BEAU

Beauty is potent but money is omnipotent. 

Beauty without bounty avails nothing. Keil p. 68

Beauty without fortune, have sweethearts plenty, but husbands none at all. Fuller 958

All heiresses are beautiful. John Dryden, 

King Arthur. 1, 1 (1691)

Prettiness makes no potage. Ray p. 192

Outward beauty is not enough. Petronius, 

Fragment 16 (c. A.D. 60)

Beauty without bounty is worth nothing. (French) Stevenson 1379


Her güzellik güzeldir, amma cann sevdigı daha güzeldir. Every beauty is beautiful but what the heart loves is more beautiful. JS 215

Tavrugüm güzellik olusun da yumurtalmaz- 

sa yumurtalmazin. As long as my hen is beautiful, it matters not if she doesn’t lay eggs [Rather a pretty hen, even if she be broody]. MNÖ 7613 < AVP-1

Yüzü güzel olanın huynu da güzel olur. A beautiful face, a beautiful character. [A person who has an attractive expression usually turns out to be the possessor of an attractive personality.] OAA 2053 > AVP-1

The hand that made you fair, hath made you good. Shakespeare, Measure For Measure.

BREEDING

A fair face cannot have a crabbed heart. 

Passionate Morrice p. 92 (1593)

A fair face is half a portion. Fuller 89

A good face is a letter of recommendation. Henry Fielding, 

Amelia, 9, 5, (1570)

Yüz güzeli kalbı de güzel olmaz. She that has a good looking face will not have a good-natured heart too. [A fair face may not have a fair heart.]

There are few women whose value survives their beauty. La Rochefoucauld, 

Maxims 474 (1658)

A fair face and a foul heart. Fuller 88

The peacock hath fair feathers, but foul feet. Draxe p. 10

Fair without, but false within. Draxe p. 10


Haughtiness is natural in the fair, and pride waits on beauty. Ovid Rastil 1, 419 [c. A.D. 9]

Beauty and folly are old companions. 

Stevenson 1386.10c < Franklin (1754)

Rare is the mixture of beauty with wisdom. Petronius, Satyricon, 94, 2 (c. A.D. 60)

Great is the strife between beauty and modesty. Ovid, Heroides, Elep. 15, 290 [c. 108 B.C.]

A work well begun is half ended. Bohn p. 309

To the beginning belongs the merit, even though the successor surpass him. [Ara- 

bic] Burchard 494

The beginnings of all things are small. Cicero, De Finibus, 5, 21, 58 (c. 45 B.C.)

All glory comes from daring to begin. 

Eugene F. Ware, John Bresan (1898)

Bir işi bitirmeyeceye başka işe başlama. Unless you have completed one task, do not start another. ET 1134

He who commences many things can finish but few. (Italian) Bohn p. 399

Dar ayagına yer edeyim, bak sana neler edeyim. You wait till I get a foot in, and see what I will do to you. [Said of ac- 

tions which open the way for many more.] MNÖ 5398 < AVP-1

When the fox hath once got in his nose, he'll soon find means to make his body follow. Shakespeare, Henry IV, 4, 7, 25 

(1591)

Give me a place to sit down, and I’ll make a place to lie down. 

The little winnel will let in the great au- 

ger. Fuller 4632

Kemence kiyamaz. If there is no breeze there is no movement. [Unless the wind blows, the branch will not move.] MNÖ 3333 < AVP- 

1 — Sebeq

Her başlangıç zordur. All beginnings are difficult.

All things are difficult before they are easy. Fuller 560

The beginning is always difficult. (Chi-

nese) Scarborough 91

The journey of a thousand miles begins with one step. Lao Tze, Tao-teh King (c. 550 B.C.)
Every beginning is hard. Fergusson 12:7
It is only the first step that costs. Madame du Deffand, Letter to D'Alembert (7 July 1763)
The greatest step is that out of doors. Herbert 461
Her şey asilna dönene Everything returns to its origin. Beginning is the end, the end is the beginning.
Beginning and end shake hands together. (German) Schopenhauer (1854)
Every end is a beginning. R. W. Emerson, Essays, Cycles (1841)
As the tree, so the fruit.
Her şey damarına çeker. All things stem from the vein, i.e. origins. [Everything takes after its own self.]§ 364
Blood will tell. L. C. Blochman, See You at the Morgue, p. 225 (1941)
True blood may not lie. William Caxton, tr. The Four Sons of Aymon, p. 248 (c. 1489)
Iki yaran okçudur. The first one to hit the target is the archer. [The first to be successful wins.] ÖAA 1209 < § 745
The first blow is half the battle. Gokstams, She Stoops to Conquer, 2. 1 (1732)
The first blow is as much as two. Herbert 913
İyli başlanan iyli biter. What is well begun also is well ended.
A good beginning is half the battle. That which is begun must not end worst. Robert Bruce, Nature (1854)
A good litter is half the shave. Kar onunuyu yığar ki yıkk değiştir. The reason why it snows so that it would make our feet cold. [Don't look for any better or more complicated reasons for such a simple thing.]
Mal sahibi mülk sahibi, hanı bunun ilk sahibi? The owner of land and riches, but who is the original owner now? [If you own it now, but one day it’ll pass on to someone else,] ET 356
If your riches are yours, why don’t you take them with you to the other world? Stevenson 1941:15 < Frankenstein (1818)
You can’t take it with you. Hart and Kaufman, Title of Play (1936)
Mum yuvarlanma dönmese. A moth will not fly around a candle which does not burn. [Everyone who sets out to do something has a powerful source of inspiration.]
ÖAA 1607 < ET 3467
Otul çek, köküne bak. Pull up the plant and look about the roots. [If you want to learn something about a person, learn something about the family he comes from.] ÖAA 1656
Onun bacağı muhanna/sönuna bak. Look not at the beginning, but look at the end. § 883
Before you begin, consider. Erasmus, Ada-
gia, 2, 3, 70 (1523)
Beter is the end of a thing than the beginning thereof. Old Testament, Ecclesiastes 7:8 (c. 150 B.C.)
Before beginning prepare carefully. Cicero, De Officiis, 1, 21, 73 (c. 45 B.C.)
Saban elmen, geceye dek süper. He who stumbles in the morning stumbles till evening. [If a person makes a mistake when he’s just begun a job, he’ll continue to foul up all the way through it.]
ÖAA 1723 < VF 429
From a bad beginning comes a bad ending. Euripides, Alex. 413 B.C.
Things bad begun make strong themselves by ill. Shakespeare, Macbeth, 3, 2, 55 (1606)
A thing ill begun, will come to a worse end. Stefano Guecco, Civile Conversazion, 3, 47(1547)
Bad beginnings, bad endings. Henderson p. 130
If the staff be crooked, the shadow cannot be straight. Herbert 563
No good building without a good foundation. Fuller 3758
Sebekpeş küs (bile) uçmaz. Not even a bird will fly without a reason. You can’t do anything successfully without getting guidance from some source.
There’s a special providence in the fall of a sparrow. Shakespeare, Hamlet, 6, 2, 230(1600)
There is reason in roasting of eggs. Fuller 4395
There is reason in all things. Oxford p. 666
Rivers need a spring. Herbert 602
No root, no fruit. Jeremiah Dyke, A Worthy Communication, p. 176 (1842)
Everything must have a cause. [Chinese] Scarletborough 3
The effect speaks, the tongue needs not. Herbert 711
Söyleyene bakma, söyleyene bak. Don’t look at the speaker, but look rather into the factor which makes him speak. [Not an action, but its motive is worth considering. The cause is seen in the effect. 2. The things a man says are sometimes inspired by God.]
ÖAA 1814 < ET 2221
Su çuskurumu Milit. Water knows its hole (i.e. source). [Everyone knows his origin (i.e. his parents, birthplace etc.)] MNO 7344 < AVP-1
Yat acı olunca plivayı ac olur. if the butter is bitter, the rice also tastes bitter. § 3818
Vilamaan bag keküken saleh. A snake’s head must be crushed when young. RS p. 419
The thin end of the wedge is dangerous/to be feared. Stevenson 24763 < Parisdige, Dictionary of Ciceros (1941)

ENDING
He that borrows binds himself with his neighbor's blood. F. E. Hulme, Proverbs Lore, p. 227 (1902)

Mr. Borrow is the servant of Mr. Lend. Stevenson 249

He that has an hundred and one and owes an hundred and the Lord have mercy upon him. Fuller 2132

He that owes an hundred and has an hundred and a shrunken ear. Fuller 2397

He that desireth to sleep soundly, let him buy the bed of a bankrupt. Roy, p. 21

Borç alınıırken, yakın danışmandır. A loan is a friend while borrowing, but an enemy while repaying.

He that borrows may gain with shame or loss, shame if he returns not as much as he has borrowed, loss if more, and it's very hard to cut the hair. Roy, p. 104

Borç benim kam rotating. The debt is mine, is the grief yours? [It is my affair, not yours.] MNO 1724 < x 1259

Speak not of my debts unless you mean to pay them. Roy, p. 105

Borc bine qanda borçluluk etki yer. When the debts reach a thousand pieces of money, the debtors eat pasture. His life is too many to itch; his debts are too many to trouble him. (Chinese) Scarsborough 2586

Borç biri astikan sonra baklava ye. When your debts go beyond one thousand, pieces of money, you can eat the most expensive pastry. In for a penny, in for a pound. Thomas Ra- mbo, The Canterbury Tales.

Borç durur, harç durmur. Debts can wait but not expenses. Roy, p. 250

Borç en kök mağdur. Debt is the worst kind of poverty. Borç bine qanda borçluluk. Debt is not as surey bringeth on beggary. Fuller 6089

Borç iyi günü kalma. Debt will not await a dearer day. A national blessing. Alexander Hamilton, Letter to Robert Morris (30 April 1813)

Creditors are a superstitious sect, great observers of set days and times. Stevenson 223-4, 224-5

Creditors have better memories than debtors. James Houssell, Proverbs: Span. Eng., p. 8 (1859), OAO 590

Borç yığın camcudur. Debts are the whip of a young man. [A bat driver to whom I speak] OAO 562 < x 279

A national debt, if it is not excessive, will be to us a national blessing. Alexandre Hamilton, Letter to Robert Morris (30 April 1813)

Borç/Odącı iyien keseşinden yer. He who eats on credit, consumes his own purse. [A man who goes into debt eventually pays it out of his own pocket] OAO 1724

He that will borrow must pay. Clarke p. 246

The borrower runs in his own debt. R. W. Emerson, Essays, Compensation (1841)

Borçlu omez benzi sarar, gözü kara. The debtor will not die but his eyes will darken. § 1245

Debts cause both the cheeks to become black. (Color is the sign of shame in the Middle East.)enburgi Bukchardt 127

Debt is a heavy burden to an honest mind, but foolish borrowers make light of it. Fuller 1300

Debt is evil conscience. Fuller 1257

Let him that sleeps too sound borrow the debt of night. [A ballad] Stevenson 530.

Debt is the worst kind of poverty. Borrow 2586

Borçulugun sayısız. The debtors keep house.

He that owes all is in the wrong. Ferguson 2586

Debtors are Jars., Herbert 165

Borçlunun dişi kısır geri. It's proper that the tongue of a debtor be short. [A proverb.] MNO 1724 < x 1259

If you owe a dog anything, call him sir. (Ergenin) Summary p. 518

Borçlunun dağ audio (alacaçıklar). The creditor is the debtor's well-wisher. [It is a creditor who prays most earnestly for the life and prosperity of a debtor.] ET 1247

Borçlunun yarımı alıp olur. The presence of a debtor is low. VI 306

Borrowing is the canker and death of eve- ry man's estate. Sir Walter Raleigh, Instruc-
sion, 3. 1. 7. 16

Under another's eaves one must bow the head. (Chinese) Scarsborough 2586

Wholly unable to pay, he resembled a tortoise. (Chinese) Scarsborough 2625

Borçuz çoğun yoksa beden yeşer. Better to be a shepherd with no debt, than an impoverished lord. OAO 557 < x ET 1243

Blessed is he that owest nought. Assam. A. B. B., 160

He is rich enough who owes nothing. (French) Stevenson 95

He who has good health is young; and he is rich who owes nothing. OAO 320

The world still he keeps at his staff's end that needs not to borrow and never will lend. Droue 2037

Borçuluk, kapısunun büyük açması. One who is afraid of debts does not open his door wide. [A person who wants to avoid debt is reticent in his expenses and with his generosity.] ET 1240

He must stop that hath a low door. Roy p. 105

Dilenciye borçlu olma, ya güdükte isle-

Yet ya buraya. Never fall in debt to a beggar. More often on a day or a wedding. [Don't deal with a shameless person or you'll shame yourself in public.] (APV)

Eğreti/Emanet ata/El atma binek ten iner. He who rides a borrowed horse must

soon dismount. [Something temporary is not as good as something lasting. 2. A temporary job is not as good as a permanent one.] A 802, 941, 820

He that keeps another's dog, shall have nothing left him but the line. Oxford p. 419

Borrow 1068 Thou cannot fly high with borrowed wings. Fuller 5033

El yapam form geç hem gügü açılır. An- other's door is opened late and with difficulty. MNO 3160 < x APV 1

If you would know the value of money, try to borrow some.

Eden gelen işin ola, da va khâlât bulunmas. What will come from others will not make a meal, and even if it will, it will not fill one's stomach. MNO 2242 < x APV 1

He that is fed at another's hand may stay long ere he be full. Herbert 44

Emanet hayvanın küs küsuya ko- par. The cropper strap of a horse in a stable- keep will break when going uphill. [Though you try to be careful with it the thing which you are looking after often gets damaged. 2. One who lends may lend something that is good in condition, but it is not so good when it is lent.] MNO 3215 < x APV 1

Egüne güne güle gider, ağlaya ağlaya gider. What is loaned goes away smiling but returns weeping. [It's easy to lend something, but hard to get it back. 2. Something that's in good condition when it's lent is often in bad condition when it's returned.] § 865

Pay to borrow is gőgû sorumum senden. Do not ask money from me, I shall get icy cold from thee. [You don't have to much to do with people who are always ask- ing you for money.] § 1354

The holy passion of friendship is so sweet and charming a nature that it will last through a whole lifetime. If you don't ask to lend money, Mark Twain, Puddinghead Wilson's Calendar (1893)

If you do not ask their help, all men are good-natured. (Chinese) Hart 268

I keep well, but touch not my pocket. Fuller 2618

Call me cousin, but cozen me not. Roy 87

Yemekizi yemek için borçlu kalkmak- tangın. Better to go bed without any food, than to rise in debt. MNO 2558 < x APV 1

LENDING
BREEDING - GÖRGÜ

Ağır basar, yeğnil kalıklar. That which is heavy presses down, but that which is light rises. [1] People respect a serious person but not someone who is flighty. 2. When a serious person carries out good plans the effects of light weight people's actions are pleased away. [OAA 165 < ET 173]

Ağır otur ki "beyl" desinler. Sit calmly so they will call you a gentleman. [Behave with dignity so that you may be respected.] OAA 169 < ET 173

A fool when he is silent is counted wise. A man knows manners from an ill-mannered man, i.e. from his bad example. § 2590

Almaidig hayvanı kuyrukunun tutma. Don't grab the tail of an animal you haven't bought. Pluck not where you never planted. Clarke p. 270

Arsıza bir sille, iki sille kâr de ol. One or two saps are not enough for the impudent. MNO 636 < AVP-1

You may beat a horse till he be dead, and a cow till she be mad. Roy p. 98

Aşın yüzüne tükürmeler, yagmurlar yağar da demiş. They may be in the face of the shameless man, and he said, "It is raining." OAA 263 < § 2596

Aal azmaq, bal kokmaz. A man of noble birth does not go wild and honey does not spoil. [Appearance may change but character is unchanging.] OAA 292 < AVP-1

Adina oysu nesli de odur. Whatever the origin is so is its issue. ET 1442

A gentleman will do like a gentleman. Ferguson 15:124

Aalın incari eden haramzade. The man who rejects his origin is a bastard. OAA 294 < ET 429

Ada soy gerek te. Horses and dogs will come from a good line. [Breedings and heritage are important for all creatures.] OAA 310 < AVP-1

Baş veren arının ınegi zehirıldız. The honey bee's sting is without poison. [A productive and well bred person is harmless.] Cins horoz yumurtada öte. A quality cock comes before it is hatched. [A superior being exhibits his superiority while he is still a child.] MNO 2000 < AVP-1

The fine pullet shows its excellence from the egg. (Arabic) Burchard 48

When a pumpkin begins to sprout we can tell whether it is ripe or dew sound. Babyjonian Talmut - Berachoth (c. 450) It is soon apparent which trees will bear fruit. Erasmus, Adagio (1523)

The childhood shews the man as morning shews the day. Milton, Paradise Regained, 4, 220 (1671)

Edeby edepsiđen ögren. Learn good manners from those with bad manners. OAA 839 < § 368

Eden en hayrili mirası. En hayrili miras eder. Good breeding is the best inheritance. MNO 2681 < AVP-1

Birth is much, but breeding is more. Edepsiz karşimandakini edepsiz eder. An ill-mannered person causes others to act likewise. MNO 2685 < AVP-1

Eski devenirin çülü eğri gerek. A drunken car's tail is crooked out of place. [People should behave like their real selves.] OAA 92

Görgülü kuslar görgünün işler, göreme- diki kuslar ne gürült ki ne işler. Well- mannered birds do what they have seen done, but what can ill-mannered birds do who have seen nothing? [People rise from polite backgrounds.] OAA 1027

Her şey incellenin insanı kalabalık kar- rulur. Everything breaks of delicacy, but man of rudeness. [Rude manners spoil human relations.] MNO 4385 < AVP-1

Meckness is not weakness. Hünener makbuldur amma, mütteber olan bir tohum eder. Skill is acceptable, but that which is esteemed is good-breeding. § 3786

The best breeder has the best portion. Her- bert 98.51

Knowledge is folly, except grace guide it. Herbert 245

The more noble, the more humble. Draxe p. 140

Iyi nasihat verilir, amma ıyi edep verilme- mez. Good counsel may be given, but not good breeding. § 765

Kafira "clive yap" demesiği, cift atmos. They asked the mule to show off and it let fly with both hind feet.

The king can make a knight, but not a gentleman. Oxford p. 425

One never loses anything by politeness/civility. Leen 4:75

Soyazmaz, soyuna çeker. A man of good stock will not deteriorate, he will take after his origin. [Breedings will out.] OAA 1811

What's bred in the bone will never come out in the flesh. Bidpai Fables, The Two Fishermen, Pah. 14 (300 B.C.)

Soydürü, çeker. It is one's inner nature, it takes after itself. [Hereditary characteristics will betray the breed that resembles his ancestors for good or bad.] MNO 7289 < AVP-1

Tag duettleri ile övgür. A sire's weight is felt where it's fallen. [OAA 7667 < AVP-1]

"Taşımı ver" diyen Türklerdir. Those are ill-bred Turks who give gifts and ask them back. § 2386

Give a thing and take again, and you shall ride in hell's way. Rigby p. 120

Give a thing and take a thing, to wear the devil's gold ring. Kelly p. 120

The dog returns to its vomit. Oxford p. 196

Yegnili yel alır, ağrı yerdine kalır. The wind takes away what is light, but what is heavy rests where it is. [A baru person is always the slave of his own and other people's whims, whereas a serious person can be trusted.] OAA 3265 < AVP-1

Yerine göre kücük büyütüyebi teribe eder. Sometimes (he young teach a lesson to their elders. OAA 2945 < AVP-1

Yılanın huyu ılyasdı ayakları olurdu. If the snake had good manners it would have bent its toes. TEK p. 296

Yigit öyle yüzünür, leşine tükürür. The brave man suffers none to spit on his face, but he spits anyone to spit on his dead body. [Death before dishonor.] ET 3943 A brave man may fall, but he cannot yield. Fernando 11:49.13

Yüz beyz makbaya yer bırak. Leave a space to look at one another's face. [You may meet each other again one day.] ET 3994

CHARACTER

BREE
Her işin ardındaki bir yokuş, her yokuşunun ardındaki bir iş vardır.

There is an uphill for every downhill, and a downhill for every uphill.

**CHANGE - DEĞİŞİM**

Açılan solar, ağlayan güller. The flower that opens fades. The person who is weeping will laugh. Ac 43 < AVP; Change of fortune is the lot of life. Bohn p. 336

Variety is the spice of life. William Cowper. The Task 2, 606, (1784)

The wind keeps not always in one quarter.

Sadness and gladness succeed each other.

Clarke p. 325

Adam haci mi olur varmakla Mekke'ye, eşek derviş mi olur taş çekmeye tek-keke? Would a man become a pilgrim by going to Mecca, would a donkey become a der- vish, carrying stones to the edge? RS p. 16

Ağaç éveldir piştilili eglak dolu-şur, A speckled goat doesn’t always give birth to a tasselled kid. [Even a valued thing does not always perform up to expectations.] MNO 386 < AVP-1

Alem yine o alem, devrân yine o dev-rân. It is the same world, and the wheel of fortune is revolving as before. MNO 387 < AVP-1

History repeats itself. Oxford p. 374

Nothing new under the sun. Oxford p. 58o

At dül oeyri kâl, insan dül oeyri kâl-îr. When a horse dies its saddle remains, when a man dies his work remains. Furore on the sands of time are not made by sitting down.

Atın kulağına kesin yine attı, domu-zunun yuvarluğunu kesin yine demzmutardı. If you cut off the horse's ears, it is still a horse, and if you chop the pig's tail, it is still a pig. VI 606

Attan ince eşeye bineşin, onu da bula-maz yaya giderisin. You get off a horse and ride a donkey, then you cannot find a donkey to ride so you may have to go on foot. [Do not take things for granted, things do change in life so unexpectedly, you can never tell.] TDJ p. 51

From the sublime to the ridiculous is but a step. Napoleon Bonaparte, to the Abbe du Pradit, on his return from Russia, referring to the retreat from Moscow. (1812)

Ayaga degmedik taşı olmaz baba gelme-dik iş olmaz. There is no stone which cannot touch the foot and there is nothing which could not happen to a man.

There is nothing new under the sun. Old Testament, Ecclesiastes, 1:9 (c. 260 B.C.)

Ayaz oldu, bulut oldu, genç güller unut oldu. We have had cold and clouds: those days of old are now forgotten memo- ries. MNO 1011 < AVP-1

Neither heat nor cold abides always in the sky. (Italian) Ray p. 47

Aynın kurk hıyakesi/türküşi varmış hepsi de ahtal üzerine. The forty stories known by the hour are all about wild pears. MNO 1023, 1024 < AVP-1

Everyone talks of what he loves. Fuller 1450

Baklavlânn üstüne işkence corbasi içil-mi? Would one have tripe soup right after one's eaten sweet pastries? What will one have to eat after the sweet pastries?

Who will call a rabbit for a rat? Oxford p. 661

A man must not leave the king's highway. John 10:9

Baş ayak, ayak baş oldu. The head has now become feet and the feet, head. [The high and the low have changed places.]

Many that are first shall be last; and the

**last shall be first.** New Testament, Matthew 19:30 (c. 28 B.C.)

That which is first has turned and now is last. Eupeides, Hippolytus, 982 (c. 428 B.C.)

Bildirildiği gibi, bismilirname değil, de-ğışime. Do not change the sour milk you know for the butter milk you don't know.

Better to ride a devil/harm you know than the devil/harm you don't know. Oxford p. 55

Who leaves the way old for the new, will find himself deceived. Oxford p. 454

Bugün bana ise yiarns saja. Today to me but tomorrow to you. [What has happened to me to you as well.] OWA 580 < $ 1294

I today, you tomorrow. Clark p. 124

What is my turn to-day, may be yours to- morrow. Kelly p. 350

Today for thee, and tomorrow for me. Cervantes, Don Quixote, 2, 65 (1615)

Can celedan da usmûn, sañadan da. One is bored of suffering as well as pleas-ure. ET 1500

Çivi çıkar, ama izi kâlir. A nail will come out, but its hole remains. Though the wound/sore be healed, yet a scar remains. Oxford p. 923

Deve kebâ'ye gitmekle hacı olmaz. A camel doesn't become a pilgrim by going to Kaaba. [Acquaintance with nobles does not make one noble.] OWA 749 < $ 1833 — He who rides a donkey is not a nobleman.

If an ass goes a traveling he'll not come home a horse. Fuller 2566

Send a fool to the market, and a fool he will return again. Ray p. 140

Travel as climates, not condi-tions. Ferguson 172:6

One may change place but not change the mind. Ferguson 172:7

Send a donkey to Paris, he'll return no wiser than he went. (French) Cahier p. 290

Who goes a beast to Rome, a beast returns. Torriano. Piazza Universale p. 240 (1656)

Lead a pig to the Rhine, it remains a pig. Ferguson 172:12

Deve yerine çöker, biri giderse biri ge-leır. One camel kneels in another's place. OWA 247 < AVP-1

No man is indispensable.

Domuzun burnunu kulağını kesişme-yi, yine domuz yine domuz. They have cut off the nose and ears of a pig, and it is still a pig. $ 2458

It is hard to make mutton of a sow. Clarke p. 147

You cannot make a cord of a pig's tail.

Clarke p. 168

"Dün neydim" deme, yann ne olacak-ba- na bitniz, biten ve biten. What I was yesterday, consider what you will be tomorrow. RS p. 147

Düşen kalkar, yorulan çöker. He who falls down, gets up. From a pathway to a prisoner, and he who is tired will sit down. MNO 2042 < AVP-1

A green wound is soon healed. Ray p. 31

Eski camlı stand. New load for an old mouth. ET 393

New meat begets a new appetite. Ferguson 175

Eski camlar bardzo olduk. Old pine trees are now glasses. MNO 3308 < $ 777

The old are becoming younger. [Esa 53:13] Things past cannot be recalled. Ferguson 171:42

It is too late to call back yesterday. Fer-gusson 171:41

There are no birds in last year's nests. Ferguson 171:43

Circumstances alter cases. Oxford p. 124

Many a dog's dead since you were a wheel. Kelly p. 285

Much water has run under the bridge since then. Oxford p. 870

Other times, other manners. Oxford p. 600

Eski düzgün döst olmaz, it derfîs post olmaz. An old enemy will not make a good friend, and a dog skin will not make a valu-able pelt. MNO 3311 < AVP-1

Eşeg alım semer vuruşa eşek yine eşek-tir. Even if you put, a golden saddle on its back, a donkey is still a donkey. [The attire does not change the quality.] OWA 922 < AVP-1

An ass is but an ass, though laden with gold. Fuller 585

An ape is still an ape even though he wears insignia of gold. Stevenson 77.5 (Luc-cian c. A.D. 17)

An ass, so a, a varlet is a varlet though they be clad in silver and scarlet.

Though he endeavour all he can, an ape will never be a horse. George Wither, First Lottery, Emb. 14 (1634)

Though you set a monkey on horseback, his hands and feet will remain horse-chin- nes. Champion p. 370

You can never make a silk purse out of sow's ear. Swift, Polite Correspondence, Dist. 2 (1738)

Of a pig's tail you can never make a good shaft. Ferguson 172:12

What good can it do an ass to be called a lion? Fuller 3490

Eşeg alım kalabalık kesimleke küley- lan olmaz. A donkey does not become a thoroughbrought horse by getting its ears cut short. OWA 247 < AVP-1

Eşeg alım yanı taksa yine merkep yine merkep. Even if a donkey has a golden halter, it is still called a donkey. ET 4:12

An ape is never so like an ape as when he wears a doctor's cap. Fuller 5342

An ape is not as an ape, but a varlet clad in purple. Erasmus, Moriae Encomium, Sec. 14

Ape never has more beauty than when they wear men's clothes. Fuller 807

Eşek at olmaz, ciger et olmaz. You can neither make a donkey into a horse, nor an iron into meat. OWA 934 < AVP-1 — Atın cut off a dog's tail and he will be a dog still. Esa 508:2. Once a knife and never an honest man. William Walker, Pararmiologia, p. 49 (1672)

Gerekli neyse, yenne buda kuzdu neyse. They call the past, past, and what they have
c6t they call it "lamb." [That's an old story now, forget about it and think about the future.] OAA 985 < 3219

Let bygones be bygones. Ferguson 71:17
Forgive as you have forgiven. Ferguson 71:18
For a lost thing, care not. Ferguson 142:9
Things past cannot be recalled. Oxford p. 611
It is not worth using over split milk. Stevenson 1573:9

Gelen geçer, konan geçer. The one that has come with the camel and the visitor will travel on. [Nothing stays the same forever.] OAA 995

All things make room for others and nothing remains still. Heracleitus, Maxim (c. 500 B.C.)

There's nothing permanent except change. Stevenson 3155 < Heracleitus

Everything goes, everything changes. [Greek]

People will come, people will go.

Gelen gidene rahmet okurur. The new comer causes his predecessor to be blessed. OAA 995

Gelen gidene aratör. A newcomer makes one long for his predecessor. [The new is often worse than the old.] OAA 995

Saldun comes a/the better. Oxford p. 711

Gelen geçer, konan geçer. He who comes will be seen, and he who stays will pass. MNO 3715 < AVP-1 → Gelen geçer

There are no birds of this year in last year!

Haci haci olmaz gitmelere Mekke'ye, dede dede olmaz gitmelere tekkeye. Going to Mecca does not make one a real pilgrim, nor joining a lodge a real derivish. [One can't do a job properly unless one is seriously committed to it.] OAA 1066 < AVP-1 → Deve

The cowl does not make the monk. Ferguson 7:8

Having a beard and wearing a shabby cloak does not make philosophers. Mochur, Malatia, Isis and Osiris, Sec. 352c (c. A.D. 95)

Send a foal to the market for France, and a foal he will return again. Oxford p. 276

The bell calls others to church but itself never minds the sermon.

Her açılan solan bir kez daha açılmaz. What blossoms fades, and what fades will not blossom again. RS p. 212

Her ağlama gidir bir gülümsevi gider. Every crying has one laughing.

Her aydınsız bir karâniği var, her ka- ranlıgin bir aydınlığı var. Every darkness has a light and every light has a darkness.

MNO 4225 < AVP-1

Her gecenin bir güdüzü vardır. Every night has a daylight, and every daylight has a night.

Her inşin bir yokusu, her yokunun bir inisi vardır. There is an uphill for every downhill and a downhill for every uphill. [Life is nothing but ups and downs. All problems eventually get worked out.] OAA 1126 < M 120

There are ups and downs in all things. Trenere, Eunuchus I, 276 (161 B.C.)

After an uphill comes a downhill. [Greek]

Stevenson 1904:10

Every white hath its black, and every sweet its sour. Unknown, for. p. 1450

The highest spoke in fortune's wheel may soon turn lowest.

The footsteps of fortune are slippery. Ferguson 111:8

Drunkens days have all their tomorrows. Samuel Smiles, Thrift, p. 167 (1876)

After a storm comes a calm. Stevenson 2222

Sadness and gladness succeed each other.

Clarke p. 326

Every flood has its ebb/flood. Clarke p. 123

High floods have low ebb. Oxford p. 269

Her kemalini bir zevval her zevval bir kemal vardır. Every superiority has its weakness, and every weakness has its superiority. § 3705

No summer but has its winter. Michael Fenem, Proverbs, p. 48 (1846)

Her sabahın bir açılımı var, her açılımın bir sabahı. Every morning has its evening and every evening has a morning. MNO 4510 < AVP-1

Her sahanın bir safası var, her safanın bir safası vardır. Every pleasure has a suffering, and every suffering has a pleasure. RS p. 222

İranaktan geçerken de değiştirilmez. One shouldn't change horses while crossing a stream. [Thoroughly organization an organization or society should not be changed during difficult times.] OAA 1181

Never swap horses in midstream.

Don't swap horses when crossing a stream. Oxford p. 791

İt derisinden post olmaz. A dog's hide does not work as a fur rug. OAA 1257 → Eşeğ

İtin/Köpek'in kuyruğunu kirk sene kâbı koymuşlar, düzelmemiş/yine eğ- rildir. You cannot straighten a dog's tail by putting it into a mould. [There is not much that can be done to reform a person with bad character.] TED p. 145

Kalıkanım veya alayım altarlar. They take the place of one who has left and the wife of one who has died. RS p. 260

Kervan ters dönerse toplul eşek baş olur. If the caravan turns around, the lame donkey becomes master.

Kırk yılın Yani olur mı Kâni? Could the forty-year-old Yani (a Greek) ever become Kâni (a Turk)? It is difficult to change long established customs or opinions, especially in matters of religion.] § 2959

A leopard does not change its spots. Henderson p. 317

Can the Ethiopian change his skin, or the leopard his spots? Old Testament, Jeremiah 13:23 (c. 700 B.C.)

Wash a dog, comb a dog, still a dog re-
mains a dog. [Latin] Henderson p. 11
Once a knife, and ever a knife. Howell. Eos. Pov. 138
Once a bishop, always a bishop. Oxford p. 594

Kötü gelmeince iyinden kadri bilinmez. Unless the bad one comes, the good one is not appreciated. § 3171

Kul iken adam bir gün Mâra sultan olur. While a man was once a slave, he be- came a sultan to the land of Egypt. [Refer-
ing to the story of Joseph.] RS p. 303

Tarih tekkerrüzen ibaretir. History is but a repetition.

History repeats itself. Stevenson 1145:6

Tebeelder mekanda ferahlık vardır. There is comfort in changing of places. It's good to have a change of scene from time to time.

A change is as good as a rest. Ferguson 17:1

Change brings life. Ferguson 17:2

Change your dwelling-place often, for the sweetness of life consists in variety. (Arab) Ferguson 17:3

Variety is the spice of life. William Couper, The Task, 2, 605 (1784)

Change of pasture makes fat calves. Heywood 2:4

Uç güçce bir yanyan yentir ucan. Three moves are as bad as a fire. [After you've moved everything, your household belongings will have become very badly bad-
ter and damaged.] Eti 916

Three moves are as bad as a fire. Oxford p. 817

A tree often transplanted bears not much fruit. (French) Stevenson 236:14

Remove an old tree, and it will die. William Camden, Remains p. 330 (1609)

Yeni testinin suyu soğuk olur. The water of a new glass is cold. [The new are always the best.]

New things are fair. Herbert 1115

Every new thing is fine. Herbert 81

New/Green things are fair/gay. Herbert 1117

Every one hath a penny for the new ale.

A wonder lasts but nine days. Oxford p. 912

Yikmak kolay, yapmak zor. It is easier to pull down than to build.

It is easier to fail than rise.

Yurdun iyi değilse göc, komşun iyi de- gölçe sécur. If your land is not good, move; if your neighbor is not good, choose (another).

TBD p. 91

Yurdun oltusundan kutusun yegdir. Bet- ter a blessed land than a grassy land. RS p. 326

Yuvarlanan taş yosun tutmaz. A rolling stone gathers no moss. [A vagabond will nev-
er amount to anything.] S 3976

Zenci yüzü yıklamak ağzarmaz. A ne-
gre'e face cannot be whitened by washing. MNO 8537 < AVP-1

A crow is never the whiter for washing herself often. Ray p. 121

DIFFERENCE
CHARACTER - HUY

İnsanı şevdiren huyu, başçığı kestiren suyurudur. What makes a man liked is his character, and what makes a knife sharp is its temper. TDK-1 p. 143

İnsanın ailesi içinde, hayvanın ailesi değildir. The stripes of animals are visible, but man’s nature is not. [A man’s characteristics are hidden within.] OAA 1224 < § 624

The best thing for the inside of a man is the outside of a horse. Oxford p. 49

Kendi güzelle kırık günde doyular, huyu güzelle kırık yılda doyulur. One can have enough of one with a beautiful character in forty years. RS p. 277

Kiş kışığını kış kışığını gösterir. The winter shows its strength and the bird shows his feathers. [Everything acts in accordance with its own intrinsic nature.] What can you expect from a pig but a grunt. Ferguson 18:39

Köylü köylunden geçmiş de, huyu huyundan geçmiş olur. The village: gave up its village but one who has an established nature did not give it up. TDK-2 p. 70

Kurt köyünü değiştirir, huyunu değişiremez. The wolf changes its home, but not its habits. A treacherous evil-minded person will always remain treacherous and evil-minded.] OAA 1817 < § 2643

Wolves may lose their teeth, but not their nature. Fuller 5802

The fox may grow grey, but never good. Ferguson 18:29

A leopard does not change its spots. (Latin) Henderson 31

The wolf must die in its own skin. Herbert 849

Oğlunu/Evladi ben doğurdum ama gönlümü ben doğurdım. I gave birth to my son, but I did not give birth to his heart. MNO 6580 < AVP-1

Sütle giren (huyu), canla çıkar. The character that comes with mother’s milk lasts until death. [The temperament which one acquires as a small child will be the temperament one has throughout one’s life.] OAA 1840 < AVP-1

→ BREEDING, CHANGE

Adam adamlık olmasa da pulu, eşek eşkitir atısların olsa culu. A worthy man is a worthy man even though he has no money. An ass is an ass though he has satin clothes.

CHARACTER

HUY

Adam adamlık olmasa da pulu, eşek eşkitir atısların olsa culu. A worthy man is a worthy man even though he has no money. An ass is an ass though he has satin clothes.

A man is not a horse because he was born in a stable. Oxford p. 504

Can çıkında huyu çıkmaz. Unless the soul departs, character never departs. [Character will not change before one dies; bad character lasts for life.] MNO 1919 < AVP-1

What is bred in the bone will not come out of the flesh. Baupas. Fables: The Two Fishermen. Fab. 14 [c. 300 B.C.]

Domuzun kuyruğunu kesen yine domuzdur. If you cut a pig’s tail he’s still a pig. [You can’t change human nature.] Her güzeli bir huyu var. Every beauty has a temperament. § 3712

Herkester bir delilik damarı vardır. In everyone there is a vein of madness. § 3694

Every man is mad on some point. Ferguson 97:10

Huy can annındarır. One’s inner nature is embedded in one’s very being. OAA 1177 < § 1824

Habit is a second nature. Stevenson 475:8

Huyu huyundan aşeğmez. A person with a set habit won’t change it. [You can’t change human nature.] OAA 1178 < AVP-1

It is harder to change human nature than to change rivers and mountains.

Insan yedilinde ne ise yetiminde de odur. A man is the same at seventy as he is at seven. [A person’s character does not change with time.] OAA 1223

The child is the father to the man. Wordsworth, My Heart Leaps Up (1802)
Adam olacık çocuk kaçırdı. A child who will grow to be a good person is known by his looks. 

**CHILD - ÇOCUK**

Abdül düşünden çocuk oyunundan usanmaz. A beggar never gets enough of wedding feasts even as a child never gets enough of playing. OAA 3 < AVC-1

A çocuk seniz, çocuk zamanı bilmek. A hungry man knows no mercy until he comes of age. OAA 506 < AVC-1

Adam olacık çocuk kaçırdı. A child who will grow to be a good person is known by his looks. You can tell someone who starts out on something whether he is going to do well. OAA 82 < AVC-1

Boys will be men. Ferguson 19-42

It early picks that will be a thorn. Ferguson 19-43

The fine pullet shows its excellence from the egg. (Arabic) Burkhart 49

From the morning one can tell whether the night will be clear. (Arabic) Burkhart 50

What is to be a hook, bends early. (German) Stevenson 711-7

Ağac yaşın eglendir. A twig is bent when it is green. S 162

Youth and white paper take any impression. What little Hans didn’t know, big Hans doesn’t know. (German) Cahier p. 324

Akilli babanın akıllı oğlu olur. A wise father may have an unwise son. Men great men’s scions do well. Oxford p. 324

A wise man commonly has foolish children. Ferguson 183-71

Clergymen’s sons always turn out badly.

Analı kuzuüns kuzu. A lamb with a mother is a lamb with henna. [A child whose mother is living is clean and well cared for.] OAA 244 < S 287

Baba oğluna bir bağ vermış, oğlu babasına bir salkım uzum vermemiş. A father gave his son a vineyard, but a son did not give his father a bunch of grapes. Bir baba

Bir baba doktor oğlan hecer, dokuz oğlan bir babası bakımaz. One father feeds nine sons, but nine sons cannot feed one father. OAA 506 < ET 1196

One father is enough to govern one hundred sons, but not a hundred sons one father. Herbert 406

One father can support ten children better than ten children one father. (German) Stevenson 711-7

Bir ev donanır, bir kız donanaz. A house can be decorated, but a daughter cannot be dressed up. OAA 244 < ET 1192

Bir evde ilk kız, bir evde ilk kız. Two daughters in one house are like a packing needle and agawl. OAA 520 < AVC-1

Çingene, “Cocugumun hastalığı bir şey değil, hücumda değil, destilim demiş.” The Gypsy said: “I am not worried that much about my child’s illness, but he will change his temper; that’s what I am more concerned about.” RS 113

Çocuğa iş buryan adırınca kendii gider. He who sends a child on an errand must go after him as well. OAA 658

Çocuğun bulunduğu yerde dedikodu olmaz. Do not gossip while children are around. MNO 2202 < AVC-1

Children have wide ears and long tongues. Fuller 1091

Little pitchers have wide ears. Herbert 362

The child says nothing but what it heard by the fire.

The groundsel (door-sill) speaks not, save

what it heard of the hinges.

Çocuk yediği helal, gididiği harâmatdır. What a child eats is lawful, what he wears is unlawful. [What a child eats is a benefit for life, what he wears is not for long.] OAA 661 < S 1629

Small birds must have meat. [Children must be fed.] Clarke p. 292

Çocuk büyüktek taş kırmırık. Raising children is like gnawing at stones. MNO 2191 < AVC-1

Children suck the mother when they are young, and the father when they are old. Fuller 1096

Wife and children are bills of charges. Howell p. 5

He that brings up his son to nothing, breeds a thief. Fuller 2033

Çocuk doğu kağıt büyür. A child grows up by falling down and getting up. [A child learns by experience.] OAA 664 < ET 1628

The child learns by experience. Erasmus, Moriae Encomium (1511)

First creep, then go. Clarke p. 116

Children cry for this and apples, and old men for gold and silver. Fuller 1096

Çocuk ekmegi dolapta bitiyo/yetiyo suyu. A child unlucky broad grows in the cupboard. RS 115

Çocuk evin meyvesidir. A child is the fruit of the garden. MNO 2195

Çocuk isteyen belalini da istemek ge-rek. He who desires to have children must be willing to endure hardships. MNO 2195

Çocukla el yan oyla, düşüren gülür, düşurer ağlar. Do not set out on a journey with a child; if you fall he will laugh, if he falls he will cry. TDK 1 (p. 81)

Çocuklu ev paniş, cocuklu ev mezar. A house with children is like a marketplace, and a house without children is like a graveyard.

Çocukla kadın, kargalı çıkar, civcivlil tavşan. A woman who is like a plane tree with crows or a hen with chicks.

If you want to know the truth listen to what children say. JNO 664 < S 1627

What children hear at home soon flies abroad. Ray p. 4

Children and fools tell the truth. Ray p. 69

Children who say words as pigeons peas, and utter them as God shall please. Ferguson 19-43

The child says nothing, but what it heard by the fire.

The rod and reproof give wisdom. Old Testament, Proverbs 29:15 (c. 350 B.C.)

Love well, whip well. Stevenson 2558-5: < Frankly the fire.

Give a child till he cries, and a dog while his tail doth wave, and you’ll have a fair dog, but a foul knave. Ray p. 86

Dört gez bir evlat içindir. Four eyes are for one child. The parents’ attention is focused on four.

El adamların ogul olmaz. Somebody else’s child cannot be like your own. MNO 3130 < AVC-1

Allah tath not made those whom ye claim to be your sons your sons. Koran 33-3

It is a sad burden to carry a dead man’s child. Oxford p. 690

Put another man’s child in your bosom, and heel creep out at your elbow. Ray p. 52

Hold your hands off others’ balas, till you get some of your own. Kelly p. 174

Egej, "turan oldum, sinârım, ‘kürtüm, dan yükülü alacak değil ya, önüne yemen alacak’ demişler. They told the docktoy: ‘You have had a fool.’ They said: ‘He is not going to relieve some of the burdens off my back; he will share some of my fodder.’ TDK-2 p. 46.

Evlatı olmayanın inası da merhameti olmaz. He who has no children will have no mercy either. RS p. 177 < AVC-1

Evladin var mı, derdin var. If you have children you have trouble. OAA 965

Your children are a test. Koran 8:28

A little child weighs on your knee, a big one on your heart. (German) Cahier p. 320

Children are certain cares, but uncertain comforts. Ray p. 4

Children are a certain sorrow, but uncertain joy. (Danish) Stevenson 341:12

Evladin var mı, derdin var, evladın yoksa bir derdin var. If you have children you will have a thousand worries, if you have children you will have one worry. RS p. 177

Evladini dovmeyen dizini dover. He who does not discipline his child will regret it. MNO 3477

Birçok ülkenin bir köşesinde kuzular. Clarke p. 75

The rod doth not make less the mother’s love. Stefano Guzzio, Cible Conversation (1574)

If you love your child, don’t spare the rod. (Chinese) Scarborough 2146

Better unborn than unbranded. Ray p. 139

He that cooks his child, provides for his enemy. Herbert 790

A child may have too much of his mother’s blessing. Ray p. 122

A bleat cat makes a proud mouse. (Scottish) Kelly p. 25

Too much sugar in youth makes decayed teeth in age. (German) Cahier p. 280

A spoilt child never loves its mother. Sir Henry Taylor, Notes From Pole, p. 123 (1885)

The rod and reproof give wisdom. Old Testament, Proverbs 29:15 (c. 350 B.C.)
CHIL

CHOOSING

SEÇME

Aklı düşünsüze kadar delli binyak eder.

By the wise, a wise man makes up his mind, a fool celebrates the feast.

While the discreet advises, the fool does not always lose.

Aklı düşünsüzce kadar delli oğlunu e-verir. The fool gets his child married while the wise one is still thinking about it. (A person who considers all cannot make quick decisions.) OAA 149 < Aşv-1

Aklı köprüsü arayinca dekelli suyu geçer. The fool crosses the stream while the sage ponders. (There are times when a person should decide and act quickly.) OAA 149 < Et-2957

The widow still buy a horse before the oak will pay for a saddle. Oxford p. 891

While the tail maid is stopping, the little one hath swept the house. Oxford p. 804

May bees don’t fly this month. (A retort to people who say ‘maybe.’) May bee was ne’er a good honey-bee. (Scottish) Henderson p. 13

Aşağı tükürsem. (Takäl, yukan tükürsem bıyık.) If I spit downward, (it will) defile my beard; if upward, my moustache. (A reference to a very difficult situation. I am faced with an impossible choice. I am damned if I do it and if I don’t do it. I am sitting on the horns of a dilemma.) § 968

When in doubt do not now (nothing). J. C. Bridge, Cheshire Proverbs, p. 389 (1871)

Bir elle iki karpuz tutulmaz. You can’t hold two watermelons with one hand. TDK-1 p. 65 – İki karpuz

Dâlâyânan dâya dâjus. A finicky man ends up marrying a bawdy girl.

A maiden with many wows often chooses the worst. Ferguson 20:12

Deveye “vokusun me seversem inşi mi?” diyen sormuşlar, “iklisin de Allah belâsını versin diye oğlu bakalım” demişler. They asked the camel whether he would like to go uphill or downhill, he answered, “To hell with them both, now let’s look at the plains.” ET 1942

Hangi Allah’a kıldı, hangi peygambere düşüncelerin olup sidozmu, dedik. We are confused about to which God we should become servants and to which prophet we should become subjects. [Conflused, perplexed, not knowing which of two things to do.] § 71

Èncan de ne olur tavütsiz kalın. You want both your stomach full, and your cake whole. You can’t eat your cake and have it, too. Ferguson 24:12

You cannot have it both ways Ferguson 20:1

You cannot sell the cow and sup the milk.

Iki cami arasında kâmil béyanoz. He who hesitates between two mosques misses the service at both. [Confused, perplexed, not knowing which of two things to do.] § 71

No man can serve two masters. New Testament, Matthew 6:24 (c. A.D. 50)

Like a horse, a fool tree that is without fruit. Oxford p. 261

İki karpuz bir kołtuğa sigmaz. You can’t carry two watermelons under one arm. (You can’t do two things at once.) OAA 1024 < § 577

→ Bir Allah habı: Choose not two gods. There is only one God, so of Me, Me only, be in awe. Koran 16:51

If you to serve two masters try; to one or
the other you'll have to lie. (Spanish) Cohet p. 280
Between two stools one falls to the ground. Fergusson 1469
You cannot have your cake and eat it. Ikti kablastı olanda din olmaz. He who prays to two directions has no religion. § 723
Ikti tarafla bakanğı girilir. He who looks in two directions becomes squint-eyed. TKD I p. 141
Ikti tayşan birden kovalanmaz/tutulmaz. One can't catch two hare at the same times. ET 729
If you run after two hares (at once), you will catch neither. Erasmus, Adagia, 3, 3, 36 (1508)
Ya bu devsel gütmell, ya bu diyardin gütmell. Either drive this camel to pasture or leave the country. Either accept the situation as it is and start working on it or pack up your traps and clear out. § 3760
Take it or leave it. Oxford p. 799
Like it or leave it. Oxford p. 464
Like it, or lump (put up with) it. Oxford p. 464
It is sink or swim. Shakespeare, 1 Henry IV, 1, 3, 194 (1597)
Ya devş, ya devəci, ya üstündeki hAce. It is either the camel, the driver or the pilgrim on it. ET 3774
Either win the saddle or lose the horse. Rey p. 199

→ WILL

CHOO

52

Choosing - Şeçme

CLEANLINESS

TEMİZLİK

Ak libas tez kirilenr. White clothes soon get dirty. MNO 369 < AVP 1
The fairest silk is soonest stained. Clarke p. 83
Akar su pisik tutma. Flowing water does not get contaminated. (A man at work has no time for mischief) OAA 137 < § 201
Running water never becomes putrid. (Chinese) Doolittle 2, 278
Cenabette keramet olma. No miracle can be experienced in uncleanness. RS p. 105
Erken sütür, el gürün, ağaç sütür, er gürün. Sweep your house early for others to see, sweep your house late for your husband to see. RS p. 168
Evini temiz tut, konuk gelir; kendini temiz tut, ölüml/Azra'il gelir. Keep your house clean for guests to come, keep yourself clean for death/the angel of death to come. TKD I p. 119
Allah lovethe purifiers. Koran 9:108
If each would sweep before his own door, we should have a clean city/street. Fuller 4266
Kalbini pak tut da kirk yil cinup gez. As long as your heart is pure, you may go around ritually uncleen for forty years. § 2859
Kalp temizliği yuz temizliğinden daha gerekli. A pure heart is more necessary than a clean face. RS p. 259
Kes elinin tırnakını kuldan utan, kes ayagının tırnakını Allah'tan utan. Clip your finger-nails for shame of others, clip your toe-nails for shame of God. TKD I p. 157
Költük kılıni bitirme, göğüs kılıni yitirme. Do not let your armpit hair grow, do not let your breast hair disappear. (Men should shave their armpit hair to keep clean but not their breast hair.) TKD I p. 68
Necabet: kışğıye sermaye-i ilhādird. The capital of a pure hearted person is honor. ET 729
Nezafet ımdandır. Cleanliness is a sign of faith. RS p. 330
Olluyu diriyi temiz eden sudur. Water cleans the dead as well as the living. TKD I p. 189
Pak kadın, çamasırından bellii olur. A clean woman is obvious by her clothes. RS p. 345
Sü mundurduğun görmüyor. Water will not remove moral filth. MNO 7355 < AVP 1
Tanimda dolu ellerle değil temiz ellerle dua edilir. One must pray to God not with full hands but with clean hands.
Truly Allah loveth those who have a care for cleanliness. Koran 2:222
Temizlik su akar, durgun su kokar. Clean water runs, and still water stinks. TKD I p. 194
Temizlik ımdandır. Cleanliness comes from faith.
And it out been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. Koran 24:21
Allah's wish is not to remove uncleanness far from you and cleanse you with a thorough cleansing. Koran 33:33
Cleanliness is next to godliness. Ferguson 21:1
Vücutunun kirden, ağzını küfürden, kalbin iki kirden korun. Protect your body from uncleanness, your mouth from curses and your heart from pride. IHS 5287 1287

→ CORRUPTION
Alan razı satan razi.
The buyer is satisfied and so is the seller.

COMMERCİE - TİCARET

Aba vakti yaba, vaba vakti abad. Buy a pitchfork in the overcast season, and buy an overcoat in the pitchfork season. It is good economy to buy things when they are cheap and available. MNO 4 < AVP

Adacun ilaci alisyeriste bellı olur. The best of men are obvious when buying and selling. OAA 77 < ET 88

Business takes a man as well as tries him. Bohm p. 334

Men of business must not break their word twice. Fuller 340.

Our own actions are our security, not others' judgments. Ferguson 41.2

Ak köpegin/itin pamuk pazarına zarar verdir. A white dog harms the cotton market. MNO 268 < AVP

The strength of a chain is in its weakest link. Stevenson 309:8

Al denen mal murdar olur. The goods you insist on selling are considered filthy. RS 33

Al malin iyiisi, çekme kaygısı. Buy the quality goods, and have no regrets. MNO 221 < AVP

Alıncan, Alıncan Cehennem kurn. Buy not the woe, keep the holy, sell the black, mount the chestnut. [The red horse is troublesome, the horse grows hand-some, the black fetches a good price when young, the bay or chestnut is the best to ride on.] OAA 218 < AVP

One white boot, buy him: two white feet try him: three white feet, look well about him: four white feet, go without him. [Frenc Houll.: Pr. Pros. 14 < AVP]

Alın bir ürâ, demirini yoklar. He only buys a needle, but checks on its metal. MNO 501 < AVP

The buyer needs a hundred eyes, the seller but one. Ray p. 66

Alıncan taraфа söylemek suçunettir. It is the prophet's tradition to speak in a way that would benefit the customer.


Let the buyer beware. (For he ought not to be ignorant of the nature of property which he is buying from another.) [Latin] Stevenson 263:13

The blind man's peck should be well measured. Ferguson 22:33

It is no sin to sell, but a sin to give ill measure. Fuller 2003

Alın olun vestril. The son of getting is giving. $ 250 < AVP

Buying and selling is but winning and losing. Ray p. 75

Alişveriş miskaller, dostluk batmanla. Business is by the grace, friendship by the ton. RS p. 39

Dostluk olur. Kelly p. 182

Do not buy a pig in a poke. Montaigne, Es.

Güler yüzlü sirke satıcısı, eki yüzlü bal satıcısından çok kazanır. A vinegar seller with a smiling face earns more money than a honey seller with a sour face. RS p. 197

Gün var, gün olur aya yilı belirer. There is many a day to feed a day, there is many a day to feed a month and there is many a year to feed a household. [Spanish] Stevenson 263:13

It changes in an hour that happens not in a year to give another away from us.

One day may bring what all the year can not. Unknow. Rastkinn M., c. 641, f. 13c (< 1270)

One day gives what a whole year denies. Wright, ed. Political Songs, p. 176 (< 1290)

Gün var yilı belirer, yil var günü belirer. One day there could be days to feed a year, there could be years to feed a day. [Sometimes one day's profits are enough to pay off one year's debts.] [Spanish] Stevenson 263:13

Güvenmeme varılı, düşürmesi darlıga. Do not trust your wealth, you will fall in pover-
ty. RS p. 198

Her karnı bir zarar verdür. Every profit has a loss. MNO 4085 < AVP

İşime yaramayan bir pula almanım. I don't give a penny for something not useful to me.

A thing you don't want is dear at any price. Ferguson 22:33

Kendî pazalarında kendî bozur. He breaks his own bargain. [He withdraws his earlier offer.] ET 367

Tısl illucu to back upon a bargain. Charles Rode, The Ciaoter and the Heath, Ch. 26, 2, etc.

Kendinden büyükle alisyer işte. Do no business with one stronger than yourself. RS p. 277

Kısın günün kâr az olur. A short day's profit is little. [If you only spend a little time working on something you cannot except to benefit very much from it.] OAA 1445 < AVP

Kısın yabs abı, yazın soba ab. I buy a pitchfork in winter, and a stove in summer. TDK 2 p. 66

Kırmak saticıya boluluka ailecî Allah iseniz verin. May God grant a feeling of mercy to the seller in time of scarcity and to the buyer in time of abundance. MNO 5542 < AVP

Korkak tucar ne kâr eder ne zarar. The timid merchant makes neither loss nor profit. [Timidity paris mon success.] OAA 1434 < S 297

Nothing venture, nothing have. Stevenson 241:8

He that is afraid of wounds must come night and bathe in them. [English] Stevenson 263:13

Nought staked, nought dawed. Ray p. 206

He would not take a chance sever crosses the sea. [Spanish] Cather p. 202

If you do not enter a tiger's den, you cannot get his cube. [Chinese] Scarborough 24

Kör pazara varmasın, kör pazara da olmasın. Let not the blind man go to the market, but let not any, in truth, go to the market with a blind buyer. [People who don't know how to shop shouldn't go shopping though the shopkeepers need customers to boost their profits.] OAA 1489 < AVP

There are more foolish buyers than foolish sellers. [French] Stevenson 263:13

If fools went not to market, bad wanes would not be sold. [Spanish] Ray p. 10

Kurtlu/Bilgi bakımn kör alicısı olur. Wormy beans will have blind buyers. [Even the most worthless things can find a buyer.] OAA 1521

Kürk olup vaktinde, oruç kürk vaktinde. Hay fever costs in the summer, and sickness in the winter. [If you buy things when there is no market for them, you'll end up paying what the market is worth usually is on the one's bankruptcy.] MNO 6359 < AVP

Müllü olup da düşümkemite ise uyyuz olup kaçırmak yeridir. It is better to have the lawn cut and scratch than to consider on one's bankruptcy. MNO 6359 < AVP
**COMPANY**

**ARKADAŞ**

Adam adam sayesinde adam olur. One becomes a man with the help of another man. OAA 87 / ET 87

Adam shahabun ben belbellid. A man is known by the company he keeps. OAA 71 / VI 40

A man is known by the company he keeps. Ferguson 23:11

A man is known by his friends. Ferguson 23:12

As man is, so is his company. Oxford p.138

A man’s character depends on whether his friends are good or bad. Japanese Stevenson 386:12

Whenever you are with, such you are. Adamın aynası arkaadaşdır. The mirror of a man is his friend. – Adam shahabun ben belbellid. OAA 272

Ar ile kalkan bal başı, ayn kilk kalkan leq başı. He who rises with bees will turn to honey, and he who rises with flies will go to corpes.

**COMPANY**

**ARKADAŞ**

It goes to a rose, who he associates with a duck to go to a lake. TDK p. 73

Bülbüle, kupa num güle, kargaya konu num küllüge. He who associates with nightingales goes to roses, he who associates with crows go to. Koran 11:113

Cehennem giden yoldaş arar. He that goes to hell seeks a companion. Choose not disbelievers for your friends in place of believers. Koran 4:144

Choose not disbelievers for your friends in place of believers. Koran 4:144

They that be in hell, ween [wish] there is none other heaven. Clarke p. 199

Cehennem giden yoldaşını ok isteker. He who goes to hell wants plenty of company. RS p.105

There is nobody who will go to hell for company. Herbert 11:77

Cingeneleyle shhab olma, mukafatın kalıbdır. If you associate with a Gypsy your reward will be a sieve. TDK p. 80

Çubuk (forlorg) köti arkaadaştan yıldır. Tobacco is better than a bad company. §1656

For want of company, welcome trumpery. Roy p. 69

Deyiceyle dost olmam list eşği yikeyik olur. He can make a camel driver to have a tall door-frame. RS p. 133

Dostununun konuşunun kapısını büyük açar. He who associates with a friend must open his door wide.

Dostununun konuşunun kapısını büyük açar. He who associates with a friend must open his door wide.

Jahangir devi, the devil into his boat, must carry him over the sounds of. Ferguson

El elin aynasıdır. One person is a mirror to another. [People watch each other’s doing.]

Evvel yoldaş, sonra vol. First companion and then the journey. RS p. 178

Hal halin yolculuk gibi. Journeys are an end in assembling. RS p. 207

Hal halin yolculuk gibi. Journeys are an end in assembling. RS p. 207

Herkes arkaadaş olma, bilmekle yola çıkmı. Do not associate with anyone you meet, do not set out on a journey with anyone you do not know well. RS p. 210

Insanın inşasıyla nesneleri인이. A man is a divine creature who associates with a devilish one. Man is to man with. Oxford p. 505

Insanın inşasıyla nesneleri인이. A man is a divine creature who associates with a devilish one. Man is to man with. Oxford p. 505

Inşanın inşasıyla nesneleri以人为. A man is a divine creature who associates with a devilish one. Man is to man

Izın alana varan is, minin yanna var an mis kokar. He who has been near

soot smells sour; he who has been near music smells musty. A person is most influenced by his associates. OAA 1237

inclined not toward those who do wrong lest the fire touch you. Ferguson 29:11

Approach the perfumer and thou wilt be perfumed. Stevenson 387:1

He that touches pitch shall be defiled. Ferguson 29:11

Whose touch with pitch, his hand is defiled. Ben Sira, Book of Wisdom (Ecclesiasticus) 13:11

They that touch pitch will be defiled. Shakespeare, Much Ado About Nothing, 3, 3, §1598

You can’t touch pitch and keep your hands clean. Stanley Weyman, Oldington’s Bank, Ch. 31 (1922)

It Itl suvalta bulur. One dog finds another at the watering trough. [Southerners have their hangouts where they can find one another.] OAA 1264

Thieves and whores meet at the gallows. Clarke p. 207

Itle yatan bitle kalkar. He who goes to bed with dogs wakes up with lice on him. [A person associates with those who associate with all.] OAA 1268

If you lie down, with dogs, you will get up with fleas. Ferguson 29:16

He who keeps company with the wolf will learn to howl. [Latin] Henderson 409

Keep company with good men, and you will clean up with them. [With beggars, and sleep outside some gate. [Chinese] Scarpin 30

He who lives with whores will get a taste for mice. [German] Stevenson 3896

İyi arkaadaşınız yılan kısaitır. A good companion shortens the longest road.

Good company upon the road is the shortest cut to old age. Farewell of. Vaughan Ch. 18 (1769)

He keeps a good road well enough who gets rid of bad company. RS p. 72

A merry company is a wagon in the way. Oxford p. 123

Iyi ise konușan çuvalına on doldurur. He who associates with good men will fill up his sacks with flowers and all.

İyi ise konușan çuvalına on doldurur. He who associates with good men will fill up his sacks with flowers and all.

Iyi konușan (yi olur. He who associates with the good becomes good. RS p. 254

Karga ile gönül gibi like, bülbüle gör- gen güle gider. He who associates with those who associate with a hedge garlic, and who he associates with nightingales has a rose garden. RS p. 264 → Aşanıven

Karga ile konușan çuvalına on doldurur. He who associates with good men will fill up his sacks with flowers and all.

Kargas ile konușan çuvalına on doldurur. He who associates with good men will fill up his sacks with flowers and all.

Kaz kazara, dize olara, kaza olara topal horozla. A goose with a goose, a ballock with a ballock, a featherless hen with a crippled rooster. OAA 1266 §150

Birds of a feather flock together. Ferguson 11:79

Ar ile kalkan bal başı, ayn kilk kalkan leq başı. He who rises with bees will turn to honey, and he who rises with flies will go to corpes.

Palmer’s chat makes short their pilgrim-
COMPANY - ARKADAS

The crow does not roost with the pho- nix. [Chinese] Scarborough 229
A lazy horse is sure to stand near the
cott house. [Hindu] Stevenson 386:12
Jackdaw always perches by Jackdaw. Fer-
gusson 157:11
Hedgehogs lodge among thorns, because
their spines are prickly. Fergusson 157:12
Kilavuz horoz olan kumuste geceler.
He who has a rooster as a guide will spend
the night in a coop. MNÖ 5483 < AVP-1
Kilavuz karga olanın başı dertten kur-
tulmaz. He who takes a crow for a guide
will never be free from troubles. RS p. 220
If the blind lead the blind, both shall fall
into the ditch. New Testament, Matthew
15:14 (c. A.D. 65)
Kız atını yanında duran ya huyundan
ya susuyandan kapat. Who stands by a
grey horse will be afflicted either by his tem-
er or by its water. [One picks up the habits
of whomsoever one associates with.] OAA 1407
< § 29689
Kimle gezersen onunla anlurman. With
whom you associate, with him you will be
called. RS p. 287
Kızı arkadasından belıldir. A person is
known by the company he keeps. OAA 1437
< ET 3092 − Adam ahabbindan

Meyhaneciden şahit istemgiler, bozayın
göstermiş. When they asked the barkeeper
who could stand as his witness, he pointed to
the fermented mule; drink seller. [A scoundrel
will attempt to defend himself by calling in a
witness who's almost as disagreeable as he is.]
OAA 1585 < § 3440 − Bozayının
Ne Şan'm şeker, ne Arabın yüzü. Neither
the candy from Darussaus nor the Arab's face.
I don't want to have anything to do with him,
even though I know he might be of use to me
or even though he has good points. § 3548
Refikin liralı lile uzun yol yoluktur. With a
good friend no distance is too long. MNÖ
6913 < AVP-1
Şahi ile öturan sahaba kadar kör olur.
He who sits with a man with a squint be-
comes blind before morning. TDK-2 p. 81
Yedi adımı yutar, bir yadımı yutun hak-
ki vardır. A companionship of seven steps
and the gratitude for a sip of water are worthy
of remembering. MNÖ 8229 < AVP-1
Yoldan kal yoldaştan kalma. Be without
the journey rather than the company. It's
better to postpone a journey than to make it
without a trusted and congenial companion.
OAA 2063 < ET 3959

→ FRIEND

A köşe, sayılmadık kaç tel sakalın var?
O beardless man, how many uncounted
hairs do you have in your beard? [You over-
estimate the importance of what you are say-
ing, You think you are big.] MNÖ 2 < AVP-1
Abdal ata binince bey oldum sanır. sa-
gan aşa girdim oldum sanır. When a beggar
rides a horse he feels like a prince, and
when a turnip is in the stew it feels like fat.
[When a simple person gets undeserving honors he
comes to think of them as his right.] OAA 4 < AVP-1
When a clown is on a horse, he remembers
neither God nor the world. [Spanish] Ste-
venson 150:10
When a beggar gets on horseback, the
devil cannot override him. [German] Ste-
venson 150:10
Açak yerde tepecik kendini dağ sanır.
In a flat country a hillock thinks itself a
mountain. [A person who shins in a limited
circle tends to overestimate himself.] OAA
180 < § 244
A humble-bee in a cow-turd thinks him-
selves a king. [Ray p.14
Self-praise is no recommendation. Dick-
ens, Bleak House, Ch. 53 (1853)
Bats feel proud in the absence of birds. [Japanese]
Champagn p. 440
A man with an ityligiligli var. kurk yükli fudi
karsızır. He has been a groom for six
months and has stirred up a forty year old
pickle of manners. [He is new to the job, but he
is acting big and upsetting everything.] MNÖ
535 < AVP-1
Every sprat now-a-days calls itself a her-
ring. Fulper 1464
Anası soğan, babası sarmsaş, kendi
gübeseği çıkkt. His mother an onion, his
father a garlic clove, he himself a tender
clout. [Not considering his family back
ground, he shows himself as an aristocrat.] MNÖ
581 < AVP-1
Arim var arım var, çerek arısi. I have
bees, I have bees, but they are wasps.
Much ado about nothing. Shakespeare's
play (1598)
To make a mountain out of a molehill.
Stevenson 1630:3
You are making an elephant out of a fly.
(c. A.D. 170)
Ağzında oturmazsan yuvarla da yerin
yoğurt. If you cannot sit below, you will
have no seat high up. MNÖ 781 < AVP-1
He that will not stoop for a pin shall nev-
er be worth a pound. Fergusson 135:39
At e din, torba eminet, bizim tahdah-
miz var. The horse is somebody else's,
and the saddle bag is borrowed, but it is us
to call goddam. ET 1
Ayağında donu yok, leselen ister/takar
başına. He has no pants on but wants to
wear a sweet basil on his head. § 294
The head in the heavens, the tail in wa-
ter. [Arabic] Burchardt 307
Beggar's person, emperor's mouth. [Chi-
nese] Doolittle 2:189
A beer salary and a champagne appetite. [Amer-
can] Stevenson 1852:4
Nothing agrees worse than a lady's/son's
heart and a beggar's purse. Oxford p. 439
Ayrani yok içmeye, gümiş köprü istir
göçmeyse. He doesn't have buttermilk to
drink but he wants a silver bridge to cross
over. RS p. 66
Ayranim ekşidir diyen olmaz. No one
CONC  CONCET - KENDINI BEĞEME 62

calls his buttermilk sour. [Nobody concedes to the shortcomings of his own work.] OOA 337 < AVP - 1
We love our own warts and scars. [Anonymous: "Epitaph: Dedication (c. A.D. 380)] To every bird its nest is beautiful. [Italian] Carnival 214
Everyrose finds his own work excellent. Cicero, Tusculanum Disputations, 5, 22, 63-64. 1
Every fool is satisfied with his own cap. (German) Stevenson 1936-6
Every pedlar praises his own pot, and more if it be broken. Bohn p. 351
Every cook praises his own broth. Bohn, 349
No man is a fisherman, Oxford p. 469
Each priest praises his own relics. Oxford p. 468
Every pedlar praises his needles. Robert Burton, The Anatomy of Melancholy: Discor- dus to the Reader (1621)
Bałam evi uzak olsa, övmüenisi kolya olsa. I wish my father's house was far away so that I could coast easily. TDK p. 27
Brug is a good dog, but holdfast is better. Bledigledim yere giesem de bildigim da- dar kin issem. I wish I could go to a strange land and boast as much as I could. TDK p. 63
A boaster and a liar are all one. Bizim tavuk bir yumurtayummutlar, yemek yapmak için yükü yükü kılı- heydan doğurur, hiç süsi çıkmaz. When our hen lays an egg, the whole neighbor- hood feels it. The egg which the hen gives birth to a fine horse, no one hears. [When a poor man makes some money, he becomes the talk of the neighborhood, while wealthy people increase their wealth all the time by mere wheeling and dealing.] ET 1220
Much bruit, little fruit. Clarke p. 134
Great braggarts, little doers. Fuller 1753
Burnu büyük olan akı küük olur. He who has a big nose will have small wits. Przyczyzny, Ojciec, a t. 35 (455 B.C.)
Büyük lokma ye, büyük söz söyleyin. Eat a big meal, but don't talk big. [Don't boast about the future. Swaggering is often considered prideful.] ET p. 20
Büyük söyleme, başını gelir. Don't talk big, it will come on your head. ET 1237
Don't drink of this water how dirty soever it be. Fuller 5018
Ceki delik, yordamdan geçilemez. He has no hope, but he doesn't talk. [He demands a lot but is grateful for nothing.] OOA 770
Eşeğin amirini kendi hizir gel. The dog likes the way he brays. OOA 3969 < AVP - 1
Every saas like to hear himself bray. Evinda yok da, gece oiturur (Herken- ten) yuvar. He has no corn in his house, i.e. he is utterly poor, but he sits higher than everybody else. MNO 3470 < AVP - 1
Poor and proud, fie, fie. Clarke 32
Gurbetti, evinda türki ça- gırıguna benzer. To praise oneself in a place where one is a stranger is like singing in a bath- house. § 2667
A travelled man has leave to lie. Kelly, p. 23
Soldiers and travellers may lie by authority. Rome 217
Hamanda türki çağıranma, gurbette övmüenisi kolaydi. It is easy to sing in the public bath and brazen. MNO 205
He is given to singing at the baths. Theop- phylactus, Characters, 3, 14 (319 B.C.)
Herkes akinli mezzad vermiş, yine ken- di akinli alım. Everyone gives his mind to the auction and he bought his mind in the end.
Each man's belief is right in his own eyes. Herkes kendini geleceği. Everyone likes his own opinion. § 3661
Each bird loves to hear himself sing. Oxford p. 60
Men are blind in their own cause. Draxe 1581
Herkes kemerlet kendinden bitir. Ev- reniye gider, akına külçeği için bir mührice. MNO 4416 < AVP - 1
Herkes kendi adeti doğru. Everyone likes himself as he is. The old coachman likes to hear the whisper. George Borrow, Wurung, Ch. 30 (1851) Custom/Habit is a second nature. Ray, p. 84
It is contemptible to rebuke a habit you counterfeit about, ET p. 35
The man who interferes with another's habits has the worst one. Anomou- nious, Meditations, 5, 90 (1940)
Herkes kendi yurdun gülün görünürt. In everybody's eyes his own land is most beau- tiful. ET 1496
Hünkar atı baktı baktı. The sultan's horse looked at me. § 1823
A nod from me, is a breakfast for a fool. Fuller 338
Isanın kendini beğenmezce çalıştır/bütün. If a person does not approve of himself he will go wild or die. OAA 1229 < AVP - 1
Life without vanity is almost insupportable. [Leviticus 18:30, KJV.]
Men love to hear well of themselves. Clarke p. 221
There is no such flatterer as a man's self. Fuller 4922
He has no fault as a man's self. Fuller 4922
It kağıt gölgesinde yurur de kendi göl- gesi sahum. What having gone down in the shade of the carriage, the dog thinks of the

shade as its own. [Said of one who tries to get credit for others' accomplishments.]
Kargaya yavrusuna bakım, "benin ak- ekî eylem." The crow looked at a young and said, "my snow white little darling," but when it comes to its own children. OAA 1225 - Kargaya
Kargaya yavrusu daşın görünürt. To a child, your own bird seems a failure/ white- mest. Heywood 2/4
The crow thinks his own bird (unfair) fairest/ whitest. Oxford p. 604
All (his) geese are swans. Oxford p. 298
Every man likes his own thing best. Oxford p. 230
Kârî anakini tanınaz. A mule does not recognize his mother.
The crown ennobled does not know his crown. [Italian] Stevenson 150:10
To a beggar not even his own parents are friends. [Latin] Erasmus, Adagia, 4, 2, 51
There is no pride like an enchanged beggar. [French] Stevenson 150:10
Kârîha "babam kânî" dișemlir, "at dayîmîr" demîş. They asked the mule, "Who is your father?" He answered, "My mother's brother is a horse.. [A reference to one of the most important parts of the horse in the ancient world, the "saddle" seat.]:
Kendî çok oğan iman cemaatî az- olur. The preacher who praises himself has no real greatness. [The blacksmith who praises himself will not make a good job.]
Pride increases our enemies, but puts our friends to flight. Fergusson 1388:6
A proud man makes a church- going people. Oxford p. 390
He that praises himself spatters himself. Herbert 1900
A man's praise in his own mouth stinks. OAA 1997
Kızılcaarmarmı da elde olun mana- şın, uşak ata binmiş de ağa olun mezâr. The corcellian cherry redrode and thought it became an apple, a servan- mounted a horse and thought it became a canoe.
Kızlar yaşlanmaya burnunu yel iner. As girls get older the arf on their nose is low- ered.
Magrur olma pánâshên senden büyük Allah var. Don't be proud O sultan, God is mightier than you. MNO 385 < AVP - 1
Magrur olup dème "yoktur ben gibi." bir muhallif rüzgar eser savurur harman gbine. [If you're not proud and say "Like me there is nobody," a contrary wind will blow and will fan you as it fans the thrashing floor. MNO 6154 < AVP - 1
Pride goeth before and shame followeth after. [William Shakespeare's "The Well" p. 70 (c. 1440)
Pride goeth before destruction and an haughty spirit before a fall. Old Testament, Proverbs, 16:18
Pride goes before, and shame follows af- ter. Ray p. 126
Mezarlı kaşık övnülmek. One shouldn't boast of tombstones. [You should do glorious things yourself, instead of merely bask- ing in the reflected glory of your ancestors.]
MNO 6287 < AVP - 1
"Ne oldum" dememeli. "Ne olacağım" demeili. Do not say "What I have," say rath- er "What I shall become." [Don't boast about your present unless you are sure of your future, instead of pulling yourself up over your current success, keep an eye to the future.]
OAA 16120 < ET 3587
As pride increases, fortune declines. Ste- venson 1881:16 < Franklin (1744)
He that would know what shall be, must consider what has been. Fuller 2587
Look behind thee and consider what thou wast. [Joullin p. 21]
Oturduğumu arka eksi, çığdırğu İstanbul türküsü. He sits on a stable bench, and sings an Istanbul song. OOA 6666 < AVP - 1
Özür, ne benim konușma, an ne aklı- sormuş: "Sana ağır gelmirmiyez yar?" Özür "Sen orada mıydın?" demiş. The mosque keeps asking, and the other man said, "Am I too heavy for you?" The ox an- swered, "I didn't know you were there." [Said as a snub to a peson's overindulgence.
The fly sat upon the axle of the chari- ot, and said, what a dust I do raise! Oxford p. 271
Olgundüve bakma de ceyiz kozağan- dan: batut İstisayet eder. He doesn't see that he's giving. He requests a walnut wood coffin for his funeral. § 891
Etiketlendi, I'll choose my gallowes. Ox- ford 350
Övüngen adam en sona öününe bakar. A beggar looks before him in the end. £5 p. 339
Tencerce/Kazan der "dibim altın," ka- şık/kepçe der "ben handereim?" The pot says "My bottom is golden," the spoon says, "Where do you think I have just been.
Yumurtdagı bir yumurtu, gürültüsü yedi mahasilley tütar. She lays only one egg but her calling can be heard through seven quarters. P 19445

PRIDE
Akintya kurek çekilmeye. Do not row against the current.

Kick not against the pricks. Aeschylus, Prometheus Bound, I. 325 (c. 470 B.C.)

If you strike a goad with your fists, it's your hands that suffer. Plautus, Truculentus, I. 789 (c. 350 B.C.)

It is madness in a man to kick against a thorn, to strive against the stream. David Tuvi, Yade Meicun, p. 46 (1638)

Akasyalı akças, suya gidenle susak. Limping with the company of those limping and thriving with those going to water. [Said of one who imitates whoever he is with, who goes along with the crowd.] MNO 341 < AVP-2

Ayagını zamanı uydur, kalburunu saamadır. Adapt your feet to the times, and your sleeve to your strain. R.S. p. 63

Baş eểmele baş eimpse. The head does not ache because of it. LNO 1363 < AVP-1

Under another's caves one must bow the head. [Chinese] Scarborough 2568

Başını sallar hayvan ki torba düşmeye. The animal bows his head so that his bag should not fall. MNO 12998

Bükmedințel eli op, başına koy. Kiss the hand which you cannot writing.

CONFORMITY

UYUM

Güne göre kürk glossymek gerek. One has to wear the fur appropriate to the day. [One must dress as does as circumstances dictate.] OAA 1048 < VI 102

Halka gıcırçı batlıyım halkan malur. He who sets his heart on people belongs to people. R.S. p. 204

Havaya göze yelken kulan. Use your sails according to the weather. R.S. p. 209

"Helva" demesiini de bilmir "halva" de demesiini de bilmir. I know how to say "helva" and "halva." [The former term being more acceptable in cities (i.e. in cultured societies.)] S 1714

She has been at London, to call a stress a 'strew,' and a was a 'wall.' Ray p. 218

Hem çıplak, hem poyraz karši gider. He is both naked and walks against the north wind. R.S. p. 217

Herkesin nazbına göze perbet verir. He gives sermon to everyone according to his pulse. [He treats people in a way that is calculated to please him.] § 2703

A friend to all is a friend to none. Fuller 120

Herkesin uyuştu iman sen de uuy. Follow the priest everyone follows. ET 3692

It is ill sitting at Rome and striving against the pope. Macaer, Exposition, Daniel, 58 c. 1906

Say as it is easy, but think to yourself. Fergusson 25:11

Better be out of the world than out of the fashion. Swift, Polite Conversation, Dial. 2 (1738)

They are far behind that may not follow. Kelly p. 20

Kimin arabanın binece onun türküsüne sağırır. Whoever's carriage he mounts, he sings that man's song. [Said of someone who becomes compliant and agreeable toward anyone who has done him favor.] § 319

Körler arasında sen de gözünü yum. Among the blind close your eyes. MNO 3580 < AVP-1

Kurtlar bir olup ulumazan kurtlara yem okurun. If you do not howl with the wolves you become a prey to the wolves, TDK 2 p. 71 -> Ögretirler

Müşlûman mahalleinde sâlangoz satılırlar. (Chinese) Scarborough, 1659

You can sell snails in the quarter of Moslems, TDK 1 p. 172

Oğlan olduğu yere, gelin geldiği yere. A son adjusts to where he is, and a daughter-in-law where she has come as a bride. TDK 2 p. 74

Ögretirler sana hâc mahalleinde salangoz satılırlar. They will teach you to sell snails in the pilgrims' quarter. [Though to thereafter, you are those who go against the general tendency of the people.] MNO 668 < AVP-1

Invate not a Jew either to pig or pork. Fuller 310

Rüzgar göze yelken açmali. Set sail with regard to the wind. R.S. p. 352 -> Havaya

Rüzgarın karşı tükürlümü. One shouldn't spill against the wind.

Who spills against heaven, it falls in his face. The gods concern against the rain.

Rüzgarın tükürlüm (kendi) yüzünüz tükürlü. He who spins against the wind spins on his own face. [If you oppose someone or something that's more powerful than you are, you are bound to wind up the loser.] § 2097

Who spills against heaven/the wind, it falls in his face. Herbert 346

Puff not against the wind. Clarke 154

Blow not against a hurricane. Fuller 996

Piss not against the wind. Ray p. 131

Rüzgarın önüne düymeyen (adam) çabuk yorumur. He who doesn't follow the wind is soon tired. [Opposing current trends is a harrowing job.] ET 2095

As the wind blows, you must set your sail. Oxford p. 893

It is ill striving against the stream. Fergusson 25:6

Suyun akıntısunu gitmeyece yorulur. He who does not according to the current gets tired. MNO 7382 < AVP-1

Zaal without knowledge is a runaway horse. MNO 3305 < AVP-1

Follow the river and you'll get to the sea. Ray p. 94

Kurtlar bir olup ulumazan kurtlara yem okurun. If you do not howl with the wolves you become a prey to the wolves, TDK 2 p. 71 -> Ögretirler

Vatanın yere korse sen de gözünü kapa. If your company are blind, blind your eyes.

One must howl with the wolves. R. C. Trench, On the Lessons in Proverbs, p. 94 (1852)

Zaman sana uymazsa sen zamanı uy. If the times don't suite you, you must suit the times. [Be flexible, adapt yourself to the circumstances.] § 2111

One must move with the times. Cicero, Ad Familiarum, 18

It is well to fit yourself to the times. Seweco, Medea, 1. 175 (c. A.D. 60)

Zaman sana uymaz. One must conform to the times. § 2115

Times change and we change with them. Holinshed, Chronicle, Po. 999 (1577)

Other times, other manners. George Pettie, Petit Polllace, p. 51 (1576)

He that follows nature, is never out of his way. Fuller 2108

Take things as you find them. Lean 4:105

Take things as they come. Oxford p. 861

Tailors and painters must mind the fash- ion. Fuller 4301

Zuhurata Chỉ ol. Conform yourself to the events. MNO 8592 < AVP-1

OBEEDIENCE
CONSCIENCE

VICDAN

Eski yemedin mi kusursuz yavuız, su, ağzın? İne diyet soir food, so why should I have a stomachache? MNO 3060 < AVP

Hesabi temiz olan yüzü ak olur. Ne whose account is clean will have a happy face. ET 1692

Happiness comes from the health of soul. Aesthicus, Eumenides, 1. 535 (458 B.C)

Do you wish never to be sad? Live rightly. Isidorus, Scriptura, 13. 223 (c. A.D. 625)

A happy life consists in tranquility of mind. Cicero, De Nature Deorum, 1. 20 (44 B.C.)

Kalbin sahihîyet yüz sahihîketin kurvet-1idir. The testimony of the heart is stronger than the testimonies of one hundred wit- nesses. § 2836

Conscience is a cut throat. Clarke p. 66

Kalbine faesat olmayan efal de sahh olur. He who has no evil in his heart has purr dealings. MNO 5027 < AVP

A good conscience is a continual feast. Robert Burton, The Anatomy of Melancholy, 2. 3.7 (1621)

A good conscience is the best divinity. Fuller 141

A clear conscience is a sure card. John Lyly, Buthues and His England, p. 207 (1580)

Sarınmak yemedin ki ağzım koku. San didn’t eat garlic, so my breath does not smell. If don’t have anything to be afraid of, because I haven’t doing anything wrong. MNO 7070 < AVP

Garlic makes a man wank, drink and stink. Thomas Nashe, Unfortunete Traveller (1594)

Al kaşığın gir ahra, yarası olan gecenin/gecenin. Take the currycomb and go into the stable, the one with the saddle-gall will flinch.

Aç otur da dilençliğı aşınma. Stay hungry, but do not start begging. RS p. 14

Allah'tan gelene kul da razı. Whatever comes from God, His servant is content therewith. MNO 464 < AVP

That which Allah leaveth with you is better for you if ye be believers. Koran 11.66

Content is the philosopher’s stone, that turns all touches into gold. Browning 7035

Whatever comes, let’s be content withal; among God’s blessings, there is no one small. Robert Herrick, Welcome What Comes Who with a little cannot be content, en- dures an everlasting punishment. Robert Herrick, Poverty and Riches (1648)

Take the goods the God provides thee. Ci- cero, Ad Atticum, 6. 5

Make the best of what fortune gives. Olympiodorus III, Commentary on The Gorgias (c. 600)

Take all things as they come, and be con- tent. Heywood I:4

Arik şikke bıçak olmaq/galınma. A skinny ox is safe from the butcher. It is wrong to harm a helpless and harmless person. OAA 369 + ET 132

Az s., artik etme. Take little and waste not. MNO 1046 < AVP

Az olun, uz. /Az olun. Return. Be little, but good. It’s not the quantity but quality that matters. OAA 390 < § 135

Azic, kaygısız baüm. My food is scarey, but nothing is worrying me. [1. It is good to live simply. 2. It is restless not to have too many people in the house. OAA 397

A contented mind is a continual/perpetual feast. Stevenson 413. 1

Little wealthy, little care.

A little with quiet is the only diet. Ferguson 28:12

Better is a little content than much with contention. Prov 24:23

Humble hearts have humble desires. Fer- guson 24:23

A little liked is content with a little nest. Ferguson 28:23

Little goods, little care. Druce p. 161

Little wealth, little woe. Chea, Proverbs- al Folk-tore, p. 101 (1875)

Care increases with possessions. Hesium, Works and Days 1. 390 (c. 800 B.C)

Little cattle, little care. J. C. Bridge, Che- shire Proverbs p. 92 (1917)

Little wealth, little care. Herbert 501

He who is content in his poverty is won- derfully rich. Oxford p. 141

Small riches hast most rest. Oxford p. 744

Little gear (possessions), less care. Kelly p. 256

Bir abam var atarm nerde ola yata- rim. I have a cloak, I will throw it off, I will lie wherever it may be. § 177

Bir başka bir gömlek yetir. One shirt is enough for a person.

Poor folk/men are gain of little. Ferguson p. 687

The great wealth is contentment wish a little. Howells Epb. Prov. 66

Bugün budulm bugün yerim, yarın Al- lah kerem demem. I guess today, I’ll eat today, Tomorrow? Well, God is great. § 1285

Each day brings its own bread. It is not rich, that possesses much, but he that is content with what he has. Ox- ford p. 675

Dünveyi sel basa őrdeğe niz gelir. Even
if the world were to be flooded, the ducks wouldn’t care less. [What can a flood do to a duck? MNO 3175 < AVP]

Edeki bütün kultüral redaksiyondan. Better the crow I have than the nightingale others have. MNO 3175 < AVP

Better my hog dirty home than no hog at all. Elin kaşanesinden bızmı viranım yeşilir. Our house in ruins is better than others’ mansions. MNO 3199 < AVP

The smoke of a man's own country/house is better than the fire of another's. Oxford p. 746

A kennel is lodging enough for a dog. Clarke p. 135

Content lodges often in cottages than palaces. Fuller 1135

Elin şirkilerini bazım viranım yeşilir. Better our curds and flour soup than others’ various food. § 492

Poor folks are glad of porridge/pottage. Clarke p. 225

Dry bread at home is better than meat abroad. Herbert 691

They that have no other meat; bread and butter are clad to eat. Gelecek deveden, gelen tavuk yeşilir. Better the hen that has come than the camel that will come. ET 3326

Göle etme başka ihsan istemem. Don’t make a shade, I want no other favor from you. [Don’t bother me, that’s all I ask of you.] ET 3325

All we want is to be let alone. Jefferson Davis Inaugural Address, as President of The Confederate States of America (18 Feb. 1861)

He is rich enough that wants nothing. Herbert 403

Better an empty house than an ill tenant. Gönlü hoşgülü mağdul iyıldır. The contentment of heart is better than possessions. MNO 3812 < AVP

Enough is as good as a feast. Oxford p. 224

He is at ease who has enough. Oxford p. 224

The soul needs few things, the body many. (Herbert 640)

If we have not the world’s wealth, we have the world’s ease. Kelly p. 213

That which suffices is not little. Herbert 876

Nothing is content with a little. Oxford p. 555

Peace makes plenty. Unkown, Religion, 1, 315 (c. 1425)

Her şeyin azından olur bereket. In the smaller amount of everything is God’s blessing. MNO 4353 < AVP

Better a little fire to warm us, than a great one to burn us. Who with a little cannot be content, endures an everlasting punishment. Robert Herrick, Poverty and Riches (1648)

İnerin gönlü inerden, atan içe çekenin, onu da bulamazsan yaya gidersin. You would consoles my heart, you would descend from a horse and would mount an ass, if you find not even an ass, you’ll go on foot. [Do not pull up, you may have to come down to earth, and be content with the things you look down on now.]

Kalendere "ki gel hipnos" demişler, "ultremehz hâzırın" demişler. When they told the beggar that winter coming, he said, "I am not prepared to shiver. [A person who has learned how to face life can confront the most difficult situations with equanimity.] VT 270

Kalyon demezenin "kayık kendara kalır. The galleon sails on the high seas, the boat remains near the shore. The powerful may venture, the weak may not.] MNO 5045 < AVP

A great ship takes deep waters. Herbert 451

A man must plough with such ease as he has. Ray p. 161

Kanaat göbi devret olmaz. There is no wealth like contentment. [A person who is content with little does not suffer from poverty.] § 2846

Content is better than riches. Content is a great wealth. Fergusson 283

He has enough who is content with little. Oxford p. 225

Kanaat serveti. Contentment is wealth. MNO 5062 < AVP

Contentment is more than kingdom. Fuller 1153

No wealth can surpass contentment. Gabriel, Mihhab Hapenisin, 493

Kanaat tükenmez. Contentment is an inexhaustible treasure. § 2845

Content is all. Fergusson 28:1

A contented mind is a continual feast. William Robertson, Phaseologica Generalia, 381 (1681)

Content is happiness. Fuller 1152

He who is content his poverty, is wonderfully rich. Fergusson 286

The greatest wealth is contentment with a little. Fergusson 28:27

Where content is, there is feast. Fuller 5037

He who is contented with his lot has the greatest and surest riches. Syrus 617 (c. 43 B.C.)

Who is rich? - He who is contented with his lot. Babyjilan Talmud, Peke Abosh, 4.1 (c. 450)

Contentment is the greatest wealth. Drowe p. 31

He is rich that has few wants. He is rich who is satisfied. Fuller 1943

Kaplumbağa kabugunda "Ne büyük sarayым vardır!" demiş. The tortoise in its shell says, "What a big palace I live in!" ET 2758. Kanaat tükenmez

Kendinden aşıq bak da hazine sürgüt. Look at what is below you (i.e. those who are poorer than you), and give thanks (to God) for your condition. MNO 5402 < AVP

We must not look for a golden life in an iron age. Fergusson 28:51

Half a loaf is better than no bread.

Ne daça bagım var, ne çıkaldan淡化. I have neither vineyards on the mountain nor dispute with jackals. § 3553

He is free of fruit that wants an orchard.

Ne dİlenceek hali, ne de zekat verecek mali var. He is neither in a condition to beg, nor has he property to pay poor-dues from. MNO 6441 < AVP

He is rich enough who lacks not bread. Oxford p. 674

You cannot lose what you never had. Ne tariim var ne de kargadan dvam. I have neither fields nor trouble with the crows. MNO 6493 < AVP

Far from court, far from care. Clarke p. 205

Tenceerde pişir kısakupa yetir. He cooks in the pot, and eats on the lid. [Life makes do strictly with what he has; he gets by on a shoestring.]

Better small fish than an empty dish, Fuller 6369

A bit in the morning is better than nothing all day.
CORRUPTION
BOZMA

Ak koyunun/köpeğin/tilin pamuk pazarı zarar vardır. Bir sheep/dog hurts other sales. [A poor imitation reflects the value of the genuine.] ÖAA 161, MNO 645 < AVP-1

Arap atının yanda duran ya hüyündan ya suyunandan. The horse that stands beside the Arabian horse acquires something of its nature. MNO 645 < AVP-1

Approach the perfume and thou wilt be perfumed. Babyloan Talmud, Shabbath, Po. 47b (c. 450) Keep good men company and you shall be of the number. Herbert 125

Consorting with the wise will make you wise. Herder, Fragments, Fr. 475 (c. 500 B.C.)

He that walketh with wise men shall be wise. Old Testament, Proverbs 13:20 (c. 350 B.C.)

Live with him who prays and you will pray; live with him that sings and you will sing. [Arabic] Surchardt 427

Keep company with good men, and good men you'll imitate; keep company with beggars and sleep outside some gate. [Greek] Scarborough 30

The more closely you associate yourself with the good the better. Pausitas, Auraria, 1, 236 (c. 300 B.C.)

Walk in good company. Cato (?), Diathea, Prolegos 6 (c. 175 B.C.)

Sit by the good, and by the good arise. Thomas Wilson, A Discourse Upon Usury, p. 359 (1572)

He that goes first to Rome sees a bad man, he that goes the second time meets with him, he that goes the third time brings him home. Oxford, p. 683

Balık başıktan koker. It is the head of a fish that sticks first.

Bir uyuz keçi bir sürtüyü pişer. One scal- ed goat spoils the herd. MNO 665 < AVP-1

One scalped sheep will make a whole flock. John Floro, First Fruits, Po. 31 (1578)

Boz atının yanda duran ya hüyünden çek- ker ya hüyündan. He who stands by a grey horse is affected either by its hair or its temper. ÖAA 1790 < AVP-1

Eşeğin eşeğine bağlısanız ya hüyünden alır ya hüyünden. If you tie a donkey beside another, it will either take some of its shag or its habits. [Companions influence each other.]

Et/Balık keçi bir kader: ya tuz ko- karsa ne yapılır? If the meat/fish goes bad you can salt it, but if the salt spoils what can be done? If the means go bad the project is helpless. ÖAA 947

Haramzade pazar bozar, helalzade pazar yapar. A bastard spoils the market, but an honorable person helps to restore it. [A wicked person destroys friendships, but a good person builds them up.] ÖAA 1063 < S 1688

Her ağac kökününden kurur/cürür. Every tree dies from its roots. ÖAA 1113 < AVP-1

A house divided against itself cannot stand. New Testament, Mark 3:25 (c. A.D. 70)

Kara yanna varma kara bularak. Do not approach black, you will get defiled. [Approach black, and you will be defiled.] ÖAA 2795

There is no wool so white but a dyer can make it black. John Lyly, Euphues and His England, p. 330 (1580)

He that has to do with what is foul never comes away clean. Oxford p. 283
He that walks much in the world will be tarnished at last. Shakespeare, p. 210
Karga ile geçen crianças kalar. He who roams with a crow lands on dung. [If you keep company with bad people you’ll be corrup- ed by them.]

Near fish you’ll stink. [Chinese] Scarborough 327

The rotten apple injures its neighbours. Hoon p. 204

One cloud is enough to eclipse all the sun. Fuller 1733
One ill weed mars a whole pot of good. OXford, p. 401
One drop of poison infecteth the whole tun of wine. John Lyly, Euphues (Arber), p. 39 (1579)

Every rotten apple in the basket is an en- emy to the rest of the apples. Fannie Hurst, Halleluyah p. 22 (1944)

Köpek/eyle yatan pire ile/hitite kalkar. If you sleep with a dog you’ll wake up with fleas/lice. [If you associate with a scoundrel, you’ll pick up some of his habits.]

Who keeps company with the wolf will learn to howl. Roy p. 30
He that eats with dogs, must rise up with fleas. Herbert 249

Köre yatan saçı kalkar. He who sleeps with a blind man will wake up cross-eyed. [If you associate with a scoundrel you’ll suffer for it.] ÖAA 5897 < AVP-1

Kurudan kuruva birgey bulaman. Not a single thing is transmitted from the dry to the dry. [Nothing harmful can be received from anything that is pure in itself.] ÖAA 2964

Kurunun yanda yar da yarın. By the side of the dry the green also burns. [Sometimes the innocent suffer along with the guilty.] ÖAA 6170 < AVP-1

Sinek kırıkırık/ulak anna mide bulanır. A fly is a small thing, but it makes you sick.

One drop of poison infecteth the whole tun of wine. John Lyly, Euphues (Arber), p. 39 (1579)
A little poison makes much sweet bitter.

Topala gezin akarsa ağrırlar. If you roam with a cripple man learns how limp. [The who keeps company with bad soon picks up her kebab habits.] ÖAA 2442

If you live with a lame man, you will learn to limp. Flaubert, Moril, Education of Chil- dren, Sec. 4a (c. 295 B.C.)
He that dwells next door to a cripple, will learn to halt. [Imper.] Ferguson 2915

Üzüm üzümü baka baka çarpar. Grapes become black upon seeing one another. [Bad society corrupts a decent man. A person who falls in with bad companions gradually acquires their bad habits.] ÖAA 922


The grape gets its purple tinge from look- ing at another grape. [Cipriol, Satires, 2, Bit. c. A.D. 120]

One plum gets its color by looking at an- other. [Perryan Stewart 3806]
No man ever became thoroughly bad all at once. Oxford, p. 569

Ya hüyündan ya suyunandan. Either from temper or water. [One character is easily influenced by another.] ÖAA 3770

→ COMPANY
The Committee, Act 1 (1665)
Always set a knife to catch a knave.
Thomas Brown, Works, 2, 244 (1702)
Diamond cut diamond, bite the biter, B. E., A New Dictionary of The Christian Creeds, c. 1665
A file will cut a file, diamonds cut diamonds. P. Percival, Tamil Proverbs, 285 (1849)

Iron must be used to fashion iron. [Arabic] Stevenson 570:12
An old posher makes the best gamekeeper. Ferguson 33:30

Dégirmenciyi hırsızlık yap değil başlık aktım az. It is not a shame for a man to steal, look for another of his faults. MNO 2414 < AVP-1
What is better than a miller’s neckcloth which a thief by the neck every morning. Oxford p. 73
Every honest miller has a golden thumb. Roy p. 354

Devletin mali deniz, yemeyen domur.
The state’s wealth is an ocean; anyone who does not grasp what he can is as stupid as a pig. [The state’s wealth is boundless, only a fool would not get his share.] OAA 757 < AVP-1
Public money is like holy water, everyone helps himself to it. Bohm p. 101

Dinsizlik hakkından imanlis gelir, it takes an unbeliever to beat an atheist. OAA 776 < AVP-1
Domuz domuzu dıştu, yolumuz dize düştü. A pig started a quarrel with another, and that made things easy for us.

The first faults are theirs that commit them, the second theirs that permit them. Fuller 4538
Hırsızlık bir esめてkten, kaşепib bir öpмekteп. Theft is begun with a loaf of bread, prostitution with a single kiss. OAA 1168 < AVP-1
One crime leads to another. Erasmus, Adagia 1, 59
Hırsız bir yurumadan başlar. Thieves start from one egg. MNO 4745 < AVP-1
He that will steal an egg will steal an ox.
Once a thief, always a thief. Oxford p. 594
It is a sin to steal a pin. Cheneau, Proverbial, Folk-Lore, p. 192 (1879)
Begin with needles and pins, and leave off with horse and horn's nout (cattle). [Scottish] Kelly p. 68
A thief proceeds from a needle to gold, from gold to gallows. Stevenson 221:8
İttен çok pabuç aşran olmanız, yine yalnızak gezer. No one steals more shoes than a dog, yet it walks barefoot. MNO 4942 < AVP-1
Kabahat de gezil, ibadete de. Both guilt and worship should be kept private.
Kabahat gelgıldı egerde deghii, ge le cuk-rıka. The fault is not with the one who is slandered, but with the and the slanderer, MNO 4960 < AVP-1
Kabahat/Suc samur kör olası kimse surtına alımsız. Even if a lack were a safe and a cordial, people are usually fault finders only; nobody admits to be faulty himself! OAA 1289, 1828 < ET 2904
Men’s years are always more than they are willing to own. Oxford p. 525
Kabahatnın büyüğü, küçüğün. The greater offense belongs to the smaller (i.e. younger). [None but a lowly person is considered criminal, the great escape through guilt; MNO 4963 < AVP-1
Kabahat little thief is hanged, the big one is seen to escape. (Latin) Stevenson 229:7
The great thieves hang the little ones. Oxford p. 327
Petty sacrilege is punished, but sacrilege on a grand scale is honored by a triumphal procession. [Savatier, Ad Lucidum, Epis. 87, Sec. 24 (c. A.D. 64)]
Kabahatnın sahibi yükmez. No one will assume charge of a crime.
Kedi yavrusunu yiyebilecek zaman “Bıçaka” benzeliyor dermis. When the cat eats her kitten she likes it as well. One can always find a pretext for an evil action. OAA 1361 < AVP-1
He that would hang his dog gives out first that it is mad. Ray p. 81
The cat swears with her eyes while it steals cream. Oxford p. 109
If you want a pretense to whip a dog, it is enough to say he ate the frying pan. Fuller 2794
You need never want a stick to beat a dog. Oxford p. 864

If the insolent man is strong, the one in the right is considered guilty.

When two thieves quarrel, the farmer gets Jack his cow. Stevenson 2298:2
Eğitkin iki yakası bir araya gelmes. The crooked man cannot make his two ends meet, MNO 9007 < AVP-1
Hassâli kurban olur mu? Kan da var, can da da. Can anchorages be used for a sacrificial? They have blood and life. [A person setting out on a wrong course of action will seek to rationalize it.] OAA 1079 < AVP-1
Haramın temelli olmasız. The unlawful gain will have no safe port.
When the thief is said unto them: Make not mischief in the earth, they say; We are peace-makers only. Koran 2:11
Hırsız evden elverse danın bacadaççı. If the thief is of the house, the cattle disappears through the chimney, MNO 4446 < AVP-1
Hırsız hırsızı yönlendir. A thief is another's friend. Ek 1798
There is honour among thieves. William Hazlitt, Table Talk, On Corrupt Bodies (1821)
A thief knows a thief as a wolf knows an apple.
He who eats the bread of the thief. Oxford p. 525
Hırsızır korkak olur. An avaricious dog will be a coward. MNO 4468 < AVP-1
When they thunders the thief becomes honest. Ray 26
When a thief is breaking into a house, he calls on God to help him. Babyloniyan Talimat, Bernardo, fo. Gk (c. 460)
Hırsız beyler de borçlu beylerin borcu var. Great people also owe money to thieves. [Even the most powerful people pay off extortionists.] OAA 1168 < AVP-1
Kırış, múçrime zindan gerek. A thief is as good as a soldier and a criminal a dungeon. §1800 < AVP-1
We are the guilty unto Hell, a weary herd. Koran 19:28
What cometh guilty unto his Lord, verily for Him is Hell. There he will neither die nor live. Koran 2:174
As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord who will punish him with awful punishment. Koran 19:28
Hard is the life of a young, and he’ll not steal when he’s old. He is ass 32:28
War makes thieves, and peace hangs them.
Hırsızları killer olmak. There is no lack against thieves. [1. There is no real safeguard against burglars, 2. If someone is really bent on evil there is no way to stop him.] OAA 1167 < AVP-1
Hızlı arınzlığı bașsaunun ilmahinden dir. The wilderness is due to the negligence of the chief of police. §1799

Proverbs, 2.8 (1546)
Kedinen gideceği samanlık kadar. The cat will flee as far as the straw bin. [There are only a few number of places the perpetrator of a crime can flee.] OAA 1379 < § 3523

Kedinen kabahatını önleye koyalar, öyle döverler. They put forward the fault of the cat and thus they log him. [A person should know why he's being punished.] OAA 1379 < § AVP-1


Kırmızı kurbanın tenenşir paklar. The burial bench will wash away one who becomes extravagant after forty. [If a middle-aged man starts acting like a randy young buck, it won't be long before he kicks the bucket. Debauchery in advanced age pushes one down to his grave.] OAA 1410 < ET 2870

To woo is a pleasure in a young man, a fault in an old. Ferguson 1092-91.

Kilit désir için, düşman için değil. Locks are to keep out friends, not enemies. ET 3124

Köşk brunçunu çalın ghé takın. He who steals his neighbor's jewelry can wear it only at night. [Stolen goods can be used only when and where their real owner won't see them.] OAA 1446 < AVP-1

Kul azmaýnca belasını bulmaz. Unless the servant of God goes astray, he will not meet trouble. ET 2975

Where vice is, vengeance follows. Clarke p. 325

Punishment will follow crime. Juvenal, Satires 13.9 (= A.D. 120)

Never yet has a slayer escaped punishment. Sophocles, Oedipus Colonaus, 1281, (cf. 408 B.C.)

The way of sin is death. New Testament, Romans 6:23

Whatever a man sowerth, that shall he also reap. New Testament, Galatians 6:7

Every sin brings its punishment with it. Herbert 769

Kurdu kur tle avlamaldır. One should set a wolf to catch a wolf. § 2959 = Çivi

{

Kurt dumanlı havayı sever. A wolf loves loggy weather. [1. A person who's up to no good loves a chaotic situation. 2. A rogue works in the dark.] OAA 1514 < § 2044

He that does well the light. Ferguson 310

It is good fishing in troubled waters. Rayp. 90

Kurunun yandına yaşı da yeraz. It's beside the dry wood the green wood also burns. [Sometimes the innocent suffer along with the guilty.] OAA 1524 < § 2065

Two dry sticks will kindle a green. Kusrus ettigini düşünmez de takdirde bahane bulur. He doesn't see that he has committed a crime; he finds fault with the punishment of God. MNO 6011 < AVP-1

Allah sufficeth as Knower and Scholder of the sins of His slaves. Koran 17:17

The thief is sorry he is to be hanged, but not that he is a thief. Fuller 4785

Minareyên calan kilifi hazarlar. He who steals the minaret, first prepares the wrapper. [1. The thief will take care to cover up his tracks. 2. If you are going to commit a big crime, you must plan it carefully in advance.] OAA 33:12

Crimes are made secure by greater crimes. Ferguson 33:12

Crime must be safeguarded by crime. Seneca, De Clementia, 1, 13, 2 (A.D. 55)

He that steals can hide. Kelly p. 140

You are a fool to steal if you can't conceal. Sin plucks/pulls on sin. Oxford p. 735

Miri mâli balık kılığından tutulma/ balık kılığı gibi boğazda kaltır. Government money and fishbones stick in the throat. [Appropriating government property for oneself is a difficult, ticklish business; it's rather like trying to swallow a fishbone.] OAA 1395 < § 3461

Révyet kapyi yuramdan içerdı giler. A bribe will enter without knocking on the door. Bribes will enter without knocking. Clarke p. 220

Şuca çiktiği deli gibi bille. The mouse knows the hole it came out of. [A person who's up to no good always has a place to run to when the going gets tough.] OAA 1789 < ET 2314

Su testasi au yolunda karalar. The pitcher that goes often to the well is broken at last. [When a person is injured or dies, his injury or death can usually be attributed to his occupation or way of life.] OAA 1832 < AVP-1

The pitcher that goes to the well comes home broken at last. Fuller 4766

Suca gelir stielt, kimse geyve girmemis. They made a guild, no-one volunteered to be the bribe-takers to go in, and consummate the marriage. [Nobody willingly admits that he's the guilty party.] OAA 1859 < AVP-1

Sucunun gayriya atmak Harva anamızdan kalmaz. To put blame on others is an inheritance from Mother Eve. MNO 793 < AVP-1

Tanyeri aqaruna huzurun gönü kazılması. When the break, the thief's eyes darken [i.e. his sight becomes dim], and he feels giddy. [Evil deeds tend to disappear when the conditions that foster them disappear.] OAA 1866

When it thunders, the thief becomes honest. Herbert 690

Tutulmayan hırız beyden büyükçe. /Tutulmayan ırız beyden dögrü. The thief who is not caught is more upright than the nobleman. [The dishonest person who is not caught speaks always of his high moral principles.] OAA 1920, 1921 < § 2474

A thief passes for a gentleman when stealing has made him rich. Fuller 431

Thieves and rogues have the best luck. If they do not escape, Ray p. 119

Ugru keske ugru bili. A thief thinks everyone is a thief. MNO 7797 < AVP-1

Yılanın sevmedigi ot, deliğinin aşında birler. The grass that the snake does not like grows in front of his hole. [A person who's bent on doing evil often finds himself constantly plagued by people or things that he finds baleful.] OAA 2036 < AVP-1

Yumurtayı çalan otküz de çalar. He that steals an egg may steal an ox too. [A thief is a thief.] → Hirilazik bir yumurtadan

He that will steal an egg will steal an ox. Clarke p. 145

He that will steal a pin, will steal a better thing. Ray p. 145

As good/well be hanged for a sheep as a lamb. Ray p. 350

He who has done ill once will do it again. Oxford p. 199

→ CORRUPTION
Deve kendili kamburunu görmeye, arkaşının kamburunu görür.
A camel does not see its own hump but sees that of its friend.

CISM

CRITICISM - ELESTIRI

Kendi gözündeki
Ellere körüük verir, kendi kamburuna bakmaz. He Impulse blindness to other
people, but does not regard his own hump-
backed state. MNO 3208 < AVP.

Köpek geldi derler, "Köpek bultuk ben-
den beter." “Welcome, O sedentary fellow.”

İnegöl evvel kendine sok, sonra cuval-
dizi ele. Prick yourself with a needle first
before you stick a darning needle into oth-
ers. [Know your own faults before blaming
others for theirs.] § 741

Judge not those you have not judged. New Testa-
ment, Matthew 7:1 (c. A.D. 50)

Do unto others, as you would have them
do unto you. (The Golden Rule) Stevenson
2014:7

Know your own faults before blaming oth-
ers for theirs.

Forbear to judge, for we are sinners all.
Shakespeare, Henry VI 3, 3, 31 (1590)

İstediğin söyleyen istemediğini iseitir.
He says what he likes hears what he
doesn’t like. [If you criticize others you’ll
be criticized in return.] OAA 1239 < § 592

Karança dünbin kara diyecez/de-
miş. A cauldron may not say / said to an-
other cauldron, your bottom is black.

Kendi aynında görmes de eлин aynı-
başya sızır. He does not see his own faults but

Krediye: Krediye de eli aynı-
basma söyle. He does not see his own faults or

Point not at others’ spots with a soul fing-
er. Ferguson 314:3

Physician, heal thyself. New Testament,
Luke 4:23

Every one’s faults are not written on their
foreheads. Ferguson 34:20

Know your own faults before blaming oth-
ers for theirs.

He finds fault with others and does

He that mocks a cripple ought to be
whole. (Herbert 567)

Clean your finger before you point at my
spots. Franklin

Kör kör de demese körde bagın
catar. If a blind man does not call
another blind, his breast will burst. [Those who are
imperfect themselves tend to criticize espe-
cially those others with the same imper-
fections.]

Köseyi alay edenin top sakalı kara
gerek. He who makes fun of the
bear needs to have his own full beard black. [You
should make sure that you are perfect be-
fore you make fun of the imperfections of others.]

OAA 1602 < AVP

Do not ridicule the thin bearded as long
as thou thyself art without a beard. (Arab-
ic) "Barnard 601

He who laughs at crooked men should

One sees names another long ears.
Kötı iççi atelii suçlar. A bad workman
blames his tools.

A bad workman always blames his tools.
Ferguson 147:24

Meyveli agacı taşlalar. People throw
stones at a tree that has fruit on it. [Cul-
tured, talented people are often the object of
jealousies critics.] OAA 1587 < AVP

Once igneys kendine batir, sonra cuval-
dizi ele. First stick yourself with a sewing
needle and then jab someone else with

Pek yürüsen "deli gelin," yavaş yürü-
şen "miskin gelin" derler. If you walk
firmly, they call you "mad bride." If you
walk slowly, they call you "wretched bride."

Sırçan köşkü oturan komşusuna taş at-
ması. He who lives in a glass house
should not throw stones at his neighbors.

Those who in glass houses should
not throw stones. Ferguson 34:5

He that has a house of glass must not
throw stones at the house of another.
[Before finding fault with others, one should
think of his own shortcomings.]

Those who live in glass houses
should not throw stones. Ferguson 34:5

He that has a house of glass must not
throw stones at another Oxford p. 360

He that has had one of his family
hanged, may not say to his neighbor,
hang this fish. Roy, Ads. Hebr. 408

Tenere demli. "Dülmüş oltu, kaşık de-
mlisi. "Ben nerdeyim?" The poet said “My
bottom is gold,” the lady said “Where do you
think I have just been?” ÖAA 1899
"Tencere dibin kara." “seninki benden kara.” “O pot, your bottom is black! Yours is blacker than mine” [One is worse than the other.] ÖAA 7659 < AVP
The lying pan said to the kettle avant black bottle. Fuller 4551
The kettle calls the pot burn-at-scissors. Clarke p. 8
One ass names/calls another "long eared." [German] Stevenson 1840:11
The ass says to the mule, "Get out, long ear." [Spanish] Coehoorn p. 225
Thou art a bird, said the laven to the stabling. Ray p. 195
Yemli olmuyan agaca taş atmazlar.
Men do not throw stones at a tree with no fruit. [For there is nothing to be gotten by it.] §3899

They asked the crab, "Why do you walk sideways?" He answered, "Well I'm a tough guy, what do you expect?" [Don't criticize a person for his unorthodox methods if he cannot help it.] ÖAA 2027 < VI 333
You look like a runner, quoth the devil to the crab/jester. Kelly p. 389
Harm watch, harm catch. Ben. Johnson, Bartholomew Fair, Act 5, Sc. 4 (1614)
Yılan kendi egrisini blimez, deveye "boyun egri" der.
The snake does not realize its own crookedness, and calls the camel "crooked neck." MNO 6321

→ SCORN, DEFA MATION

CRUELTY ZULUM

Ağlatan gülmmez. He who makes others weep will not laugh himself. ÖAA 125 < AVP
Injuries are written in brass. Oxford p. 404
It costs more to do ill than to do well. He that does ill to another does ill to himself. Democritus of Chios, Satire upon Mela
Noeptides
He that hurts another hurts himself. John Florio, First Fruits, Fo. 29 (1578)
Do evil and evil will come of it. Desce p. 179
Do evil and look for the like. Fuller 1305
Ağzi kana dejen kurt daha (da) çok azar. The wolf whose mouth once touched blood gets wilder. TDK 1 p. 34
Ah alan onnaz. He who is cursed by those he oppresses will never prosper. ÖAA 125 < AVP
→ Alma
Wrong not and ye shall not be wronged.
Koran 2:279
Allah süslüşü (toslayan) hayvana boynuz vermez. God does not provide horns for the victim. ALD 1 p. 30
Alma maclumun ahun, çıkar aheste aheste. Don't make a martyr sigh, you will pay for it by and by. Do not provoke the curse of the oppressed, it will take effect sooner or later. ÖAA 222 < §280
A man's cruelty is God's enemy. Fuller 303
Altta kalanan çani çıksın. He who is left at the bottom should die.
Every man for himself, and the devil take the hindmost. Mallock, A Woman's Thoughts, p. 36 [1659]
Ağlatan kuyu kanaz üstte kalmaz. He who digs a pit at the bottom does not remain on top. → KAZMA
He is unworthy of life that causes not life in another. Oxford p. 855

Az eş, uz eş, boyunca eş. Dig up little and dig up well, but dig up as much as deep your height. [Because eventually it's you who will fall into it.] TDK 1 p. 34
Az kuz, uz kuz, (kuyuya kendil) boyunca kuz. Dig. But not much; dig sensibly, dig no deeper than your height. [Don't do evil to others.] ÖAA 389 < AVP
Baş kesenin başı olmaz. He who cuts off a head will not have a head for himself. TDK 1 p. 60
Bin akgalik kılıci çek, bir akgalik yayar çekme. Draw a sword worth a thousand pieces of money but do not draw a bow worth a piece of money. [Reference is not like real attack.] VI 490
Ekmekle oynayan ekmeğile oynanır. A person who threatens another's livelihood will have his own livelihood threatened as well. ÖAA 849
Elbet olur ev yikanın hanesi viran. The house of one who destroys another's house will surely be ruined.
Ele atıtırın taş başını yarar. The stone which you throw at another will split your head.
He that mischief watches, mischief catches. Fuller 634
He that strikes with the sword shall be stricken/beaten with the scabbard. Hey
wood 2:7
Hoist with his own petard. Shakespeare, Henry III, 4. 207
For this the sport to have thee hoist with his own petard. Shakespeare, Hamlet, 3. 4. 206 [1600]
A man may slay/cut himself with his own knife. Oxford p. 432

Altın kuyu kazan üstte kalmaz.
He who digs a pit at the bottom does not remain on top.
A tyrant is most tyrant to himself. *Herbert 1132*

Kurt sayısız koyunları bile kapar. The wolf will even snatch counted sheep. The wolf eats the sheep which have been counted. Randel Colman, Dictionary (1611)

The wolf eats the sheep that have been marked. [Herbert 1132]

Little by little the wolf eateth the sheep. *Draxe p. 13*

The loke sheep's danger in the wolf. *Clarke p. 117*

The wolf easily finds a reason when it wishes to deceive. [German] Cahir, 1583

Kurt sürüye girip tek koyununun koyununun air. When the wolf enters a fold it snatches even the sheep of one who has just one sheep.

Kuyu kazarsan kendi boyuna caz. If you dig a pit, dig it according to your stature.

Mazinan ahi indirilir siyah / ye rde kal- mas. The sight of the oppressed will bring down the sultan / will not stay on the ground. [An unjust, oppressive ruler will sooner or later be dethroned.] *OAA 1579*

Kümlı eniyet haramdır. Torturing a Moslem is not lawful. *OAA 1387 < AVP*

Sogannat tatlas olmas (en tatlas yasi dokturtur). There is no sweet option, the sweetest will make you bitter. *OAA 1270 < AVP*

Üveye etme şe克莱 bulursun, geline etme kızında bulursun. Do not do it to your stepchild, you'll find it in your own, do not do it to your daughter-in-law, you'll find it in your daughter. [Do not mistreat your stepchild, your own child might end up as somebody's stepchild one day; do not mistreat your daughter-in-law, because your own daughter will probably be somebody's daughter-in-law one day.] *OAA 1047 < AVP*

Yikma elin kalbini, sen de yikılsın. Do not destroy another's heart, you will yourself be destroyed. *OAA 8907 < AVP*

Yıkmak kolay yapmak gúc, it is easy to destroy but difficult to build. *OAA 8908 < AVP*

Yirtıcı kusun ogrundur olur. A bird of prey has a short life. A person who often attacks others acquires many enemies; one day he'll either be ruined or killed by one of these enemies. *OAA 4024 < § 3913*

Nothing violent is permanent. *George Pettie, Petite Palais 2:24 (1528)*

That which is violent never lasts long. [Latin] Henderson p. 382.

He who kills with the knife, dies by the knife. (Spanish) Cahir p. 239

All they that take the sword shall perish with the sword. *New Testament, Matthew 26:52 (c. A.D. 65)*

Zalim ettigini bulur. An oppressor will suffer what he causes. *§ 2491*

Zalimettiginden kalmaz. What an oppressor does will not go unpunished. *OAA 8944 < AVP*

Zalim olur az olur. An oppressor will have
Aylan yıçağında tilki nice kuyruk sallar.
In the lion's den, many a fox wags his tail.

Cunning - Kurnazlık

Akılı sözlüğünü akıl sağa söyletir. The clever man puts his words into the mouth of the fool and makes him talk. MNO 311 < AVP-1
Al ile aylan tutulur, güç ile çıkan tutulmaz. You can capture a lion with guile, but you can't catch even a mouse by force. [Brains will win over brawn.] OAA 176 < Vf 332
If the lion's skin cannot, the fox's shall. Ray p. 184
A rough net is not the best catcher of birds. Oxford p. 685
Anası kurnaz/usta yuhta yapar, oğlu tetik/ocuk usta çift (gift) kapar. The mother skillfully makes the bread thin while her son/child cunningly snatches them two by two. [When the supplier skimps, the user takes more, to make up.] MNO 583 < MK 3:33
Aylan yıçağında tilki nice kuyruk sallar. In the lion's den, many a fox wags his tail. MNO 758 < AVP-
Aylanlar kazanır, tilkiler yer. The lions earn, and the foxes eat. TKD I p. 47
At mizada al mizada. The temper of the horse is a treacherous temper. § 42
Avcı kediyce kurnaz faře. For a good mouser a shrewed mouse. [The intended victim is as crafty as his persecutor.] MNO 358< AVP-
Avcı ne kadar al/hilsı bıça ayı da o kadar yol bıra. The hunter may know many tricks, but the bear knows as many paths. [When one is in danger of being tricked one counters with stratagems of one's own.] OAA 356 < MK 1:63, 1:33
If you deal with a fox, think of his tricks. Ferguson 36:15
Don't think so much of your own cunning, as to forget other men's: a cunning man is outmatched by a cunning man and a half. Franklin
Cunning bafles cunning. Cato (?), Disticha, 1, 26 (c. 173 B.C.)
To a liar, a liar and a half. [French] Stevenson 451:6
To a crafty man, a crafty and a half. Herbert 796
Ayyar tilki art ayagından tutulur. A wily fox is finally caught by its hind leg. [A schemer eventually meets his downfall.] OAA 378 < AVP-
The fox knows much, but more he that catcheth him. Herbert 280
Çevik küş ilki ayagından tutulur. The agile bird will be caught by its two legs. Vf 53
Çok kuvvetli olmayan çok çevik olmak gerek. He who is not very strong must be very swift. MNO 2234 < AVP-
The race is not to the swift, nor the battle to the strong. Old Testament, Ecclesiastes 9:2
Fetten insanın sözdenden ziyade gözünü bakmalı. Look into the eyes of a cunning person rather than regard his words. MNO 3578 < AVP-
Iki cambaz bir ipte oynamaz. Two acrobats do not play on one rope.
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 1028:4
Ipe un serdi kurnaz. The cunning man sets lour on a rope (i.e., makes all kinds of excuses). MNO 4812 < AVP-
Kaldırın kendini denize atar, topu-gunu bile ıslatmas. He throws himself into the water, but does not wet even his

Tilkinin dönüp dolaşıp geleceği yer kürkçe döküldür. The fox after all his wanderings will end up in the furrier's shop. [A person always seems to return eventually to a place that he's once known well.] OAA 1911 < § 1456
At length the fox is brought to the furrier. Herbert 61
Tilkinin kurnaz sınında gezer. A sly fox will wander along the border. MNO 7793 < AVP-
The fox/wolf prey farthest from his home/den. Ray p. 92

→ DECEIT
Açtırmı kutuyu, süyleme köşüyü. 

Don't let the box be opened or you'll let them say bad things.

**CURIOUSITY MERAK**

Açtırmı kutuyu, süyleme köşüyü. Don't let the box be opened or you'll let them say bad things. [Don't bring up the subject you will hear unpleasant truths.] OAA 60 < ET 77

Rip not old sors. Oxford p. 678

When sorrow is asleep wake it not. Howell p. 9

Of little meddling cometh great rest/ ease. Howell, p. 9

Ağaçla kabugu arasına parmak sokulmaz. Do not put your finger between the tree and the love. R S 50 20

Alem eleit lazıma benim ne lazıma? If they need an executioner, what is that to me? R S 130 50

At elin, it elin, bize ne? The horse and the dog belong to someone else, so what business is ours? Were there no hearers, there would be no backbiters. Herbert, Jocula Prudentum (1640)

Bali ye, arsumu sor. Eat the honey and do not ask about its bee. § 1035

Bana dokunmayın yılan kırık yü yapısin. May the snake that does not harm me live a thousand years. [As long as I am not affected, I don't mind at all.] OAA 437 < AVP 1.

The stone that lieth not in your way, need not offend you. Fuller 4778

The stone that lieth not in your gate breaks not your toes. Kelly p. 358

Never trouble trouble til trouble troubles you. Folk-Lore Journal, 2, 280 (1884)

Ben ölü yakıştırım, ister cennete ister cehenneme. I am a washer of the dead, I don't care whether he goes to heaven or hell. MNO 1367 < AVP 1

Buldun bir bırek, sabili neye gerek.

Now that you have found a pie, why should you ask about is owner. RS p. 101 < AVP 1

Dediler, "Molla, as gidyorty," Dedil, "Dana net?" Dediler, "Siz gidyorty," Dedil, "Sana ne?" They said, O judge, look at that food-tray they are carrying. He said, "What is it to me?" They said, "But they are taking it to your house." He said, "So what is it to you them?" MNO 2549 < AVP 1

Elin le köymadım şeyef dokunma. Do not move that which your own hand did not put down. § 489

Sceil not your lips in another man's potage. R S 50 56

Her delige tasın atına elini sokma ya yılan çikar yer ana. Don't put your hand in every hole; a snake or a centipede might come out. [One should avoid being rash.]

There is/sleeps a scorpion under every stone. Fuller 5444

Horoz evinde tavuk teilenir. The rooster gets married and the hen struts. [Why are you rejoicing over this, since it has nothing to do with you?] MNO 4544 < AVP 1

Karışma el işine, ağızın evini, sabah işine. Meddle not with others' affairs; go to your home in the evening and to your work in the morning. MNO 3718 < AVP 1

Mind your own business. Oxford p. 533

Meddle not with another man's matter. Oxford p. 523

Every man knows his own business best. Ferguson 99:19

Enquire not what boils in another's pot. Fuller 1373

Burn not thy fingers to stab another man's cinder. Howell, English Proverbs

not where to have her. Shakespeare, Henry V, 3, 144 (1597)

Pek karışıma, altından çapandığın üz- 
kar. Do not meddle in the matter too much, trouble may come out. [There is a snag somewhere.] § 1370

The more you stir the turd, the worse it stinks. R S 194

Search not too curiously lest you find trouble. Howell, p. 17

Sen sen, ben ben. It is you yourself and it is I myself. [You've no right to interfere in my affairs, and I've no right to interfere in yours. Each of us is a free agent.] OAA 1778

Üc günkü sayısızı var, kirk yükkü fi- 
kat kaşartır. He's been a groom for only three days, but he sits up forty year old man. [It's only been here a short while, yet he's already poking his nose into matters that are over his head.] MNO 7877 < AVP 1

Uzunlunu ye de bağımsiz sorma. Enjoy the grapes, but don't ask which vineyard they came from. [Don't be too curious; don't raise unnecessary questions; if you get a pleasure or a benefit, there is no need to worry about its source.] OAA 1494 < § 926

Of a brave man and of good wine, ask not whence they came. [German] Cahier p. 310

Where the apple redens, never pay, lest we lose our Edens Eve and 1. Dreaming. A New Day's Last Word (1885)

The end justifies the means. Stevenson 65:1:10

→ FOLLY
DANGER

TEHLIKE

Aslan kuyruğuna ile oynamak kendin başına iş açmaya çalışalmak.

To play with a lion's tail is to invite trouble upon yourself.

Ağa düşenin ağına düşmeye. Don't fall into the trap of one who is himself fallen into a trap.

Never catch a falling knife or falling friend.

It is easy to fall into a nettle, but hard to get out. John Lylly, Euphues (Arber), p. 394 (1580)

Ağa kıkırdak üzerinde. A tree is destroyed from its root.

A house divided against itself cannot stand.

Akrep noktar. A scorpion will sting. (Oxford p. 562)

Under every stone is a scorpion. Pravdil. Driving Song (c. 450 B.C.)

Seek not a scorpion's nest. Shakespeare, II Henry VI, 3, 2, 86 (1593)

Ari yuvasına kağız dürtülmeler. Don't poke a stick in the bee hive. It is foolish to stir up a quarrel that has been long forgotten; or provoke a person to whom you are not a match.

Never trouble trouble till trouble troubles you. Folk-Lore Journal, 2, 307 (1894)

It is ill to wake sleeping dogs. Ferguson p. 64

The fly has her spleen, and the cat her gall. Oxford p. 270

You may play with a bull till you get his horn in your eye. Oxford p. 632

Keep hives for bees. John Lylly, Euphues and His England, p. 254 (1580)

Arum dikenli gerdem, balmandan el çektim. I saw the bee's sting, and I withdrew my hand from its honey. MNO 666 < AVP-1

The sting is in the tail. Oxford p. 774

Bees that have honey in their mouths are fit for their tails. Oxford p. 39

Aslan kuyruğuna ile oynamak, kendini başlığı açmaya çalışalmak.

To play with a lion's tail is to invite trouble upon yourself. MNO 752 < AVP-1

Don't speak to the man at the well. Oxford p. 154

A lion's skin is never cheap. Herbert 58

Ateş olsa ciri co kadar yer yakar. If he were fire he could not burn more than the space he occupied. [He cannot do much harm.] OAA 201 < S 26

Every fire has its ashes. Steele Mackaye, Paul Kauver, Act I (1888)

Ateşli dostluğu olmaz. There can be no friendship with fire. ET 34 → Ateşle barut

Ateşle barut bir yerde durumak. Fire and powder cannot stay together. [1. It is dangerous to leave young people alone together. 2. It is wise to keep offensive elements apart.] OAA 328 < AVP-1 → Ateşle pamuğun

A woman is a man, a woman is fire, the devil comes and blows the bellows. Torrano. Plazo Universale. p. 75 (1666)

Man and woman, fire and chalk. (Latin)

Henderson p. 154

Man is the fire, woman the tow; then comes the devil and blows. (Spanish) Stevenson 1530:9

Ateşle oynaman elini yakar, avrata oynaman evini yakar. Don't play with fire, it will burn your hand, don't play with wood, she'll ruin your home.

If you play with fire you get burnt. Ferguson 37:48

Love and peas potage are two dangerous things. Ferguson 37:48

Ateşle pamuğun oyuunu olmaz. Fire and cotton cannot play together. S. 27

Fire cannot be hidden in flax without smoke.

John Lylly, Euphues and His England (Arber) p. 425 (1580)

Ateşle su hâtrâ bakamaz. Fire and water make nothing. MNO 825 < AVP-1

Fire and water are good servants, but bad masters. Oxford p. 250

Fire and water have no mercy. Clarke p. 203

Water is as dangerous as commodious. Oxford p. 207

Aşıyı huylandırmak, temasıyâ bakar; kuru huylandırmak, kefen hâzırlar. Provoke the bear, and he will never perform; but provoke a wolf and prepare your shrub. VI 188

Thou the bear do be gentle, dote not him by the nose. Thomson, Dunbar's Quixote, 3, 1 (1696)

Don't beat the wolf, nor cause hunger to the sheep. (Arabic) Burckhard 739

Wake not sleeping wolf. Shakespeare, II Henry IV, I, 2, 174 (1598)

Azgin yara unulmaz. A wild wound will not heal. MNO 1079 < AVP-1

So deep a wound cannot be healed with so light a plaster. John Lylly, Euphues and His England (Arber) p. 319 (1580)

Millions have died of medicable wounds. John Armstrong, The Art of Preserving Health, 3, 516 (1744)

Azıl ile başa çikılmaz. You can't handle a wild rascal. MNO 1083 < AVP-1

Flatter a wolf, and he will eat your head; cudgel a rascal, he will lick your boots. Robbin. p. 761 (1613)

When a rascal does not feel the fire, he is deceiving his character. Syris 432

Tun the rascal's coat. Charles A. Dana, The New York Sun (c. 1871)

Barut ile ateq oyunu, terketmekdir kurda kepşinin katman." Fire and powder with fire is like leaving sleep with wool. MNO 1241 < AVP-1

Ateşle barut

You have entrapped the sheep to the wolf. Terence. Enunciatus. L 832 (161 B.C.)

Cam düvara kesilip köşkün ömürlü yakmak.

The dog bit against the crucifix, but he ran mad. Fuller, ed. W. Huyett, The Athenae (1642)

Cam düvara iken köşkün ömürlü yakmak.

The dog bit against the crucifix, but he ran mad. Fuller, ed. W. Huyett, The Athenae (1642)

If you give/make a jest, you must take a jest. Oxford p. 411

Fools/Dogs begin in jest and end in earnest. Oxford p. 244

And child and fool must not play with edged tools. Oxford p. 120

Leave a jest when it is not jest but turn to earnest. Herbert 104

A man may kill another in jest and be hanged in earnest. Oxford p. 422
DEAT

one's soul at the last breath. MNO 7261 < AVP1
My worship and my sacrifice and my living
my dying are for Allah. Koran 6:183
Unto your Lord is your return and He will
tell you that wherein ye differ. Korun 6:165.
Our Lord! Vouchsafe unto us steadfastness
and make us die as men who have surren-
dered unto thee. Korun 7:126
Make me to die submissive unto Thee, and
join me to the righteous. Korun 2:101
Die not save as men who have surren-
dered unto Him. Korun 2:122
Unutulm seni bilece hemen sen ömne.
You will inevitably be forgotten as soon as
you die. § 858
He that died half a year ago is as dead as
Adam. Fuller 2079
Ümmetli Muhammet alcın ise yemis
arası gider. The members of the Muslim
community die between the ages of sixty and
seventy. § 913

Vade yetmenince taşın altında bastırın
öimes. Unless the time has come one
doesn't die even if you press him under a
rock. Rs p. 399
Vadei yetm 실제 에 목투. There is no
remedy for one whose term has come. MNO
7912 < AVP1
Death keeps no calendar. Herbert 907
Yann ölecenmiş gibi ibadet et, hiç öl-
meyecekmiş gibi canlı. Worship as if
you will die tomorrow, and work as if you
will never die.
Let all live as they would die. Oxford p. 472
Yatan/Ensta yatan öimes, ecel yeten
öftr. He who lies will not die, but he whose
term has come. [You die because of ill-
ness you die, but because your time has
come.] MNO 8183

→ LIFE, ENDING

DECEIT

ALDATMA

Abdestaiz sofraya namaz mı dayanır?
Can ritual canonical prayer lead to anything
for a devotee who has made no ablations?
[C]an the discharge of the great duty have
any good result in the case of one who
neglects the small duty?] OAA 254 < AVP1
Adam adamın bir defa/kere aldattır. A
person can fool another only once. OAA 68 < § 90 → Ber kere
Adam olan aynı hatayı iki kere yapmaz.
Man makes not the same mistake twice.
Adam olan iki kere aldannar. He who is a
man is not deceived twice. MNO 134 < AVP1
Al aslan tutar, güç eçan tutmas. You
can capture a lion with guile, but you can't
catch even a mouse by force. [Blacks will
win over browns.] MNO 227 < AVP1
Alavere dalavere, Kürt Mehmet nöbetçe.
All kinds of tricks; Mehmet the Kurd gets
the duty. The whole purpose of the tricks is
to take advantage of an innocent person. 1.
Everybody takes advantage of a mild person.
2. A person without power and prestige is
easily exploited.
Aldatma diyen aldannar. He who says
he'll deceive is deceived. § 248
Be not deceived. God is not mocked: for
whosoever a man sowneth, that shall he
also reap. New Testament, Galatians 6:7
Obl what a tangled web we weave, when
first we practice to deceive! Walter Scott,
Marmion, Canto 6, l. 532 (1808).
Craft against craft makes no living. Her-
bert 890
Craft brings nothing home. Dryden p. 401
To deceive oneself is very easy, Herbert 632
Arif günü yalan söyleyin/ürprü yye-
nin Bayram günü yüzü karak. He
who tells a lie / breaks his fast the day be-
fore the festival will be shamed the next day.
[Ifars are soon caught.] OAA 271 < § 2515
Aalanz söz sahibine yüz karsı getirir / söylenen karalar. A false word blackens
the utterer, [A lie will bring disgrace to its
utterer.] ET 227
Aya gidên avlanır. The hunter becomes the
grey. [A person can fall into his own trap.] OAA 344 < AVP1
The bitter is sometimes bit. Robert Bland,
Proverbs, 1210 (1614)
Those who seek adventures do not always
find happy ones. Cervantes, Don Quixote 2,
13 (1615)
Who seeks adventures finds blows. Herbert
The bitter bit. Oxford p. 62
Many go out for wool, and come home
shorn. Ray p. 220
Avci tavşana "Bir kürk veveyim" demiş,
"Postumu soyuma da senin kürkün-
den vazgeçim" demiş. The hunter said to
the hare: "I will give you a fur-coat." The
hare answered: "I want none of your fur-
coats; just take your hands off my skin."
MNO 951 < AVP1
Bir alan bir daha almamış, şu peluezeli
satan kürk yil geçtimiç. Every custom-
er bought only once, and the water blanc-
mange seller kept on with his business for
forty years. ET 1123
Knaves and fools divide the world. Ray p. 111
Bir kere aldanna kahhat aldannan,
içi kere aldanna kabihat aldannan.
If a man is deceived once, it is the fault of
the deceiver, if he is deceived twice it is the
fault of the deceived. ET 1189
It is a silly fish that is caught twice with

Adan olan iki kere aldannar.
He who is a man is not deceived twice.
DECE

DECEIT - ALDATMA

the same bait. Fuller 2879
He that deceives me once shame fall him: If he deceives me twice, shame fall me. Kelly p. 134
Çok mal haramız, çok yalanız olmaz. True lies can never be free of stain, and too much talk cannot be free of lies.
Much babbling is not without offence. Ferguson 1687/8
Many words, many buffets. Ferguson 1686
A man may say too much, even upon the best subject. Ferguson 1689
Talk much, err much. Ferguson 158/14
In many words, a lie or two may escape. Ferguson 1686
In many words, the truth goes by. Ferguson 1688/8
Show me a liar, and I will show thee/you a thief. Clarke p. 149
Dün ya tükreniz, yalan tükrenmez. The world will not end, but lies will. (There will be lies as long as the world exists.)
El eliyal yan to, ona ya yalan tutulur. It is easy to catch a serpent with somebody else's hand.
El eliyal yan tutulur. It is easy to catch a serpent with somebody else's hand.
It is good to strike the serpent's head and not his body. Fuller 2945
El için kuyu kazan kendi düsér içine. He who digs a pit for others will fall into it.
He that hurts another hurts himself. Ferguson 35/9
Malice hurts itself most. Ferguson 35/9
The heathen have dug a pit and fallen in; the righteous will fill a trap and catch them in it. Old Testament, Proverbs 9/15
Cheats never prosper. Ferguson 40/20
Happy yani yalan yalan yalan. They make a pill swallowed because of its gilding. MNÖ 40/20
If the pills were pleasant, they would not want hiding. Clarke p. 108
Haranızı yalan olur. A bastard's eyes are wet. S. 1869
Herkele kendi gibii sanan/sanın aldanır. He that thinks one is least is deceived.
If the pills were pleasant, they would not want hiding. Clarke p. 108
Kap aça sahibinden. A bad coin be-
longs to its own owner. S. 283/4
Kap kana, kalabın gözden. The fake
gets rich and the cheater proper. (If you deal with a con man you're sure to come out
the loser.) S. 279/7
Kem sız koval kemi aksa sahibinden. A bad remark and a bad penny belong to
their maker (i.e. whoever makes them). An evil or unkind lie eventually backfires on its
doer: ÖAA 1934 / S. 3057
Kılı bini, alt bini. Contra a special-
gem, take a thousand pieces of money. MNÖ 54/7
Kurt kuyuzu haber vererek yemes. A wolf will not eat the lambs on a notice. MNÖ 593/3 / <AVP-1
Let the house trapsmell of blood/cheese. Fuller 3189
Kuzi gibi meler, yanlı gibi sokar, lie
baas na like a lamb, and bites like a snake.
Perşence şu yanlı söyleyenin çer-
ma gibi büyülü olur. He who tells a
lie on Thursday will have a black face on
Friday. ➔ Yalançı topaldan
Ramazanda yalan söyleyen/her yılan
yayramda yüzü kara olur. He who
tells a lie in Ramadan will be shamed on the
Bairun.
Sanın ki hain berhisiz olur, ya kæstil
ya berdar olur. Do not think that a traitor
will prosper, people will be deceived by him
or her. MNÖ 704/3 / <AVP-1
Tath dîl koc adam aditas. A soft
Dîl in the teeth is good. Fair words and foul deeds cheat wise men as well as fool.
No man so wise but he may be deceived.
Oxford p. 571
None is so wise, but the foolish overtakes
him. Herbert 734
Flattery is like Cologne water, to be smelt
not, of swallowed. John Billings II. W. Shaks. Philosophy (1863)
Tath dîl, güler yüz, düşmannın kolunu
bükür. A soft tongue and a smiling face will
conquer many an enemy. MNÖ 759/1 / <AVP-1
Tavşana kaç tazya tut, "Run" to the
hair and "chase" to the hoof. (He plays both
ends against the middle.) MNÖ 760/2 / <AVP-2
Unurçançının alt tarnında bir yalan söyle-
yor (AVP-1). A lie begins in
mischief. At the end of the long Market a
man tells a lie, at the further end, he be-
lieved in himself.
Lira bas begin by imposing others, but end by being imposed upon. Oxfords. p. 457
Yalan dinlemek yalan söylemekin
güçü. Listening to a lie is more difficult
than to speak. "Yalan söylemekin güçü.
Old men/soldiers and travellers may lie
by authority. Clarke p. 316
Yalan dinlemek da yalan söylemek
durmaz. Faith and falsehood do not remain together. ET 3837
Whoos deceiveth will bring his deceiveth
Watah (Koran 2:151)
They think to beguile Allah and those
who believe and they beguile none save them-
seves; but they perceive not. Koran 2:9
The hypocrites seek to beguile Allah, but
it is Allah who beguilest them. Koran 4:142
Yalan söyleyen unutun olmama. He who
tells lies must not be forgotten. MNÖ 8072 / <AVP-1
A liar should have a good memory. Quintet-
ion, Instututiones Oratorianum: 2, 4, 91
Tell a lie and stick to it. A. C. Strubbeine. The Journal of Sir Walter Scott (1891)
How cunning it is for a liar to have a
good memory.
Yalan var ki gerçekten yeğdır. There
lies which are better than truth. S. 3844
Yalan yanlıştırma ki yalan yalanırtur. A lie can make
a mouse trap even a snake.
Yalan nesli nevretçinin söyleyen, Who is a liar?
Ite he who tells others what he has been done. (Don't pass anything on to others un-
less you're sure it's true.) MNÖ 8081 / <AVP-1
Painters/Travellers and poets have a
lie. Fuller 263
Yalançının topaldan kolay tutulur. A liar is
sooner caught than a cripple.
Yalançının topaldan kolay tutulur. A liar is
sooner caught than a cripple.
Fuller 4641
A lie has no leg, but a scandal has wings.
Fuller 263
A lie has no legs. R. C. Trance. On The Les-
sions in Proverbs, p. 110 (1852)
The lie does go, though not far. (Spanish)
Sweerton 1393/1
Lies have short/no legs/wings. Fuller 263
Yalançının evi yavמש, kime inman-
ması. The liar's house burned, but nobody believed it. (If you cry wolf all the time
nobody will believe you when you're actually telling the truth. Nobody believes anything a
habitual liar says.) S. 3981
A liar is not believed when he speaks the truth. Ferguson 40/15
He that once deceives, is ever suspected.
Ferguson 40/16
Yalançının genel bağırmı. The ship of
discourse does not sail. MNÖ 8083 / <AVP-1
Yalançının lezzetini alarıdır. He who
goals the liar's rope
Yalançının mumu yatsaya kadar yanar. A liar's
shell only burns till bed-time. It doesn't
take long for a liar to come to light. A liar
is soon exposed. A lie has only a short
life. MNÖ 8084 / <AVP-1
Yalançının şahadeti tutulmaz. A lie's
truthfulness is not accepted. MNÖ 8085 / <AVP-1
A false tale will hardly speak truth.
Dowse p. 110
Yalançının yalan tükrenmez. A liar's
liars never end.
One lie makes/calls for many. Fuller 3766
Yalançının, zihni sabit gerek. A liar's
memory should be steadfast.
Yalançının olayıyla gerek kovalama-
lı/kovalarlar. A liar is/is must be chased till
his hideout, TKD p. 201
Yalançının olayıyla söyley. Tell the lie moderat-
ely. S. 3845
You must not let your mouse-trap smell
of blood.
Yalançının söyleyemelli, amma kubbisiz bi-
rakmamalı. One can tell a lie but must not
forget to cover it. ET 3843

CRIME

DECE
By his deeds we know a man. (African) Ferguson 41:5

Well is, that well does. Ferguson 41:3

The value of each man consists in what he does well. (Arabic) Burchhardt 498

Every man is the son of his own works. Howell, II. Prop. 6

The effect speaks, the tongue needs not. Herbert 70

Köpeğin iyiş leş başında, insannın iyiş başında. A good dog is obvious at a corpse, and a good man becomes obvious at work. MNO 8510 < AVP-1 Adam

Lalla/Adamanla playı pierze deniz ka- dar yag hendenden. If rice can be cooked with words, take as much butter from me as there is in the sea. OAA 1546 < AVP-1

Ele geriye döner, işin iyişine bak. Look at your work when you turn back. MNO 48:60

Actions speak louder than words.

Büyük istüner deme, yak akılın al dişi- mi gör. Rather than saying 'Yes sir,' put me under your feet, but scold me well. Do not tell me flattering words, only show me how well you can do my job. MNO 127:3 < AVP-1

The shortest answer is doing. Herbert 552

Hayvan ölüsümeth kälib insan ölüsü e- ni kalır. An animal dies, its packaddle remains; a man dies, his work remains. § 1720

Her er kişi işile olduğunu. Every man is measured by his work. TDK 1. p. 134

Işin iyişine bak. Work is the mirror of a person. [One can learn a lot about a person by seeing how he works.] OAA 1249

---

Baleğin duvarı var, tutarsa hoş, tutmaz- sa Yine hoca. Hit the line on the wall, if it sticks it's fine. If not, still fine. Rs. p. 73 < VI

Throw dirt enough, and some will stick. Ferguson 42:1

Bir adamın iyi carácter dersen del olur. If you call a man mad for forty days he will become so.

---

**DEDEFAMATION**

BEYME

Bir adama kirk gün dersen dersen del olur.

If you call a man mad for forty days he will become so.

**DEFAMATION**

BEYME

Bir adama kirk gün dersen dersen del olur.

If you call a man mad for forty days he will become so.
Ağır kazan geç kaynar. A heavy cauldron takes long to boil.

**DELAY**

**ERTEYE BIRAKMA**

Ağır kazan geç kaynar. A heavy cauldron takes long to boil. [Great things are slowly done.] ÖAA 107 < AVP-1

Rome was not built in a/done day. Fergusson 737

Ağımını işini yarına/sabaha birakma/koyma. Don't put off evening's work till to-morrow. ÖAA 168 < ET 214 → Buğünkü

Ağımım sabaha var. Every evening has a morning. MNO 356 < AVP-1

Ağımımı işini sabaha koy as olur, ağ-și gibi işini sabaha koyma iş olur. Leave your evening's meal to the morning it be-comes your tomorrow's meal, but don't put off your evening's work till the morning it be-comes an extra work for tomorrow [Food can wait, but not work.] TDK 1 p. 36

Boynuz kulağı geçen. The horn will grow bigger than the ears.

The dwarf on a giant's shoulder sees fur-ther of the two. Fergusson 1021

Boynuz kulağı geçen. The horn will grow bigger than the ears.

Boynuz kulağı geçen. The horn will grow bigger than the ears.

Ağımını işini yarına birakma. Don't leave today's work till tomorrow. § 1297

Never put off till tomorrow what you can do today. Lord Chesterfield, Letter (26 Dec. 1748) Do if now. There is no time like present.

No time like the present. Fergusson 43:21

One today is worth two tomorrows. Ferguson 43:22

One hour today is worth two tomorrows. Ferguson 43:23

Tomorrows never come. Ferguson 43:26

One of these days is none of these days.

---

**DELAY - ERTEYE BIRAKMA**

**DELAL**

Dionysius of Halicarnassus, Romaine Archi-tecture, 9,9, (C. 26 B.C.)

Better late than never. Livy, History, 4, 23

(10 B.C.)

Delays are not denials. Oxford p. 176

İhmal ikaale zararları. Negligence is harmful to success. MNO 4626 < AVP-1 → Bugünkü

İhmâlinin iki yakást bir araya gelmez. A negligent man cannot make his two ends meet. MNO 4627 < AVP-1

İhmâlin her gün zarara çektilir. The harm of negligence is suffered every day. ET 634

İkmâlinin sonra dükkân açma yana benzer. This is something like opening a shop to-ward evening. [Everything must be done in its appropriate time.] § 702

İyi iş alti ayda bitir/çıkar. Good work takes six months to finish. [It takes time to do a job well.] ÖAA 1276 < § 751

Karâkışta kara serçe baharı bulmaz. The black sparrow in the coldest winter will not reach the spring. MNO 5126 < AVP-1

Sabah ola hayır ola. May morning come with his blessings.

Tomorrow is a new day. Unknown, Calisto and Meliboea (c. 1520)

Tomorrow is another day. Paul Green, The Field God, Act-1 (1527)

Sabah kalan davadan korkmas. Do not

---

**LATENESS, HASTE**

Fear a court hearing postponed till morning. MNO 9636 < AVP-1

Sonran dene gelen denlevletir. A de-layed prosperity is a prosperity indeed. ET 233

Şer işi uzat hayran dönmün, hayır işi u-zatma şerre dönmesin. Delay an evil mat-ter so that it turns to good, do not delay a good matter so that it doesn't turn to evil. VI 141

Put off the evil hour as long as you can. Oxford p. 658

Temel/İyi iş altı ayda bitir/çıkar. A decent work takes six months to finish. [It takes time to do a job properly.] § 751

In haste, in error. [Chinese] Scarborough 89

Haste is the mother of imperfection. [Braz-illians] Fergusson 85:21

Hasty work, double work. Fergusson 85:22

Good and quickly seldom meet. Fergusson 85:23

Haste is ever the parent of failure. Arthaneus, Apothegms (c. 500 B.C.)

Error is always in haste. Fuller 1382

Yarın imágenes var. Tomorrow has no own-er. [You'd better do your work today. Because there will be other things to do tomorrow.] ET 3793
Kecini uyuşu çeşmenin başından/pınarin gözdenden iç suyunu.
The mangiest goats drink at the clearest end of the trough.

DESERVING 

LAZIK OLMA