

LEARNING ABOUT “FAMILY RELATIONS” IN TURKEY THROUGH PROVERBS

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ABSTRACT

In Turkey, the family unit is regarded as the cornerstone of a healthy and balanced society. Family relations exhibited in Turkish proverbs deal with several aspects of married life and the persons making part of it. These include the functions of Husband and Wife, Mother, Father, Grandparents, Children, Grandchildren, and even In-laws and their relations with one another. Traditional values on Turkish family life based on Islamic moral standards have been upheld throughout generations by proverbs in this part of the world. While proverbs based on Qur’anic and prophetic teaching provide “advice,” “warning,” on one side, many mundane proverbs presenting “observations and justifications based on popular wisdom and personal experiences” teach morals in a unique format on the other. In this study, where only a sampling of 100 Turkish family proverbs are selected, such universal clichés as “Marriage is a lottery” “The apple does not fall from its bottom” “Like mother like daughter” “As the twig is bent, the tree is inclined” have been omitted as they exist in almost all cultures literally, and the unique Anatolian proverbs have been emphasized to give special regional flavor with a familiar tone to all.

Key words: Family relations, proverbs, Qur’an, Hadith, folk sayings

THE CONCEPT OF FAMILY RELATIONS IN TURKEY

“Family” is defined as “a fundamental social group in society typically consisting of one or two parents and their children.”¹ Some extended families may include such members of a household as grandparents and grandchildren living under the same roof. Thus proverbs in all cultures relating to marriage, husbands, wives, fathers, mothers, grandparents and their relationship to children and grandchildren form the bases of such a social entity. The family values in the Turkish society have divine roots deriving from the teachings of the Holy Qur’an, the sayings of Prophet Muhammad, traditions and also some well known quotes of national poets and folk heroes. Through their intrinsic qualities, proverbs do not only provide “pieces of advice,” “warnings” and “observations,” they also exhibit “justifications” through personal experiences in form of literary portrayals of human nature.

Family is considered the corner-stone of the Turkish society based on Islamic values of sacrifice, love and loyalty and obedience. Qur’an reminds us that formation of a human family is a proof of God’s existence and His care for His creation stated in this holy verse: "And among His signs is this: He created for you spouses from yourselves that you might find rest in them, and He ordained between you love and mercy." ¹ And the Islamic Prophet stressed the importance of parental responsibility with his quote: The best of you is one who is best towards his family. As for me, I am best amongst you towards my family"² and "The best of you are those who behave best towards their wives."³ Allah urges husbands and fathers to fulfill their duties to their wives and children with this warning: Ward off yourselves and your families against Hellfire.⁴ Prophet Muhammad considers the care for one’s own mother more important than everyone else’s,⁵ and refers to the path of heaven as “lying under mothers’ feet.”⁶ Qur’an commands believers to worship none but Allah and show kindness to their

¹ American Heritage Dictionary, <https://www.ahdictionary.com/>

² Qur’an, Chapter 30, Verse 21

³ Ibn Majah, I, 636

⁴ Holy Qur’an 66:6

⁵ A man asked the Prophet one day: “Who is more entitled to be treated with the best companionship by me?” The Prophet said: “Your mother.” The man said: “Who is next?” “Your mother.” The man asked for the fourth time, “Who is next?” The Prophet then said: “Your father.” Sahih al-Bukhari 8:2

parents: When either of your parents attain to old age, never say "Fie" unto them nor repulse them, but speak kindly unto them; and lower unto them the wing of submission through mercy and say: My Lord! Have mercy on them both as they did care for me when I was little.⁷ Muslim parents are urged to do their duty toward their children and thus deserve the honorable treatment of them by bringing them up properly lest they should expect rebellion and hatred. The Prophet once blamed a father who had an ungrateful son for having neglected his duty to train him up properly.⁸ So in Turkey as in other Muslim countries, in order to have a happy and prosperous society, parents and children are urged to follow highest moral standards by committing themselves to Qur'anic ethics in order to stick together as one exemplary society.⁹

Proverbs which are commonly and succinctly defined as the "voice of the people and the voice of God."¹⁰ take only the third rank after Holy Qur'an and the Sayings of the Prophet in forming the most reliable guideposts of our traditional moral values.¹¹ Turkish proverbs, containing wisdom in people's vernacular are considered as Holy Words found and read in every Turkish home.¹² In Turkey no conversation takes place without one or more proverbs being mentioned, and it is amazing to see the influence they make on an audience. "As soon as a proverb is recited all heads nod in approval and all arguments cease: a suffering or loss becomes bearable and even death loses its sting."¹³

The unpretentious and modest common sense of the Turkish people over many generations is distilled in many proverbs that are used today. "When it matches the situation, a proverb is said without any other commentary because it just says it all."¹⁴ No small amount of Turkish proverbs have their sources in folk songs, legends and tales of folk literature, especially those related to the folk hero Nasreddin Hodja. They have been recorded in several books throughout Turkish history to portray a binding identity in their society.

The literary history of proverbs in Turkish can be traced back to the appearance of some proverbial expressions in Ancient Turkic inscriptions (ca. 8th century), but we can be more confident in citing Mahmut al-Kashghari's dictionary, which he wrote in Baghdad in 1073/4 to teach Arabs Turkish as the first true literary source of Turkish proverbs. His work is considered by some to be the world's first real dictionary. It contains nearly 300 Turkic language proverbs still found in some form in the Turkish of today. The Oghuz Turks' Book of Dede Korkut, containing twelve heroic legends, is interwoven with proverbs of the 7th through 13th centuries. Those Turkic proverbs are still widely heard in modified form today. A treatise on medicine, Teshil, contains as an appendix (with no explanation by its author) a list of nearly 700 proverbs which some scholars believe are even older than those of Dede Korkut. Although Ottoman Turks are not mentioned in these proverbs, Teshil is also noteworthy for being among the first to contain a collection of proverbs published in Ottoman Turkish (original. Istanbul, 1480: Veled Izbudak published his edition of these in 1936). In more recent times, the Ottoman Turkish collections of Ahmet Vefik Paşa (1852), Şinasi (1863) and Ebuzziya (1885) are worthy of note as sources for the present study. Known now mainly as a

⁶ Sunan An-Nasa'i, Book of Jihad, Number 3104

⁷ Holy Qur'an 17:23-25

⁸ Dr. Arafat K. El-Ashi, http://www.islamic-world.net/parenting/parenting_page/family_relationships_in_islam.htm,

⁹ Holy Qur'an 3:103: *And hold fast, all of you together, to the Rope of Allah and be not divided among yourselves.*

¹⁰ *Vox Populi, Vox Dei*; http://www.fact-archive.com/encyclopedia/List_of_Latin_proverbs

¹¹ Yılmaz, Muhsin (2010): Türkçe Atasözlerinde Eğitim Anlayışı:

<http://dergiler.ankara.edu.tr/dergiler/40/132/921.pdf>

Atasözlerimiz dinî ve millî değerlerimizden beslenmişler ve bir müşid gibi yol gösterici olmuşlardır. Atasözlerimizin kaynağını Kur'an, hadis, örf ve geleneklerimiz oluşturmuştur.

¹² Veled Çelebi İzbudak, *Atasözleri her Türk evinde bulunan ve okunan*

¹³ Steven E. Hegaard, http://www.ottomansouvenir.com/Turkish_Proverbs/Turkish_Proverbs_4.htm

¹⁴ <http://www.turkishculture.org/literature/literature/turkish-proverbs-133.htm?type=1>

curiosity. Osmanli Proverbs and Quaint Sayings (London, 1897), by the Rev. E. J. Davis deserves mention as having been the first fairly extensive work in English (over 4,000 proverbs) to introduce Turkish proverbs to the western world. Still generally available and often cited, it is in fact a translation of the Turkish journalist Ahmed Mithat Efendi's collection in Ottoman Turkish of some years earlier. While the translation itself was seriously inaccurate, it gave some idea of how colorfully proverbs reflected Turkish life and culture of the period.¹⁵ A more recent collection of Turkish Proverbs is Yurtbaşı's classified and comparative study titled "A Dictionary of Turkish Proverbs" which appeared in 1993.

Within the scope of family formation and parent-children relationship and especially in raising and training children, proverbs in Turkey serve like rules of an unwritten constitution. Parents are expected to conduct themselves by these standards so as to set good examples for their children.¹⁶ In our tradition, it is considered that the greatest gift a son can inherit from his father is good breeding.¹⁷

In this paper some striking words of wisdom from Anatolia have been presented as reminiscence of our rich culture, having come down to us from generations of old, with a responsibility to pass them on to our posterity. More than 100 proverbs in the following listing dealing with various areas of family relations extend from "marriage" to "husband and wife," from "parents" to "children" and from "grandparents and grandchildren" to "inlaws." Most of them are introduced to the world the first ever in their English translations to be enjoyed with a similar taste of world proverbs on the same line by using different words only. As citizens of the same globe, I invite you to discover and share some more features of our common wealth inherited to us in this part of the world reflecting insights of different aspects of human nature without need of any comments or equivalents in western languages.

Jerzy Gluski¹⁸, the renowned paremiologist, expressed succinctly his opinions on what proverb studies can offer to this generation and the next to make our world a better place by studying proverbs of other nations: "The comparative paremiology shows us that the nations of the world have much in common, despite the frontiers and distances which divide them, and that they are like one great family notwithstanding the various conditions of their development, or the different forms of their political and economic systems. The comparative study of world proverbs may also be considered, in some measure, as a contributive factor to a better mutual understanding and rapprochement between nations."

SOME PROVERBS ABOUT FAMILY RELATIONS IN TURKEY

MARRIAGE IN GENERAL: 1 "God helps those who marry and build a house." [Allah evlenenle ev yapana yardım eder.] 2 "Look at the mother before marrying the daughter just as you examine the selvage before you buy the cloth." [Anasına bak kızını al, kenarına bak bezini al.] 3 "Take a girl from lowern than yourself, but do not marry off a girl to those higher than yourself." [Senden alçaktan kız al, senden uluya kız verme.] 4 "D not marry a young gir in old age lest others may take her, do not thresh on a high hill lest the wind sweeps it away." [Kocalıkta genç alma el için, yükseklerde yer alma yel için.] 5 "Whoever your daughter loves, he is your son-ilaw and whoever your son loves, she is your daughter-in-law." [Kızın kimi severse güveyin odur, oğlun kimi severse gelinin odur.] 6 "He who rises early travels on, he who marries early has children" [Erken kalkan yol alır, erken evlenen yol alır.] 7 "Do not take a wife by a bachelor's eye and do not take a linen cloth at night." [Ergen gözüyle kız alma, gece gözüyle bez alma.] 8 "He who has no peace in his home, is in hell on earth." [Evinde

¹⁵ Muallimoğlu, Nejat (1993): The Turkish Delights, A Treasury of Proverbs and Folk Sayings (New York) <http://www.turkishculture.org/literature/literature/turkish-proverbs-133.htm?type=1>

¹⁶Duman, Prof. Dr. Tayip (2008): Türk Atasözlerinde Çocuk ve Eğitimi, Türk Halkları Edebiyatı II, Uluslar arası Çocuk Edebiyatı Kongresi, Kafkas Üniversitesi, Bakü 13-15 Kasım 2008

¹⁷ Babaların oğullarına bırakacakları en değerli miras edeptir. Hz Ali

¹⁸ Glusky, Jerzy (1971). Proverbs: A Comparative Book of English, French, German, Italian, Spanish and Russian Proverbs with a Latin Appendix. New York . Elsevier Publishing Company

rahat olmayan dünya cehennemindedir.] 9 “The drumstick sounds upon the drumstick -- as if to say 'find your equal.’” [Davul dengi dengine çalar.] 10 “One who is finicky marries a bald girl.” [Dazlayan daza düşer kel başlı kıza düşer.] 11 “Marriage works wonders.” [Nikahta keramet vardır.] 12 “When a poor couple marry, a beggar is born.” [Aç açla yatınca arada dilenci doğar.] 13 “If you marry the daughter of a well-bred family she will wander about joyfully, if you marry the daughter of an ill-bred family, she will wander about cursing.” [Al görmüşün kızını, tutsun dolana dolana, al görmemişin kızını, tutsun ilene ilene.] 14 “If young girls are left to their own devices, they will marry either the drummer or the piper.” [Kızı keyfine bırakırsan ya davulcuya varır, ya zurnacıya.] 15 “A girl in a hurry won't find a husband; even if she does, she won't be happy” [İven kız ere varmaz, varsa da baht bulmaz.] 16 “Marrying a noble woman is difficult, but keeping her is easy, marrying an ill-bred woman is easy but keeping her is difficult.” [Asili alması zor, saklaması kolaydır.] 17 “The bride said to her father, “I will both cry and go.” [Gelin babasına, hem ağlarım hem giderim demiş.]

HUSBANDS: 1 “As long as my husband is a brave man, I don't care if my home will be under a bush.” [Yiğidim yiğit olsun da yerim çalı dibi olsun.] 2 “It is better to be an important man's wife than his daughter.” [Kişi kızı olma, kişi avradı ol.] 3 “A husband looks to health, a wife looks to wealth.” [Koca sağlığa, karı varlığa bakar.] 4 “Tie your scarf according to your husband, and cook your food according to your ingredients.” [Kocana göre bağla başını, harcına göre pişir aşını.] 5 “O girl, how ugly your husband is! Never mind, I didn't have one in my father's house.” [A kız ağan ne çirkin! Babamın evinde o da yok idi.] 6 “A husband's faults are not to be told in presence of his wife.” [Erkeğin kusuru kadının yanında söylenmez.] 7 “The livelihood of a man is tied to his wife's permission.” [Erkeğin rızkı karısının ruhsatına bağlıdır.] 8 “The male lion takes strength from his female.” [Erkek aslan dişisine bakar da kuvvet alır.] 9 “A husband should be sacrificing and a wife loyal.” [Erkek fedakar, kadın vefakar gerek.] 10 “A smokeless chimney is like a non-quarrelsome husband.” [Tütünsüz baca, kavgasız koca.] 10 “A husband who makes his wife will never laugh himself.” [Eşini ağlatan gülmemiş.]

WIVES: 1 “A horse and a wife depend on a young man's luck.” [At ile avrat yiğidin bahtıdır.] 2 “A wife's dowry is a blow on the head.” [Avrat malı başa tokmaktır.] 3 “A child keeping his parents' instructions without reminding, a wife who gets to her feet without her husband's calling, there you can have peace and prosperity.” [Buyurmadan tutan evlat, çağırmadan kalkan avrat, orada olur devlet.] 4 “A female bird makes the nest by plastering it both inside and outside” [Dişi kuş yapar yuvayı, içini dışını sıvayı sıvayı.] 5 “A woman is the companion to her husband, as the sun of her house.” [Kadın evinin eşidir, evinin güneşidir.] 6 “A woman becomes obvious not at the threshold but at the cradle.” [Kadın eşik dibinde değil, beşik dibinde belli olur.] 7 “Honor restrains the woman not the husband.” [Avradı ar zapteder, er zaptetmez.] 8 “Goat skin keeps the cheese, and the husband keeps a wife.” [Peyniri deri korur, kadını eri.] 9 “If your wife at home is pleasant and you are in harmony with her, why should you go to a wedding feast, go to your house and keep enjoying it; but if your wife is ugly and you are not in harmony with her, why should you go to a dead man's house, go to your house and keep crying.” [Evinde karın güzel ise, geçimin de iyi ise, ne işin var düğün evinde bayram yerined, gir oyna çık oyna; evinde karın çirkin ise, geçimin de bozuk ise, ne işin var ölü evinde gir ağla, çık ağla.] 10 “If you have wife you will have peace, if not you are in big trouble.” [Varsa eşin rahattır başın, yosa eşin zordur işin.] 11 “The cunning woman makes her husband look after her children.” [Kadının kurnazı çocuğunu kocasına baktırır.]

IN-LAWS: 1 “One rock can stand over another, but one family cannot coexist with one another.” [Taş taş üstünde olur, ev ev üstünde olmaz.] 2 “If a mother-in-law were cotton thread falling off a shelf she would injure her daughter-in-law's head.” [Kaynana pamuk ipliği olup raftan düşse gelinin başını yarar.] 3 “I am speaking to you, my daughter, but I expect you my daughter-in-law to understand.” [Kızım sana söylüyorum, gelinim sen anla.] 4 “Bread is yeast to bread, and a daughter-in-law is a support to the mother-in-law.” [Ekmek ekmeğin mayası, gelin kaynananın dayası.] 5 “He who gives away what one has is never ashamed, and she who has a sister-in-law living with her never find

peace.” [Varını veren utanmaz, baldızı olan yad olmaz.] 6 “May my father-in-law become prosperous, and my mother-in-law generous.” [Kaynatam devletli olsun, kaynanam sahatli] 7 “The daughter-in-law has no religion, and her mother-in-law no faith.” [Gelinin dini yok, kaynananın imanı.] 8 “When the wife’s relatives come, the rolling pins are like clockwork, but when the husband’s relatives come, teeth clink.” [Hanımın hımsı gelince oklavalar tıkr tıkr, beyin hımsı gelince dişler takır takır.] 9 “The daughter-in-law does what she wills, and the mother-in-law bites her lips.” [Gelin bildiğini işler, kaynana dudağını dişler.] 10 “The wives of two brothers run away from one another, and sisters-in-law of two wives break out in fight against each other.” [Elti eltiden kaçır, görümceler bayrak açır.]

MOTHERS: 1 “A mother is like a crown for her child; no matter how high it has excelled in life it always needs its mother as remedy for all of its ills.” [Ana başta taç imiş her derde ilaç imiş, bir evlat pir olsa, anaya muhtaç imiş.] 2 “There is no such sweetheart as one’s own mother.” [Ana gibi yar olmaz.] 2 “If anyone would cry for me, it is only my mother, the others would do so only feignedly.” [Ağlarsa anam ağlar, kalanı yalan ağlar.] 3 “One’s debts to one’s mother are never to be repaid.” [Ana borcu ödenmez.] 4 “It is the motherless child that is an orphan and not the fatherless child.” [Baba öksüzü öksüz değil, ana öksüzü öksüz.] 5 “A baby raven is a phoenix in the eye of its mother.” [Kunduza yavrusu anka görünür.] 6 “A mother has driven out her child but caught him up at he edge of a cliff.” [Ana evladını atmış, yar başında tutmuş.] 7 “A brave young man has his mother as his shield.” [Ana yiğidin kalkanıdır.] 8 “The mother has quarrelled with her daughter, and the neighbours thought it was for real.” [Ana ile kız döğüşmüş, komşu da sahi sanmış.] 9 “A mother’s lap is a corner in heaven.” [Ana kucağı, cennet köşesi.] 10 “The mother suffers trouble and the father takes the credit.” [Ana çeker zahmeti, baba alır rahmeti.]

FATHERS: 1 “God does not like him who walks before his father.” [Atanın önünden geçeni Allah sevmez.] 2 “A father’s wealth is not wealth; one must earn it for oneself.” [Ata malı mal olmaz, kendin kazanman gerek.] 3 “He who is not a father himself does not appreciate what a father is.” [Ata olmayan ata kadri bilmez.] 4 “A father’s business is an inheritance for his son.” [Baba sanatı oğula mirastır.] 5 “The father gave his son a vineyard, but the son did not give him a bunch of grapes.” [Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş.] 6 “A son whose father has died thinks he has become a master, the daughter whose mother has died considers herself a lady.” [Babası ölen kendini bey, anası olan hanım oldum sanırmış.] 7 “What a daughter derives from her father is for others to see, but what she derives from her husband is for her to enjoy.” [Baba vergisi görümlük, koca vergisi doyumluk.] 8 “A father’s friend is a son’s best inheritance.” [Ata dostu oğula mirastır.] 9 “A father’s enemy is no friend to the son.” [Baba düşmanı oğula dost olmaz.] 10 “He who does not respect his father does not respect his God either.” [Atasını tanımayan Allah’ını da tanımaz.]

PARENTS-CHILDREN RELATION: 1 “A goat that climbs a tree, has a kid that eyes its branches.” [Ağaca çıkan keçinin dala bakan oğlağı olur.] 2 “If the mother is a step-mother the real father turns into a step-father.” [Ana analık olursa, baba da babalık olur.] 3 “The father’s blessing takes effect, and a mother’s sigh.” [Atanın duası tutar, ananın ahı.] 4 “He who is cursed by his parents will never prosper.” [Ana baba bedduası alan onmaz.] 5 “Parents are friends without bribes.” [Ana baba rüşvetsiz dosttur.] 6 “The parents try to put the child on the throne, but his future unfolds as it will.” [Atalar çıkarayım der tahta, döner dolaşır gelir bahta.] 7 “One can have no such friends as one’s parents.” [Ana baba gibi dost olmaz.] 8 “A son learns from his father to earn a living, and a daughter learns from her mother ho to cut out clothes.” [Oğlan atadan öğrenir sofrayı kurmayı, kız anadan öğrenir biçki biçmeyi.] 9 “I would rather have my mother with a thimble staying alive than my father with his one hundred sheep.” [Yüz koyunlu atam kalmaktan bir yüksüklü anam kalmak yeğdir.] 10 “One father feeds nine sons, but nine sons cannot feed one father.” [Bir baba dokuz oğlan besler, dokuz oğlan bir babaya bakamaz.]

GRANDPARENTS-GRANDCHILDREN RELATION: 1 “The grandfather eats sour grapes, and the grandchild’s teeth are set on edge.” [Dede koruk yer, torununun dişi kamaşır.] 2 “One’s son’s child is like virgin honey, and one’s daughter’s child is like garden rose.” [Oğlanınki oğul balı, kızınki

bahçe gülü.] 3 “A vineyard must be inherited from a father, and an olive orchard from a grandfather.” [Bağ babadan zeytin dededen kalmalı.]

CHILDREN: 1 “A child who will grow to be a good person is known by his looks.” [Adam olacak çocuk bakışından bellidir.] 2 “A tree is bent while it is green.” [Ağaç yaş iken eğilir.] 3 “Do not gossip while children are around.” [Çocuğun bulunduğu yerde dedikodu olmaz.] 4 “Somebody else’s child cannot be like your own.” [El adamından oğul olmaz.] 5 “A house with children is like a marketplace, and a house without children is like a graveyard.” [Çocuklu ev pazar, çocuksuz ev mezar.] 6 “He who does not thrash his children will pound his knees.” [Evladını dövmeyen dizini döver.] 7 “He who has no children has no mercy either.” [Evladı olmayanın insafı da yoktur.] 8 “A good child makes his parents honored, a bad one ashamed.” [İyi evlat anayı babayı vezir eder, kötü evlat rezil eder.] 9 “A snake’s enemy is his young.” [Yılana yavrusu düşman olur.] 10 “A foal exceeds his father.” [Tay babasını geçer.] 11 “A young bird’s mouth is big.” [Yavru kuşun ağzı büyük olur.] 12 “Only its mother understands the young bird’s song.” [Yavru kuşun dilinden annesi anlar.] 12 “Raising children is like gnawing at stones.” [Çocuk büyütmek taş kemirmek.] 13 “A child thinks bread grows in the cupboard.” [Çocuk ekmeği dolapta bitiyor sanır.] 14 “If you have children you will have a thousand worries, if you have no children you will have one worry.” [Evladın varsa bin derdin var, evladın yoksa bir derdin var.] 15 “They told the donkey: “You have had a foal. He said: He is not going to relieve some of the burden off my back, he will only share some of my fodder.” [Eşeğe sıpan oldu demişler, sırtımdan yükümü alacak değil ya, önümden yemimi alacak demiş.]

SONS: 1 “A son takes after his father and a daughter takes after her mother.” [Oğlan babaya, kız anaya çeker.] 2 “The mother who gave birth to a son should not rejoice, but she (i.e. his wife who eats her bread,) should rejoice.” [Oğlanı doğuran ana sevinmesin de ekmeğini yiyen sevin sin.] 3 “You love your son, and he loves his son.” [Sen seversin oğlunu o da sever oğlunu.] 4 “I gave birth to a child, he became my son, he got married and he became my neighbor.” [Doğurdum oğlum oldu, evlendi komşum oldu.] 8 “The son you now find fault with may well turn out to be a respected and important person when he grows up.” [Yerdiğin oğlan yer tutar.] 9 “What should a good son do with the property and what should a bad son do with it?” [Hayırlı evlat neylesin malı, hayırsız evlat neylesin malı?] 10 “Your son’s bread is like dungeon bread, your husband’s bread is like feast bread.” [Oğul ekmeği zindan ekmeği, koca ekmeği meydan ekmeği.]

DAUGHTERS: 1 “Unless a daughter has learned from her mother, she doesn’t clear the table after a meal.” [Kız anasından görmeyince sofrayı kaldırmaz.] 2 “A woman who gives birth to a daughter grows old quickly.” [Kız doğuran tez kocar.] 3 “A daughter becomes a saddled horse if she finds herself with a worthy husband, if not, she will become like a mangy dog.” [Kız evladı yerine düşerse bir eyerli ot, yerine düşmezse bir uyuz it.] 4 “A daughter eats her bread where she is married, a son where it can be earned.” [Kız gittiği, oğlan bitiği yerde ekme yer.] 5 “Daughter and gold must be kept hidden.” [Kız ile altın gizli gerek.] 6 “Those who have a daughter are coy, those who have a son talkative.” [Kızı var nazı var, oğlu var, sözü var.] 7 “Do not praise your daughter while she is yet a maiden, praise her when she is married, or rather after she has borne children.” [Kızını kız iken övme, gelin iken öv, gelin iken övme, kucağı çocuklu iken öv.] 8 “A house can be decorated, but a daughter cannot be dressepd up.” [Bir ev donanır, bir kız donanmaz.] 9 “Two daughter in one house are like a packing needle and an awl.” [Bir evde iki kız, biri çuvaldız biri biz.] 10 “When the daughter is in the cradle, her trousseau is ready.” [Kız beşikte, çeyiz sandıkta.]

CONCLUSION

A brief perusal of Turkish proverbs will give the international antropologist or the common truth-seeker cause to identify the virtues of the target culture with his own. He is bound to assume that no society can survive without solid principles of family centered life-style boasted by all settled communities. Are we not all endowed with the same instinctive feeling that we owe our being to God, our Maker and to our parents and that we are the closest to our brothers and sisters than anyone else.

So the principles binding family ties are universal, instinctively comprehensible by all, and it is only practical to look for the essential human elements in a culture's proverbs representing their various aspects.

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