APPLE TREE SHOULD BE PSEUDO TO A LITTLE TREE. [APPLE TREES

NEED MORE WATER THAN PEAR TREES DO.] MNO 3215 < AVP-1

ELİMAY LAYRA, ARMADU BAYRA DİKMELİ. PLANT APPLES IN A MEADOW, AND PEAR TREES ON A SLOPE. MNO 3212 < AVP-1

ERKEN EKİM ALTIN ALIR, GEC KALMA YER KUR. DO NOT SOW CROPS EARLY, THEY WILL GET FROSTBITTEN, AND DO NOT SOW THEM LATE, THE WIND WILL DRY UP THE SEED. RS-20

İÇİR BABAAN, ZEYTIN DEDEDEN. THE FIG TREE FROM THE FATHER, THE OLIVE TREE FROM THE GRANDFATHER. [A FIG TREE IS AT ITS BEST WHEN IT HERITTED FROM ONE'S GRANDFATHER.] OAA 1214 < AVP-1

İNEĞIN SARAYI, TOPRAĞIN KARASI. THE FINEST CASTLE IS THE COLOR OF THE CORN, AND THE FINEST SOIL IS BLACK. OAA 1216 < AVP-1

KAY CİFTİCİN YORANDIR. SNOW IS THE FARMER'S QUILTS. RS-20

KAR TOPRAĞIN MAYASIR. SNOW IS YEAST FOR THE SOIL. RS-20

KOLKACTA GENC GİME EL İÇİN, YÜZKERE DER YEŞİLÝ ALMA YEL İÇİN. MARÝY NOT IN OLD AGE, BUT TO TAKÉ HER WAY HOME AND DON'T BUY A PIECE OF LAND ON HEIGHTS FOR THE WIND TO SWEEP YOUR CROPS AWAY.

HE THAT SOWS IN THE HIGHWAY TIRES HIS OXEN AND LOSSES HIS CORN. DUKE 2313

MARTI SÜRMEZ EYLİMLE KATKENEN, SABAN BURAK. IF YOU DON'T PLANT IN MARCH AND SOW IN SEPTEMBER, GIVE UP THE PLOW. [THE FARMER WHO DOESN'T PAY ATTENTION TO THE CALENDAR NIGHTS WILL HAVE A TERRIBLE YEAR.] RS-217

ÖN VÝLM YÜRÜMMAR HAMMA VAKTİ YAGAR. [RAINFALL COMES IN TEN YEARS IN COMES AT HARVEST TIME. [WIND IS A BLESSING IF IT COMES AT THE RIGHT TIME IT CAN BE A BARREN IF IT COMES AT THE WRONG TIME.] MNO 6944 < AVP-1

SABBANNUN TATIĞNA YAPIŞAN EL AÇ KALMAZ. THE HAND WHICH GRASPS THE PLOW-HANDLE WILL NOT WALK THE SEEDS NEVER GO HUNGRY. MNO 6944 < AVP-1

TARĂDA İZİ OLMAYAN HARMANDA YÜZÜMLU OLMAZ. HE WHO PLANTS IN THE WIND, WILL NOT HAVE FACE (I.E. WILL BE ASHAMED, AT HARVEST TIME. [A FARMER WHO DOESN'T LOOK AFTER HIS CROPS PROPERLY WON'T HAVE SOMETHING WHEN HE COMES AT HARVEST TIME.] MNO 7554 < AVP-1

TOPRAĞIN VERDİĞİNİ PİLDİĞİ KİMSE VERMEZ. WHAT THE SOIL GIVES, NO ONE / NOT EVEN THE SJITAN GIVES. RS-20

TOPRAĞIN İŞLEYİNİ EKMEĞİ DIŞLE. HE WIFE TILTS HIS FIELD FULLY, THIS LIFE WHO WORKS IS HE WHO REAPS THE BENEFITS OF HIS LABOR. [IF I HAD NOT THOSE SEEDS TO PLOW, YOU HAD NO CORN.] OAKER 2694

LET US SEEK BREAD WITH THE PLOWING. JUDEOL, OSU 1288-45

POLOGY, THOU SHALT HAVE BREAD ENOUGH. JAMES HOWELL, PROVERBS. SPAN. ENG. p. 18 (1696)

POLOGY DEEP, WHILE SLAGGARDS SLEEP, AND...
you shall have corn to sell and to keep.
Youwell, Spain, Peru. 6
Toprak avuçlayan altın bulur. He who
graps soil, finds gold. RS p. 390
Toprak sahan yerse, orak altın biçer. If
soil gets plowed, sticket reaps gold. RS p. 390
Üçlenmemiş eken, olmamış biçer. He who
sows before plowing his field three times,
will reap unripe crops. RS p. 397
Yaş kese baş keser. He who cuts down a
shoot cuts down someone's head. [A person
who needlessly cuts down trees is a kind of
murderer.] § 3808 → Baş

Yuva ekşiğini nisan getirir, nisanın ek-
şığını yıl getirmez. April brings what
was missing in the year, but what is missing
in April, the rest of the year cannot bring,
I.e. make up for. If the weather is bad for
crops throughout most of the year but good
in April, the farmer can still expect to have a
decent harvest; on the other hand, if the
weather is good for crops during most of the
year, but bad in April, the farmer can't ex-
pect to have a very good harvest. OAA 2040
→ DILIGENCE

Her yığdırın gönlünde bir aslan yatar.
A lion sleeps in the heart of every brave man.

AMBITION
HIRS

Ağaç ne kadar uzansa baıta dibilde hazı-
dır. No matter how tall a tree grows, an ax
always lies at its foot. [The powerful must
take care to maintain their position.]
False ambition severs the neck. [Arabic]
Burchard 406
Ağaç ne kadar uzansa gölge ulaşmaz/er-
mes/erecegİ yok. No matter how tall a
tree grows, it never reaches the sky. [Nobody
keeps improving his position forever.] OAA
92 < VF 98 → Kavak
Whoa desireth power should know that
all power belongeth to Allah. Koran 35:10
Do they look for power at their hands?
Lol all power appertaineth to Allah. Koran
4:139
Look not too high lest a chip fall in your
eye. Clement Robinsen, A Handful of Pleas-
ant Delites, p. 39 (1584)
He that уме his height may have
chips in his eyes. Fuller 2164
Look high and fall low. Fuller 3272
Nobody's sails can reach the length of
There are only twenty-four hours in the
day. Lean 4:145
The higher up, the greater fall.
Ambition aspire to descend. Pierre Cor-
 nellia, Cinna, 1, 2 (1639)
Ambition is the last refuge of the failure.
Oscar Wilde, Phrases and Philosophies for
the Ufo the Young (1894)
The highest tree hath the greatest fall.
Clarke p. 122
Akarsu çukurunu kendi kazan. Flowing
water cuts its own bed. [An ambitious and
capable person creates his own opportuni-
ties.] OAA 136
Ambition makes people diligent. Fergus-
on 4:2
He begins to die that quits his desires.
Herbert 3
A wise bee sips not a fallen flower. [Chí-
nese] [Said of one whose aims are high.]
Dodo little 2:186
Bag ol da ne baş olur ol. Be the head of
something, no matter what. [Be in charge of
something, however humble.] OAA 45 < § 970
Be a head, though only the head of a po-
tato. [Japanese] Champion p. 353
Better the back of a chicken than the
rump of an ox. [Chinese] Champion p. 353
Better be the head of a dog than the
tail of a lion. Fergusson 4:27
It is better to be the head of a dog than the
tail of a lion. B. Herbert 581
Bay Allah'a, fukara zengine yetişmek is-
ter. The rich man wants to reach God and
the poor man wants to reach the wealthy.
RS p. 78
Look to a gown of gold and you will at
least get a sleeve of it. Walter Scott, Red-
gauntlet, Let. 2 (1824)
Men would be angels, angels would be
Gods. Pope, An Essay on Man, 1. 156 (1733)
Bir iki bitlirmeyince bir ipe kıvna. Do
not run or to the next job unless you have
completed the job in hand. [You can't do two
things at once.] ET 1134
Never do things by halves. Charles Baudet,
Perloos Secret, Ch. 8 (1883)
He who commences begins many things that finish but few. Bohn, p. 399

Bir şeyin pek dursun gümüş. Do not go too far in something. [Do not stretch a thing too far.] ET 1165
In a wet year, great fish are found, but take heed lest you be drowned. Herbert 167
Boşuna çalışmak kötü içinär. Working without aim is like rowing against the current. MNO 1771 < AVP-23 → Kurşun
Zall without knowledge is fire without light. Roy p. 146
Zall without knowledge is a runaway horse. Fuller 6705
Zall without patience is a frenzy. Roy p. 146
Boynuz isterken kulaktan çıktım. While striving to get horns, I lost my ears. VI 138
Be not too hasty to outbid another. Roy p. 3
Boynuzدان büyük țigler girisiş. Do not set about doing things beyond your limits. Attempt only what you are able to perform. Cato, De fato, 4, 33, (c. 175 B.C.)
He begins to build too soon that has not money to finish it. Draper p. 4
Çok acımla diriştirin. Do not strip off too many clothes, or you may get cold. [Do not exceed your capabilities or you will suffer for it.] MNO 2210 < AVP-1
Ever busy, ever bare. Kelly p. 91
Çok azan başını yer, țile who gets too wild will consume his head [i.e. ruin himself. An overambitious person will bring about his own disaster.] MNO 2214 < AVP-1
He that will not have peace, God gives him war. Herbert 729
Çok gecen tavuk ayağında plajik getirir. The hen which wanders much brings back mire on her feet. [Those aspiring to higher positions must be equipped with necessary talent or equipment, otherwise their foolish ambition will be the cause of their downfall.] MNO 669 < AVP-1
The higher the ape goes, the more he shows his tail. Herbert 747
Deli deli akan burna bura tıkalar. He who runs madly will be twisted again and again until he stops. [Wildness will be reprimanded.] MNO 708 < AVP-8
Ambition destroys its possessor. Babylonian Talmud. Yoma fo. 86 c. 450
Dokuz at bir kazıga bağlanızm. Nine horses cannot be tied to one stake. OAA 790 < AVP-3 → Bir ışık
Many iron's the fire, some must cool. Ferguson 48:55
If you run after two hares, you will catch neither. Ferguson 48:95
He that does most at once, does least. Ferguson 48:56
Gökteki yıldız kement atlamaz. Do not throw a lasso at stars in the sky. RS p. 191

He stretches out his hand to touch the sky. (Chinesile) Doolittle 2:179
He wants to tick with Big Ben. Elizabeth Dehanty. Arises from Sleep, p. 130 (1603)
Haddini blimene yedirirler. He who doesn't know his limits is taught. [People who do not know their places soon get their comeuppance.] OAA 1069 < AVP-1
He that forsaeks measure, measure forsakes him. Fergusonus 116:33
He that measures not himself is measured. Fergusonus 116:33
Every man a little beyond himself is a fool. Fuller 1421
To a greedy eating horse, a short halter. Herbert 1106
Know thyself. Thales of Miletus, Maxim 4. 600 B.C.)
Haddini bilmez haddini bildirmek sok-sise kaftan giydirmek gibidir. To teach him who doesn't know his limits [i.e. manners] is like dressing an orphan in a robe of honor. [Punishing an insolent man is as worthy an act as honoring a harmless man.] ET 1694
Her iyigün gönülünde bir salan yatar. A lion sleeps in the heart of every brave man. [Everyone has an ambition.] OAA 1160 < AVP-1
A man without ambition is like a woman without beauty. Frank Harris, Montes the Matador 190
Horoz döör, gözü çıplakta kalır. The rooster dice, but his eye remains on the d anchill. [1. You have had your hey-day, but can’t forget it. 2. One can never become reconciled to losing rank, wealth or power.] OAA 1175 < AVP-1
The cat became blind, yet still was hankering after mice. (Arabic) Burchardt 429
"Iç" dederse "çemeni kurut" demediler ya. They told you to "drink", not "dry up the kurut." § 661
İnsan azmazına belasını bulmaz. Unless one goes beyond one's limits, one doesn't meet misfortune.
Better sit still than rise and fall. Ferguson 4:19
Karnacaan zevli gelinc kehanatlar. When an ant nears the end of its days, it sprouts wings. [When a person overreaches himself he is headed for disaster. A warning against aspiring to higher positions than one is equipped to cope with.] § 2749
To her hurt the ant got wings. Cervantes, Don Quixote 2, 33 (1615)
II God purposes to destroy an ant. He permits her to grow wings. [Arabic] Burchardt 11
Kavak uzaya uzaya göğe deymez ya, elbet bir gün belinden kırılır. However much the popular tree grows, it will not reach up to heaven, it will one day break at its middle. RS p. 269
Keynayan kazan kapak tutmaz. A boil-
The bare was angry with the mountain, but the mountain was unaware of it.

ANGER

Adam kusmayınca belli olmaiz. A man cannot be known unless he gets angry. [It takes a trying experience to see a man's true character.]TDK, p. 30
The size of a man can be measured by the size of a thing that makes him angry. J. K. Morley, Some Things I Believe (1897)
Ari baldan mı yoksun ırmanıklar mı kaça? Would bees flee from honey or smoke? MNO 636 < AVP-1
A bee was never caught in a shower. Richard Inways, Weather Lore, 146 (1893)
Ari kudırani sokur. A bee stings the person who teases it. [A person lashes out at his tormentor even if he himself will also suffer.] OOA 269
When anger takes over, wits leave the mind.

Gavura kızıp da oruç bozmaya benzer. This is the case of one breaking his fast when becoming angry at an infidel. § 3241
Anger usually forgets the law. Syrus 346
The law sees the angry man, the angry man sees not the law. Syrus 344
Gazap gelince akıl gider. When anger comes, wits flee. § 2648
When a man grows angry, his reason rides out. Fuller 5533
Hûs gelir göz karar, hûs geçer öz karar. When anger comes the eyes go black, when it passes the heart goes black. [In a fit of anger we lose our mind, when we come to our senses is white.] § 193:7
Take this remark from Richard Poor and Lane: whatever's begun in anger ends in shame. § 70:5 < Franklin
Anger begins with folly, and ends with repentance. Fuller 792

Ökçe ile kalkan zarara oturur. He who rises up with wrath will sit down with loss. [Excess of anger is detrimental to one's self.] § 870
Anger punishes itself. Fuller 799
Wrath kilteth the foolish man. Old Testament, Job 5:2 (c. 350 B.C.)
The fire of wrath falls first on the wrathful man. Sadi, Gulistan 8:20 (c. 1258)
He that is angry without a cause, shall be pleased without amends. Roy p. 56
Two things a man should never be angry at; what he can help, and what he cannot help. Fuller 5335
Few men can afford to be angry. Augustine Birell, Older Dicas; Edmund Burke (1854)
By controlling the anger of a minute, you may avoid the remorse of a lifetime. [Chines] Chuang Tzu, p. 42
Anger and folly walk cheek by jowl; repentance treads on both their heels. Stevenson 70:5 < Franklin (1741)
Ökcelli dilemcin korbası bç kalir. The angry beggar is kept with an empty bag. RS p. 339
Poverty and anger do not agree. [Arabic] Farguzon 136:16
The devil walks with the poor man's pride. Farguzon 136:103
Pie içen yorgan yakılmaz. A quilt is not burnt to get rid of fleas.
Rüyager eken firtına-kaşiga biger. He who swows the wind repays the storm/ whirlwind. MNO 834 < AVP-1
They have the wind, and shall reap the whirlwind. Old Testament, Hosea, 8 : 7 (c. 725:9)
Tavşan daha kusmuş daavourites olmuş. The bare was angry with the mountain, but the mountain was unaware of it. If an insignificant person gets angry with someone powerful, his anger probably goes unanswered. OOA 198:7 < Syrus 70:6
Üç günden fazla dargılık olmaz. No anger should last more than three days.

Let not the sun go down upon your wrath. New Testament, Ephesians 4:26 (c. A.D. 59)
Yangın körükle gidilmem. One shouldn't go to a fire with bellows. [One shouldn't add fuel to the flames by trying deliberately to make a bad situation worse.] MNO 8111 < AVP-1
As fire is kindled by bellows, so is anger by words. Fuller 77
Pouring oil on the fire is not the way to quench it. Farguzon 174:13
Quarrel not with a loud-tongued man, and lay your fire on fire. Ben Sira, Book of Wisdom (Ecclesiasticus) B:3 (c. 190 B.C.)
Delay is the antidote of anger. [German] Cahier 324
A soft answer turneth away wrath. Old Testament, Proverbs 15:1 (c. 350 B.C.)
When angry, count a hundred. Farguzon 5:24
When angry count 10 before you speak, if very angry 100. Thomas-Jefferson, Letter to Charles Clay (1817)
Nothing is benefitted by delay except anger. Syrus 629
Take heed of a mighty man, and the tumult of the people. Herodotus 11:48
Yavaş/Umumlu halı atın ciftesi/tekmesi pek/yavuz olur. The kick of a quiet horse is hard. [1. The quiet man's anger is the most dangerous. 2. A mild-mannered person rarely gets angry; but when he does get angry, he gets very angry.] § 3961
Dumb dogs are dagonal. [German] Stevenson 2464:7
Beware of a silent dog and still water. Bohn p. 331
Guarç yourself from the man who doesn't speak and the dog that doesn't bark.
Still waters run deep. Stevenson 2464:4:10
From a choleric man withdraw a little; from him that says nothing for ever.
Beware of vinegar and sweet wine, and of the anger of peaceful man. John Florio, First Frutes, Fo. 30 (1658)

→ PASSION
**ANTICIPATION**

**BEKLenti**

Adam olaçak çocuk hakkindan belirdi. A child who will be a man is obvious by the look in his eyes. You can tell someone who starts to show something whether he is going to do well. JAA 22 < AVP. 

Ağaca doğmuş "vay kaburgaları" deme. Do not call my ribs! Before the stick touches you, TA 235. 

Don't let them hurt you. Rebaless, Gargantua, I, 47 (1534). 

You half before you are lame. Ray p. 179. 

Aklı gelen başka gelir. What comes to your mind may not be the right one. MNQ 318 < AVP. 

Aklı gelmeyen başka gelir. What may not come across your mind easily befall you. MNQ 318 < AVP. 

Ayylı evvela olmud de soarna derсин sit. First kill the bear then sell its skin. MNQ 1026 < AVP-1. 

First catch your hare. Ferguson 6:68. 

Don't sell the skin till you have caught the hare. Stevenson 322:1. 

Don't hallow till you are out of the wood. Cleo, Art. 365:60. B.C. 

Bostan yoldaiken pazarla oturulmaz. While the vegetable is unripe, do not bargain. Don't get involved in anything that hasn't been well thought out. It is not a good thing. KG 331. 

It is not the time of green barley. Kelly p. 218. 

Bu gün var deme ambarla giremeyece, olgun var deme yoksulğa düşmeyece. 

**prince.** Do not say you have wheat until it is stacked in the barn, and do not say you have a son before you have experienced pov- erty. OA 556 < AVP-1. 

Count not four, except you have them in a wallet. Ferguson 6:0. 

Çın horoz yumruktada 8ter. A quality cook before it is tasted. [A person of character shows his good characteristics while still a child.] MNQ 2900 < AVP-1. 

It will be a forward duck that crows in the shell. Oxford p. 585. 

It early pricks that will be a thorn. Ray p. 84. 

Canlıca ne doğrulan kağıtına o çıkar. Whatever you slice in your pot, that is what comes out in your spoon. OA 626 < AVP-1. 

Çocuk doğadan adan koyunaya kalk应急管理。Do not name your child before it is born. 

When you christen the bairn, you should know what to call it. 

Dag doğurda dagur bir tavşan doğurmuş. The mountain gave birth to a mouse. RS p. 121. 

The mountain has brought forth a mouse. Oxford p. 547. 

Daglıgı tavşanın suyu ocağa vurulmuş. Don't boil water for the hare until it is in the mountain. MNQ 2318 < AVP-1. 

He that will have a hare to breakfast must hunt overnight. Ray p. 13. 

Don't spread the cloth till the pot begins to boil. Ferguson 7:18. 

Don't eat the calf in the cow's belly. Ferguson 7:18. 

Değirmenden gelenden poşaca umarıl. 

Iar. Pastry is expected from one who is re- turning from the mill. MNO 2404 < AVP-1. 

Miller's last to die of famine. F. E. Helm, Proverbs Lore, p. 144 [1902]. 

Denizdeki balığın pazarlayın olum. You cannot bargain for fish in the sea. It's no use talking of how you will use something which you don't yet possess. JAA 727 < AVP-1. 

Don't bargain for fish which are still in the water. Ferguson 6:1. 

Make not your sauce before you have caught the fish. Fuller 3324. 

It is no good fishing before the net. Herbert 666. 

Never fry fish till it's caught. 

Derviçin zamanı paçaya zorlam. Do not roll up your trousers before reaching the stream. OA 249 < AVP-1. 

Wait till you come to the river before pulling off your shoes. [Chinese] Champion p. 40. 

Don't cross a bridge till you come to it. Longfellow, The Golden Legend, Pt. 6 (1851). 

Don't count your chickens before they are hatched. Longfellow, The Golden Legend, Pt. 4 (1851). 

There is made a slip twixt the cup and the lip. L. Barham, A Universal History, Leg- ends, Lady Rothesa (1840). 

The battle ends when the enemy is down. OA 1086 < AVP-1 and A.D. 9. 


Boil not the pan before the child is born. 

Evdeki h eşap çarşıya uymaz. The estimate made at home does not work out in the market. Not everything works out exactly the way you expect it will. OA 695 < AVP-1. 

Fala inanma, falsa da kalmış Do not believe anything it says, and do not say it either. Do not put faith in what the fortune- teller says, but have your fortune told only for fun. OA 570 < AVP-1. 

Farın yerde altın var derfiler, varsan bahs eder. They say there is gold at a certain place, but when you go to check, you see there is not even copper. MTA 13967. 

Buzul. 

Firn kumuyunca ekmek pişmez. Unless the oven is hot, bread will not bake. RS p. 182. 

Set no hayr your leaf in till the oven's hot. Faler 41:10. 

Geceler gebedir, kimse bümzese doğur. Night is a foreman, one knows who will be born. [New events must be expected with the break of the dawn.] OA 983 < AVP-1. 

Geceler gebedir, but will happen at times. Fuller 3327. 

Night is the mother of counsels. Herbert 748. 

To be absent this evening's happenings. [Chinese] Ferguson 171:49. 

Görünmez, jawan koruyun uygul olun. A mountain/village that can be seen can't be far away. [By the time the outcome of some- thing is definite the end is near.] OA 1030 < AVP-1. 

Görünmez, koyuk usta isterem, One doesn't need a guide to a village that is in sight. It is too easy to miss (or require exploration). OA 1031 < AVP-1. 

Gün dogmadan nefer doğar. All kinds of things may be born before the dawn. [Cher- up, you never know what might happen.] OA 1048 < AVP-1. 

İmam ölcüce de yuzün gülecek. The priest will die, and then you may smile. Do not depend on suppository situations. MNO 4727 < AVP-1. 

It is ill waiting for the dead man's shoes. 

İnsanızda her şey umulur. Anything can be expected from man. [said of inhu- manity and ingratitude of man.] OA 4775 < AVP-1. 

What has been, may be. Fuller 5491. 

İt an, taş eline al. Remember the dog and have your stone ready. [If you're going to deal with an aggressive person, you ought to be ready for a fight.] OA 1259 < AVP-1. 

Talk of the devil and he is sure to appear. Ray p. 125. 

The devil is nearer than when we are talking of him. Ray p. 80. 

Talk of the devil, and he'll come or send. Ray p. 125. 

Evil comes by talking of it. [Irish] Stevenson 519. 


İyin sızının lâfını ustune gelir. A good man will appear when talked about. [A person who appears while he is being talked about is a good person.] OA 1275. 

Talk of an angel, and you'll hear his wings. Leam 4:16. 

Keci içinde diken et ki gelir karısında bit- ter. The grass that the goat chooses not to graze upon will sprout before it. § 3014. 

Koç라디 diye der. The tool which moves will fail. RS p. 286. 

Koroce de ki gelendir. The bowstring which will break is distinguished by its sound. MNO 5734 < AVP. 

Kuluğun düğünun gelibilir (kulu yaz共青团). The oncoming of a happy day is clear at dawn; the oncoming of a gloomy suntume is slow from its rainfall. [You can sometimes tell at the very outset of a matter whether or not it's going to end well.] OA 4727. 


No soul knows what he will earn tomorrow, and no soul knows what he will earn when he dies. Koran 31:34. 

Nothing is to be presumed on, or de- livered. Leam 4:16. 

If you sing before breakfast, you'll cry be-
fore night. Notes and Queries, 1, 11, 416
(1855)
"Olmaz olmaz" deme, olmaz olmaz. Do
day "impossible," there is no such thing
as impossible. Never rule out the possible."
OAA 1889 < AVL-1
Nothing is certain but the unforeseen. Ox-
ford p. 580
Whatever man has done, man may do. Ox-
ford p. 504
Persephone's geldil çarşımbadan bel-
dir. The coming of Thursday is obvious with
Wednesday. [If you take a look at the way
things are going today, you can get a pretty
good idea of how they'll turn out tomorrow.]
S 1379
Coming events cast their shadows before.
Thomas Campbell, Lochiel's Warning, 1, 56
(1801)
When clouds appear, wise men put on
their cloaks. Shakespeare, Richard III, 2, 3
(1592)
Certain signs precede certain events. Cice-
ro, De Divinatione, 1, 52 (44 B.C.)
Things present are judged by things past.
Oxford p. 811
Today is the scholar of yesterday. Fus-
sion 171:45
The golden age was never the present age.
Fusson 171:46
Straws show which way the wind blows.
Oxford 777
Şimşek çakmadan gök gülemes. It
doesn't thunder until after lightning has
flashed. [A time of woe is always presaged by
certain ominous events.] OAA 1889 < AVL-1
Where there's smoke, there's fire. Fus-
sion 79:12
Tavşan dağda, suyu ateşte. The hare is in
the mountain, but the water [for soup] is on
the boil. If trouble is round the corner,
you cannot avoid it. 2. He doesn't realize
that the present situation may soon change.
OAA 1889 < AVL-1
First catch your hare, then cook him. Ste-
venson 1076:14
Ummadığın ışığ bag yarar. An unexpected
stone can split the head. [A seemingly
insignificant person or thing often proves to be
more important than all the rest.] OAA 1933
< S 853
The stone which the builders refused is
become the headstone of the corner. Old
Testament, Psalms 118:22 c. 350 B.C.
That which one least anticipates sooner
comes to pass. The unexpected always happens.
Fusson 5:28
What we anticipate seldom occurs. Berja-
män Diersgell, Henrietta Temple, 2, 4 (1858)
Ummadığın yerden yılan çıkar. A snake
may come out of an unexpected place. MNO
7826 < AVL-1
It is the unforeseen/unexpected that al-
ways happens. Oxford p. 854
Many things happen unlooked for. Clarke
p. 123
Under every stone beware of a scorpion.
Pradila, Drinking Son (c. 450 B.C.)
The hare jumps up when a man least ex-
pects it. Censorinus, Don Quiote, 2, 10, 30
(1615)
Uzun bar dövün başa septini küçük
göttir. Go to a vineyard which you hear has
a lot of grapes with a small basket. Rs p.
399 → Fait
→ PATIENCE, HOPE

APPEARANCE

Adam adanır olmaz da pulu, eşek
eski çalıstan olsu pulu. A worthy
man is still worthy even penniless, a
Donkey is a donkey even if he is finely
saddled. [The clothes do not make the
gentleman.] OAA 67. It is not the
guy who makes the gen-
tleman. Ray p. 9
Clothes do not make the man. Fusson
50:10
Even when the ass wears the lion's skin,
it canta betray it. [German] Fusson
1017
An ape is an ape, a varlet's a varlet, though
they be clad in silk or scarlet. Ray p.1

Adamın alacısı içinde, hayvanın ala-
cası değildir. A man's mark is concealed
in him, an animal's mark displayed. [A
man's temperament is within him, but an
animal's is visible to everyone.] OAA 76 < S
1722
The best thing for the inside of a man is
the outside of a horse. (A riding exercise)
No fault in the foreheads, [Men's charac-
ters are not always written on their fore-
heads.] Durbal, Princed 1:12, 14 (1014)

Adamın yüzü değiş, özlü gözül olası. A
man had better have a good character rather
than a handsome face.
A fair face, and a foul heart. Fuller 88
Agız egri, gözü şaşı, enesinden beldirdi.
You can tell a crooked mouthed, cross-eyed
man by looking at the nape of his neck. [A
person's behavior indicates his deficiencies.]
OAA 198 < S 216
Long and lazy, little and loud; fat and ful-
some, pretty and proud. Houell, Eng. Pro-
vel (169)
A man is known by his appearance. Ben
Simk, Book of Wisdom (Eclesiasticus) 19, 29
(c. 190 B.C.)
A straight stick is crooked in the water.

Aba keçiyi görün içi dolu yaş sanır. He
who sees the spotted goat thinks that it is
full of fat. OAA 159 → 216
Appearances can deceive. Torriano, Pia-
ZZa Universale, p. 12 (1666)
Appearances often deceive. Torriano, Pia-
ZZa Universale, p. 12 (1666)

Astar bol olmayanca yüzge gelmez. If
the lining is skinny, the garment is not fit to
be worn. [One has to make allowances for con-
tingencies.] OAA 265 < AVL-1

Ay doğuşundan, insan yürüyüşünden bel-
dirildi. The rising of the new moon predicts
the month, the walk of a man shows his
worth. OAA 370 < AVL-1
Baca eğri de olsu damarı doğru çıkar.
Smoke will rise straight even from a crooked
chimney. ET 960
Crooked logs make straight fires. Fus-
sion 7:21

Bir "yemem" diyenden kork, bir "otur-
mam" diyenden. Beware of one says 'I
will not eat' and another who says 'I will not'
live.' OAA 542 < AVL-1

Care not would have it. Ray p. 67

Dudak tavuk her gün pili. A squaw hen
always remains a chicken. [Small people al-
ways rise to high positions.] OAA 944 <
1237
Little Jack gets the little dish, and it
holds him eye long little. Kelly, p. 230

Çok hâlayan köpek israras. A dog that
howls a lot does not bite. [A boisterous
fellow is not so dangerous. 2. A person who
rants and raves very threateningly when he's
angry, rarely, if ever, carries out his threats.]

İsırıkkızı it dipili gözmece.
A dog that intends to bite does not bear its teeth.
APPE

GÖRÜNSÜ

appa 670 < X 1837
Barking dogs seldom bite. Ferguson 168-38
Great bankers are no biters. Ferguson 168-39
Dog that bark at distance bite not at hand. Ferguson 169-5
He threaten many that hurts any. Fuller 237-1
His bark is worse than his bite. Oxford p. 107
Never bite, until you make your teeth meet. Kelly p. 257
Some dog's bark seem not to wake.
Çül içinde/Altuunda aslan yatar. Even a lion may lie in a sack. Oyuna/Not to judge by a book, to judge by a cloth. Oyuna 169-5
A mighty genius lies hid under this rough exterior. Oyuna 174-5
There is many a good man under a shabby hat. (Chinese) Scarborough 2585
A ragged coat may cover an honest man. Under a ragged coat lies wisdom.Oxford p. 130
The lion is not so fierce as he is painted. Thomas Fuller, The History of the Holy War, 5 (1639)
Devilum sensi uzaktan hoş geldir. Sweet is the sound of a distant drum. [What appears attractive at a distance may be disappointing when nearer quarters.] OYUNA 699 < § 2415
Discreet lends enchantment to the view. Thomas Campbell, The Pleasures of Hope, 1, 7 (1759)
Things are not always what they seem. Pheradras, Fables, 4, 2, 5 (c. 5 B.C.)
Far-off cows have long horns. Stevenson 39.17
Mountains when far away appear misty and smooth, but when near at hand are rugged. Pericles (Peritou, Livus, Pyrka, 8, 85 (c. A.D. 230)
Nothing is as good as it seems beforehand.
Far folks have fair feather. Oxford p. 244
Far off is beautiful. Drexæ 50.5
Hills are green/blue far away. Oxford, p. 373
If an ass is going a travelling he'll not come home a horse. Fuller 2668
Düşünden yeşil tübre, içine girdiemin etikatı bu görmüş törbe. From the outside it was a green shrine, but when I went in, it was disgusting. MNOO 260 < § 565
She keeps both hair and heart. OYUNA 1118 < § 3657
Her aşçısı çok keçin olmaz. You can't make a spoon out of just any wood. It takes the right kind of person to make a good one. OYUNA 1119 < § 3657
Her çiçek kulaklanmaz. Not every flower is for smelling, it is wrong to flirt with every pretty girl. OYUNA 1116 < § 3651
I took her far for a coat, but she proved a burr/nettle. Howell, Eng. Provi. 4a
The handsomest flower is not the sweetest.
Both, both 507.1
Her damadan kan alnımaz. You cannot take blood from any vein. [Not everyone is ready to help.] OYUNA 1119 < § 3650
Her delige elini sokma, ya yılan çikar ya qusar. Do not poke your hand in every hole, a snake or a centipede could pop out. OYUNA 1118 < § 3650
Her egridiği soyulmaz. Not every bent branch will make a bow. § 3612
Her ilgiden alkın değildir. / Her paralı almış, almak isteyen. Nothing that shines is gold. MNOO 4270 < § 340
Every light is not the sun. Ray p. 15
All that glitters is not gold. Ferguson 7.3
He is like a silver pin, fair without but foul within. Ray p. 237
Her kusun eti yemmesi (kus var ki et ye- dirtileri). Not every bird is edible; there are some that are. Do not eat every person you will on your diet. [Not every person born will be to your will.] OYUNA 1115 < § 340
Her sakallı baba demnez. Don't take cheap old man for your father. § 3612
Sudden trust brings sudden repentance. (German) Lieg Compi, Politziehruht, p. 163 (1696)
He who trusts quickly repents at leisure. (Italian) Cahir p. 185
Their trust is lost; distrust is better. (Italian) Stevenson 2804
Her yüze gülene dosta sanma. Do not take for friends all who smile on your face. ET 3726
All are not friends that speak us fair. Clarke p. 128
The cat and dog may kiss, yet none are the better friends. Oxford p. 107
Herkese içi ile dâi/yüzü bir olmaz. Not every one's inner self and outer appearance are the same. MNOO 4444 < § 340
Every one's faults are not written in their foreheads.
İzolâk it dipini/diş güzermesi. A dog that intends to bite does not bear its teeth.
[1. Dangerous people often look harmless. 2. A violent person will appear friendly until he gets a chance to harm you. 3. Know your enemy.] OYUNA 1184 < § 390 ➔ Çok içi belli olmaz. His outer appearance attracts others, his inside burns them. [1. He has a hidden side which puts me off. 2. A person's outward appearance is attractive to strangers. 2. Others only know his outward charm; whereas I know his inner nastiness.] ET 666
Fair without, but foul within. Drexæ p. 10
Fair face, foul heart. Ferguson 114-1
İnsanın görürlüsünü, yürüyebileceğini ni bilirsin. You see the man, but how can you tell what he has in his heart. MNOO 4791 < § 3722
The face is no index to the heart. Ferguson 7-9
İnsanın gösterisi kamaş, ağacın göstere- rişi yaprak. A man's decoration is his clothes, a tree's decoration is its leaves.
Chiles. People. Priests make breeds. (German) Cahir p. 342
İnsanın kitabını dâiâna alınmaz, içine bat. Do not judge by the look of a book or a man, rather look inside. You can't tell a book by its cover. Ferguson 7-9
A book that is shut is but a block. Fuller 382
Kafen alacak adam yüzüne belirir olu. You can tell that the customer wants a seat by looking at his face. You can often tell by a person's attitude what he is expecting to do.] OYUNA 1388
Kellendiği bakır etker. The shame of a bald man is concealed by the cap. ET 3049
A broad hat does not always cover a vener- able head. Fuller 22
Kurlanmış zararını biberden sor. Ask the power of the biber to damage, to damage. You should ask someone who is familiar with him if a person is harmful or good. L. 3619
Kime Müslüman/Sünni desen haçı ko- tulğunda çikar. Whoever one considers a good Muslim born out to have a cross under his arm. VI 341 ➔ Hâc The cross in his breast and the devil in his heart. B. 2180
The heads in the hand, and the devil in capuch. Herbert 1090
Köpek ve devin ve diabeli in the soul. (Spanish) Cahir p. 278
Kuyhânay at an içinde belîdir. A fine horse shows through even if drilled in sackcloth. You can spot a decent person however unassuming he may look.] OYUNA 1536 < § 340
Leylevi kusun mı sayarsın? Yazar gel- lir, kızgın gibi. Do you consider the stork to be a bird? It comes in the summer and goes in the winter. [1. Said of a fair weather friend. You don't depend on someone who comes and goes when it suits him. 2. One can't depend on someone who joins from time to time. 3. A person who works seriously at one thing.] OYUNA 155 < § 340
Mlegen inek sitt vermez. A cow that moos too often is not a dairy cow.
A beastly sheep loses her bite. Ferguson 160-5
The ass that brays most eats least. Bohn p. 497
There's a great cry, but little wool. Os- sudiy Diyesi, English Proverbs, p. 304 (1709)
Minare de degeri, ama içi egrî. A minaret is straight, but it's crooked on the interi- or. OYUNA 1591 < § 1820
Street trees have crooked roots. Fuller 4264
Beweare of false prophets, which come to you in sheep's clothing, but inwardly they are ravenging wolves. New Testament, Mat- rassy 7.15
Mişkerin belli dîr. Music is perceivable everywhere. An excellent person naturally stands out.| MNOO 6327 < § 340
Muz is known by its perfume, and not by the druggist's label. Sahil Gulsan (c. 1258)
Para le imannın kimde olduğu bînzim. You cannot judge who really is wealthy whe- ther you can judge if a man is a true believer in God. MNOO 3160 < § 340
Not equal are the owners of the fire and the owners of the Garden. Koran 49:20
A real judge is a man who observes God by his Sunday appearances. Stevenson 83-3 ➔ Franklin (1775)
A saint in the race may be a fiend at heart. Osudiy Diyesi, English Proverbs, p. 177
(1709)
To be a man of God is not always
a man of God. (French) Cahier p. 370
Our sins and our debts are often more
than we think. Kelly p. 273
Of money, wisdom, and good faith, there
is commonly less than men count upon.
Oxford p. 540
Of money, wit, and virtue, believe one
fourth of what you hear. Oxford p. 540
He that looks in a man's face knows not
what money is in his purse. Drueu p. 653
Sakal keçe di var. The goat has a beard
too. [A beard is hardly a sign of wisdom.]
Cahier p. 1745 < AVP-1
If the beard were all, the goat might
preach. (Danish) Stevenson 191:7
Beyin yavas akaridan, insanin yer
bakarindan kork. Beware water that
flows slowly and a man who looks down
when speaking. OOA 1836 < AVP-1
Beware of a silent man and still water.
Bohn p. 331
Still waters run deep. Stevenson 2456:4
The still sow eats up all the draft. John
Haywood, Proverbs, 1:10 (1631)
Guard yourself from the man who doesn't
speak and the dog that doesn't bark.
[Spanish] Cahier p. 321
Dumb dogs and still waters are danger-
ous. (German) Sigerson 2456:7
Zey gizmînîn yagmû, kari kocannân deş-
miş. The quarrel of a husband and a wife
is like summer rain. [They are not long-lasting,
so don't take them seriously.] MNO 7385 <
AVP-1
Yildan yuvaşak diyie el summa. Don't
hold out your hand to touch the snake just
because it looks soft. [Don't automatically
assume that someone or something that
looks harmless actually is harmless.] OOA
2036 < VI 11
Cats hide their claws. Fuller 1072
The cat invites the mouse to a feast.
Fuller 4411
Yolu kaybedene köpek sesi bulbulden
tatlı golir. To one who has lost his way, a
dog's bark is sweeter than a nightingale's
song. OOA 2012 < § 3861
Yumuşak hülya atın çıtesi yavuz olur.
The kick of a quiet horse is strong. [A mild-
natured person will not get angry often, but
when he does, he blows his top.] OOA 2012
< § 3861
Beware the fury of a patient man. Dryden,
Absalom and Achitophel 1, 1005 (1681)
Zar déjà bağımsızlığı içinde bak.
Don't look at the envelope, but at what is
inside. None can guess the jewel by the casket.
Fuller 4669
A common jar often holds noble nectar.
[Latin] Stevenson 525:3
In an ivory scabbard, a sword of lead. Di-
genes of St. Luke (c. 400 B.C.),
Clean glove may hide soiled hand. Halme
p. 254
Varnishing hides a crack. Fuller 5346
Good broth may be made in an old pot.
Oxford p. 318
You cannot know wine by the barrel,
cask. Fuller 5884
Do not look upon the vessel but upon
which it contains. John Ray, Adagia
Hebraica, p. 404 (1698)
Often under a rough leaf a lovely fruit is
hidden. [Italian] Cahier p. 192

→ DECEIT, HYPOCRISY
ASKI

When My servant question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he cri-
eth unto Me. So let them hear my call and let them trust in Me, in order that they may be led right. Koran 2:186

Seek help in steadfastness and prayer. Lo! Allah is with the steadfast. Koran 2:153

Seek and ye shall find. New Testament,
Matthew 7:7

He that seeks trouble never misses it.
Herbert 418

Seek that which may be found. Ferguson
4:29

He that demands misses not, unless his demands be foolish. Herbert 399

Don’t meet troubles half-way. Oxford 523

Bilmenmek ayip değil, öğrenmemek a-
yip. Not knowing is not shameful, but what
is shameful is not asking. OAA 491

Being ignorant is not so much of a shame
as being unwilling to learn. Stevenson
1220:1 < Franklin

Bin peygambere yalvaracağın bir Al-
lah’a yalvar. Rather than beseeching a
thousand prophets beseech one God.

If you have to beg, knock at the large
gate only. [Arabic] BurekhaddI 19

Çok arayandan çok soran yegdır. He
who asks much is better than one who seeks
much. MNØ 2212 < AVP]

Better to ask much than to seek much.
[Italian] Stevenson 9913

Dilençeye (bi) hayır vermisler, eğdirdi
diyelegenmemiş. They gave a beggar a
cucumber, he refused to take it because it
was crooked. § 1989

Beggars and borrowers must be no choos-
era. Fuller 961

Hak verilmez, alınır. Right is not given, it
is gotten. MTA 14572

İsteyen bir çingene, vermeyen iki çin-
genen. He who asks is a Gypsy, but he who
refuses is like two Gypies. TDK - 2 p. 58

İsteyenin bir yüzü kara vermeyenin iki
yüzü. He who demands gets one black
cheek, i.e. red face, he who refuses gets two
cheeks. | A person who asks for

Bir çöplükte iki horoz ömuz.

Two cocks won’t crow on the same dunghill.

AUTHORITY

YETKI

Ağanın alını terlemedikçe ırgatın burnu
kanamaz. Unless the master’s brow
swells, the worker does not get a nose-
bleed. MNØ 176 < AVP

Like master, like man. Upian Fulwell, Like
Will to like [1588]

Ağanın gözü atı timardır. The master’s eye
is grooving for the horse. MNØ 177 < AVP

The master’s footsteps tatter the soil,
and his foot the ground. Herbert 486

At ölüme yerine tay geçer. When the
horse dies, the foal takes its place. [Bossses
will come and bosses will go.]

Balık başa baglı, baș da şerîata/
padişâna. One head is subject to another
and that is subject to the law/the sultan. [A
person in charge of others is bound by the
law.] OAA 447 < ET 971

We live by laws not by examples. Oxford p.
447

A good man ever respects authority. Soph-
ocles, Ajax. L 1352 (c. 409 B.C.)

Baş gidiince ayak payıdar olmaz. When the
head is gone the feet cannot hold on. [When
the leader is gone the followers fall.] § 979

Başın bașı, bașın da bașı var. A chief has
a boss and that has a superor too. [Every-
body is under obligations.] OAA 450 < ET
971 - Baş başa

Beş tavuğa bir horoz yete. One cock is
sufficient for five hens. OAA 477

Bey ardından çınak çalın çok olur.

There are many who wave cudgels behind

rulers. [There are a lot of people who gossip
when the boss is gone.] OAA 479

Beyler buyurgusunda doğrudan kan ağlar.
The rulers’ commands make the poor shed tears
of blood. [Those in charge issue commands
that give poor people a lot of trouble.] OAA
483 < VI 539

The pleasures of the mighty are the tears
of the poor. Bay, p. 21

Kings and bears oft worry their keepers.
Ferguson p. 70

Everyone is harsh whose authority is new.
Aeschylus, Prometheus Bound, I. 35 (c.
70 B.C)

Beylerde zulüm olur, yalan olmaz. Rul-
ners may oppress but do not deceive.
MNØ 1454 < AVP

He whom a prince hates, is as good as
dead. Oxford p. 649

Beylerin sızdır sözel bir beylerdir. The lords’
words are the word of lords. VI 522

The king’s word is more than another
man’s oath. Oxford p. 427

Bin ișiçle ișiçle bir başi (izamdir). A
boss is necessary for a thousand workers.
[For a project to be successful someone has
to be in charge.] OAA 496 < VI 320

Bir ağacın gölgesinde bir sürû yatar. A
whole herd can take shelter in the shade of a
great tree. The whole society benefits from
a great man. MNØ 1504 < AVP

Bir çöplükte iki horoz ömuz. Two cocks
won’t crow on the same dunghill. OAA 512 <
AVP

One master in a house is enough. Clarke
p. 219

Two men ride on a horse, one must ride
behind. Shakespeare, Much Abo About Noth-
ing. 3, 5 40 (1598)  
Two dogs over one bone seldom agree.  Fuller 6431
Two sparrows on one ear of corn make an ill agreement. Herbert 1074
Two swans keep math in one sphere. Shakespeare, 1 Henry IV, 5, 4, 65 (1597)
Blennide iki kaptan olmaz. A ship can  
not have two captains. ET 1193
Two of a trade seldom agree. Oxford p. 651  
Authority from one is strong, issuing from two is weak.  (Chinese) DoLittle 2:38
Two suns/kings in one kingdom cannot  
shine in one sphere/reign at once. Oxford p. 652
Two bad general is better than two good  
ones. Oxford p. 595
He that has a fellow-ruler, has an over-  
ruler. Kelly p. 138
Bir gemyic iki reis batirir. Two captains  
will sink one ship. ET 1194
Kingdoms divided soon fall. Oxford p. 428  
That voyage never has luck where each  
one has a vote. Oxford p. 862
Bir sürüy bir çoban. One shepherd is  
necessary for a flock. ET 1159
The long/short/paddock said to the bar-  
r, cursed be so many lords. Oxford p. 826
He that gives the horse/must ride before.  
Clarke p. 99
When two ride on one horse, one must sit  
behind. Virginia Ruth, Posted for Murder, p. 222 (1942)
Bir tahta iki palidag siğman. One  
throne will not hold two sultans. TA 933  
Bir çöplükte
Buyuran şişe yetimliyim. A mouth that  
gives orders does not tire. TDK p. 73
Buyluk başın büyük derdi olu. A large  
head has big sorrows. § 1324
Uasacy lies the head that wears a crown.  
Shakespeare, 2 Henry IV, 3, 1, 31 (1598)
The biggest branch is not the safest  
root. John P. 507
Çingeneye bülük verilmez, önce babalu-  
sunu asmas. They gave authority to a Gyp- 
sy, and the first thing he did was to hang his  
father.  (An upstart begins by harming his  
relatives.) OMA 649
It is ill putting a sword in a madman's  
hand. Ferguson 9:7
Power comes Ferguson 9:8
Magistracy makes not the man, but dis-  
covers what mettle is in him. Daniel Rogers,  
Matrimonium, p. 45 (1642)
After he had mounted, he put his legs in  
motion. (Arabic) Burckhardt 135
Dag bağlandan duman eksi olmaz. The  
cloud never rises from the top of the moun- 
tain. (Important people are never free from  
wrongs.) OAA 685 < AVP-1
He gün tavuk yaşamaktan, bir gün ho-  
roz yaşamalı iyitir. It is better to live like  
a cock for one day than to live like a hen  
every day. TDK-1 p. 134
Her horoz kendî çöplüğünde  
öter/kültü-  
günde eğilir. Every cock crow/arratches  
around in his own yard. § 3628
Every cock may crow on his own dung- 
hill. C. H. Spurgeon, John Maugham's Talk,  
Ch. 13 (1869)
iki aslan bir posta sigman. Two lions don't  
fit into the same skin. [Two power-hungry  
people seeking the same goal will eventually  
come to a clash.] OAA 1193 < § 704
There are not two suns in the sky, nor  
two sovereigns over the people. Stevenson  
1997:5 < Conflactus
Bir, like a Turk, no brother near the  
throne. Pope, Epistle to Dr. Arbuthnot, i, 198 
(1737)
Two brigs will not go in one bag. Howell, 
Brit. Proov. 22
iki at bir kazga bağlanı. You can't tie  
two horses to the same stake. [Two rivals for  
supremacy won't work well together.] OAA  
1194 < § 704
iki bağ bir kazanı. You can't boil  
two sheep heads in the same pot. [Two  
people with strong but differing opinions  
won't work well together.] OAA 1195 < AVP-1
Two of a trade/seldom agree. Mid-  
rasl Robbins, Genesis, 19 c. 550
iki bülbül bir dala konur. Two night-  
gales will not perch on the same branch.  
MNO 4444 < AVP-1
One tree will not hold two robins. Eras- 
trus Adage, 2, 2, 22 (1532) < Zerudotos
iki cambas bir ipte oynamas. Two acro-  
 bats can't perform on the same rope. [If  
[Two cheats try to work together, they end up  
cheating each other.] OAA 1196 < § 712
Two stars keep not their motion in one  
sphere. Shakespeare, Henry IV, 5, 4, 65  
(1597)
When Greek meets Greek then comes the  
tug of war. Stevenson 1058-4
iki karpuz bir koltuğa sigman. One arm-  
mill cannot hold two watermelons. § 577
İş işleyenin değil, İşleyennergü. Work is  
not his who does it, but his who makes  
others do it. Rs. 247
Kirk peygamberde duas etmekten bir Al- 
alah duas etmek yegidir. It is better to  
pray to one God than to forty prophets.
William Gurnall, The Christian in Compleat  
Armour, p. 409 (1661)
Koyunun bulunmadı/goldalıgı yerde  
kehriye "Abdurrahman Çelebi" defter.  
Where the woman sheep goats are called  
"gentlemen", § 2939
Köpekiz sırıtıye kurt iner. Wolves will  
en stock a dogless flock. [A defenseless  
people or nation is sure to be attacked.] OAA  
1475 < AVP-1
Kul çaştıran bir gözünü kör, bir kula-  

*AUTHORITY - YETKI* 28

**Guş saht etmeli.** He who employs serv- 
ants must keep one eye blind and one ear  
dead. He that will be served must be patient.  
Herbert 354
**Kültüne/Kültüncünun beyliği hanam-  
cılık demisiş.** To a stoic becoming a  
gentleman means becoming the manager of  
a gang of ruffians. [OAA 1537 < VI 272
**Mazluman ahi indirir şahı.** The suffering  
of the oppressed will bring down the ruler.  
165 p. 318
**The subject's love is the king's life-gard.**  
Nathan Bally, Dictionary Subject (1736)
**He that is hated of his subjects cannot  
be counted a king.** (Scottish) Ferguson p. 44
**Mühür kimde ise Süleyman odur.** He  
who holds the seal is Sultan Suleiman. [1.  
The person to whom power has been official-  
ly delegated is the one who calls the shots.  
2. He who can prove his authority is the  
rightful person.] OAA 1610 < § 5405
**Padişah yaşası üç gün sörer.** A sultan's  
edict takes effect but three days. [A new  
ruling is quickly forgotten.] ET 1349
**Of a new prince, a new bondage.** Herbert  
1116
**New lords, new laws.** Ferguson 17:19  
What is new is opposed. Samuel Johnson,  
The Rambler (27 March 1750)
Kings, that made laws, first broke them.

**Aphra Behn, The Golden Age (1680)**

**Padişahın ettiliği kanun out.** What  
the sultan does becomes a law. ET 1345
**Laws go as kings please.** Cervantes, Don  
Quixote, Pt. 1. Ch. 45 (1605)
**The law is as the king is.**  (Spanish) Steeven- 
sor 1592:2
**Of a new bondage, new prince.** Herbert  
1116
**The king can do no wrong.** John Sedec, 
Table-Talk, p. 61 (a. 1654)
**New kings, new laws.** (Spanish) Stevenson  
1292:9
**What the king wishes/wills the law wishes  
wills.** Oxford p. 881
**Many lords, many laws.** Duseo 70
**Saltanat dediği anacak cihan kayga-  
sırdır. That which is called sovereignty is  
only the struggle for power. ET 2174
**Su başımdan keşilir.** Water is cut off at its  
source. [1. Problems need to be nipped in the  
bud. 2. If you want to make sure your business  
is handled properly, discuss it not with  
underlings, but with the man who's in charge  
of the whole thing.] OAA 1625 < AVP-1
**Sürü çobanın olmas. No flock should be  
without a shepherd. MNO 7419 < AVP-1.
**Tayfa ne kadar çok olası iş geminin kap-

*GREAT*
Kötülük eken pişmanlık hiçbir. He who owes evil repays regret. MNO 5884 < AVP:1
We destroyed no township but it had its warners. Koran 26:209
Never did we destroy the townships unless the folk thereof were evil-doers. Koran 26:50
Oh, that those who do evil had but known, on the day when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment. Koran 2:165
Thus will Allah show them their own deeds as anguish for them, and they will not emerge from fire. Koran 2:167
Those who garner sin will be awarded that which they have earned. Koran 6:121
Those who do evil, their retreat is the fire. Koran 32:20
On that day We shall present hell to the disbelievers, plain to view. Koran 19:101
He that lives not well one year, sorrow seven after. Herbert 562
Kötülük kalı, ilyyik unutulur. Evil remains, goodness is forgotten. Ten good turns lie dead and one ill deed report abroad does spread. Oxford p. 848
Kötülük, kendisi belasini kendine yetecek. His own damnation is sufficient for an evil person. ET 3178
For evil-doers there is no helper. Koran 22:71
The wicked verily will be in hell. Koran 92:14
Sufficient unto the day is the evil thereof. New Testament, Matthew 6:34 (c. AD. 70)
A wicked man is his own hell. Oxford p. 887
Who is bad to his own bad is bad to himself. John 566
Kötüye lîyyik etmek, iyîye kötülük etmek gildib. Doing good to the evil is like doing evil to the good. RS p. 302
Kötüye yapılan iyilikten köpege atlan kemik daha hayriydirdir. A bone thrown at a dog is more of a worthy act than kindness to the wicked. RS p. 302

Nazar insani mezara, hayvan kazana sokar. An evil eye puts a man into the grave and an animal into the cauldron. TDKB 2 p. 73
Nazar, taş catlatır. The evil eye causes rocks to crack. TDKB 1 p. 173
Sanamgın gelin etmişler, kırk gün kokusun çıkmamış. They made garbe the bride and it took forty days for the smell to come out. (Bad people eventually show themselves. A person's faults are often not readily apparent; some time may have to pass before they come to light.) OAA 1756 < § 2273
Rotten eggs always betray themselves. One rotten egg spoils the whole pudding. (German) Stevenson 1290-3
Serrin aza döktür. Even a small amount of evil is too much.

Forsake the outwardness of sin and the inwardness thereof. Koran 6:121
Flee from every evil and from whatsoever is similar to it. R. Eleyzer, Delach or The Twelve Apostles, 3, 1 (c. 150)
Whoso will no evil do, shall do nothing that belongs thereto. Haywood 2:5
Abstain from all appearance of evil. New Testament, I Thessalonians 5:22 (c. A.D. 52)

Kötülük KÖTÜLK

Başkasına fenalık eden kendine etmiş olur. He who does evil to others, does it to himself.

BADNESS

Kem gös taşı eritir. An evil eye melts even rocks. RS p. 276
Kem şük kem akçe sahibinidir. Bad words and false money belong to their owner. (Evil words reflect upon the speaker.)
Curses like chickens, come home to roost. Stevenson 473:1
Kimsenin kötülüğü kimseye bulaşmaz. The evil of a man cannot contaminate others. § 3131
Give a repulse to the disbelievers; deal then gently with them for a while. Koran 86:17
Kötü adamın zemini medhî yerine geçer. An evil man's blame takes effect as praise. RS p. 301
Evil to him who evil thinks. (Honi soit qui mal y pense.) Mote of the order of the gar ter, instituted by Edward III of England (about 1344)
Kötüden lîyyik beklenmez. Nothing good should be expected from a bad person. RS p. 301 < AVP:1
Allah sendeth wrong-doers astray. Koran 14:27
Allah gudeth not wrongdoing folk. Koran 6:145
He that hath done ill once will do it again. Ill beef never made good broth.
Kötülerin başı derfen kurtulmal. The evil will always be in trouble.
There is no rest/peace for the wicked.
Kötülük bir kizis gömlektir, ya yemin den ya yakasından çıkar. Badness resembles a shirt of scarlet, it either shows from under your cuffs or collar. MNO 5882 < AVP:1

Yaramaz adam pazar bozar, iyi adam pazar yapar. An evil man will spoil a bargain and a good man will clinch one. § 3788

→ CRUELTY
If you marry a beautiful woman, you marry truth. —Jabreel Probera, p. 189 (1936)

You cannot pick roses without fear of thorns, nor enjoy a fair woman without danger of horns. —Stevenson 2497 < Franklin

Fair wire for ferry boats. (Chinese) Saborough 2228

A fair face, and a foul bargain. —Pulver 87

Güzel hani kaşını karası, zengindin hani dibara? You were so beautiful, what happened to your black eye-brows, you were at such a point where is your money to buy silk cloth now? RS p. 200 < AVP 1

Güzelce bakmak sevapdir. Gazing at beauty is in itself a gift. OAA 1059 < ET 3338

Beauty is the gift of God. Aristotle, Apollophanes (c. 330 B.C.)

A thing of beauty is a joy forever. —John Keats, Endymion (1818)

An enemy to beauty is a foe to nature. —Bohn p. 311

It is on our knees that we should study the beautiful. —Stevenson 1353 < J. A. D. Ingres (c. 1850)

Everything beautiful is lovely. (Latin) Henderson p. 305

Güzelce "gül" derin naz eder, cirkinde "gül" derin hâz eder. If you call a beautiful girl "gül" it makes her happy; if you call an ugly girl "gül" she is delighted. —TDK p. 52 < -Cirkinde

Güzeldir kırmızı kırık gürdük düyulur, iyi hulya/hiyye güzelle kır-kır düymelik. One gets enough of beauty in one's own view, but not get weary of a good disposition in forty years. OAA 1060 < ET 3338

Goodness is better than beauty. —Ferguson 11:18

Outright beauty is not enough. —Petronius, Frag. 15, Leob c. A.D. 60

To marry a woman for her beauty is like buying a picture for a coat of paint. —American Stevenson 1540:3

Beauty without virtue is a curse. —Fuller 957

Güzelce, cirkinde, ciriği, cirkinde. There is nothing that will not suit a beautiful woman. OAA 1081 < ET 3339

All things fair fit to the fair. —Hermes, Mines 9, 115 < f. A.D. 100

Güzelce güzel döv nevneli, cirkinde Allah döv nevneli. One must love a beauty for her own sake, but an ugly girl for God's sake. —Güzelce herkes seyer, Everyone loves a thing of beauty. OAA 1082 < ET 3340

It is a blind man's question to ask, why those things are loved which are beautiful. —Bohn p. 426

A good face is worth more than gold. (Ch'tene) —Saborough 960

Everything beautiful is lovely. (Latin) Henderson p. 305

Güzelce, elinde cile ekşik olmaz. A beauty never lacks troubles. RS p. 200

Güzelce hasmi sivilcim (sililce), zengi-

in hasmi kivlicim. A beauty's enemy is a pimple, a wealthy man's enemy is a spark. —[A fire can destroy all his possessions.] RS p. 200 < Güzelce

Güzelce adama çok iç ederler, soylarlar skitter derviş ederler. Beautiful women give men a lot of trouble; they rob them and finally turn them into paupers. —3335

Beauty may have fair leaves, yet bitter fruit. —Pulver 905

She who is born beautiful is born with sorrow for many a man. —Conclusus, Anàlects p. 500 (B.C.)

Pretty and witti wound if they hit ye. —Stevenson 1678 < Franklin (1749)

Güzelce ilce/İzizilen laka li cirkinde olur. Beautiful women are ill-fated. OAA 1064 < AVP 1

Pretty face, poor fate. (Chinese) Ferguson 11:15

Easy faces mostly have poor luck. (Ch'tene) —Dodwes 2179

Güzelce kaplumba, huya bak. Don't be captivated by beauty, look for disposition. —MNO 350 < AVP 1

Beauty pleases only the eyes, sweetness charms the soul. —Voltaire, Nanteur, Act 1, Sc.1 (1749)

Beauty is but skin-deep. —John Davies of Hespère, A Selv's Selves say; ‘The bond for Sir Thomas O'Byrde's Wife.' St. 13 (1616)

Beauty fades like a flower. —Oxford p. 37

The fairest is last. —Pulver p. 138

The fairest flowers soonest fade. —Oxford p. 270

A fragile gift is beauty. —Ovid, Artis Amatoriae, 2, 113 (c. 1 B.C.)

Trust little to treacherous beauty. —Ovid, Artis Amatoriae, 2, 143 (c. 1 B.C.)

Güzelce güneşini bir sivilce yeter, varlıklar/gülce güneşini bir kivilcim yeter. Do not be too confident in your beauty, a pimple is enough to mar it; do not be too confident in your wealth, a flame is enough to destroy it. —Güzelce hasmi

Beauty is the subject of a blemish. —Pulver 904 Scandali has ever been that your beauty is the subject of a blemish. —Propontis, Elegies 2, 32, 1, 26 (c. 24 B.C.)

Trust little to treacherous beauty. —Ovid Artis Amatoriae, 2, 1 (B.C.)

Beauty is a fading flower. —Old Testament, Isaiah 28:1 (c. 725 B.C.)

Beauty fades does not have second spring. —Ambrose Phillips, Pastoral (1710)

Fairest blooms are soonest hipped with frost. —Robert Greene, Never Too Late (1590)

Is not beauty but for a day, withering before it blooms? —Pico della Mirabella, Opus Aequum (c. A.D. 40)

Of a small spark, a great fire. —Ferguson 16:25

Beauty is but a blossom. —Fuller 947

Nothing between a poor man and a rich but a piece of an ill year. —Kelly p. 335

Güzelce erkek yentirmeli. Beauty is not something you can spread on a slice of bread and eat. —MNO 3597 < AVP 1