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## IDIOMS CONFUSED WITH PROVERBS ATASÖZLERİYLE KARIŞTIRILAN DEYİMLER

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### Abstract

In this study, it has been discussed that whether some structures encountered in the Turkish Idioms Dictionaries are either proverbs or idioms. In this context, grounds why some structures evaluated as proverbs are actually idioms have been underlined. It has been illustrated with examples and explanations that why some structures transformed from idioms should be included in dictionaries of idioms, not in proverbs. The samples in the study have been selected from the works named “*Atasözleri ve Deyimler Sözlüğü*” which brought into service by Turkish Language Association (Türk Dil Kurumu) on a general network page on 21st July 2009, “*Atasözleri ve Deyimler Sözlüğü*” prepared by Prof. Dr. İsmail Parlatur and “*Türkiye Türkçesinde ATASÖZLERİ*” prepared by Nurettin Albayrak.

**Key Words:** Proverb, Idiom, Structural Features of Idioms.

### Özet

Bu çalışmada Türkçe Atasözleri Sözlüklerinde karşılaşılan bazı yapıların, atasözü mü yoksa deyim mi olduğu konusu irdelenmiştir. Bu bağlamda deyim olduğu halde atasözüymiş gibi değerlendirilen yapıların neden deyim olduğu üzerinde durulmuştur. Deyimden dönüştürülmüş bazı yapıların atasözleri sözlüklerinde değil de deyimler sözlüklerinde yer almasının daha uygun olacağı açıklamalarıyla ve örnekleriyle belirtilmiştir. Çalışmaya alınan örnekler Türk Dil Kurumu tarafından 21. 07. 2009 tarihinde kullanıma açılan genel ağ sayfasındaki “*Atasözleri ve Deyimler Sözlüğü*”, Prof. Dr. İsmail Parlatur tarafından hazırlanmış olan “*Atasözleri ve Deyimler Sözlüğü-1 Atasözleri Sözlüğü*” ve Nurettin Albayrak tarafından hazırlanmış olan “*Türkiye Türkçesinde ATASÖZLERİ*” adlı yapıtlardan seçilmiştir.

**Anahtar Sözcükler:** Atasözü, Deyim, Deyimlerde Yapısal Özellikler.

Upon the observation of the contexts of the Proverb Dictionaries of Ahmet Vefik Paşa, <sup>(1)</sup> Şinasi <sup>(2)</sup> and Feridun Fazıl Tülbentçi<sup>(3)</sup>, as for our language it is seen that idioms and proverbs are provided together without taking into consideration that they are different from each other. However, afterwards some researchers dealing with this subject made a distinction between proverbs and idioms and set some specific criteria in this regard. Ömer Asım Aksoy <sup>(4)</sup> and H.Fethi Gözler’s <sup>(5)</sup> dictionaries of proverbs and idioms recently

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<sup>(2)</sup> Durûb-ı Emsâl-i Osmaniye, (Hzl. Süreyya Beyzadeoğlu), MEB Yayınları, İstanbul 2003.

<sup>(3)</sup> Türk Atasözleri ve Deyimleri İnkılâp ve Aka Kitabevleri, İstanbul 1963.

<sup>(4)</sup> Atasözleri ve Deyimler Sözlüğü I Atasözleri Sözlüğü, İnkılâp Kitabevi, İstanbul 1988.

<sup>(5)</sup> Örnekleriyle Türkçemizin Büyük Deyimler Sözlüğü İnkılâp ve Aka Kitabevleri, İstanbul 1983.

published are nowadays accepted as disparate books. However this approach brings about a problem regarding that some idioms are accepted as proverbs and included in dictionaries of proverbs. In this study dealing with the samples of type at issue, the sources evaluated are selected from dictionaries which have been recently published. These are -The Proverbs and Idioms Dictionary-1, The Proverbs Dictionary by Prof.Dr. İsmail Parlatır <sup>(6)</sup>,-The Proverbs and Idioms Dictionary <sup>(7)</sup>- put into public use by TDK on internet medium and -The Proverbs in Turkish of Turkey<sup>(8)</sup>- by Nurettin Albayrak.

This study aims to shed light on the differences between proverbs and idioms through introducing some structures which are actually idiom but accepted as proverb. Initially, it is useful to mention about the definitions of proverb and idiom:

**Proverb:**

“Proverbs are advisory sayings, adages which said after long experiences and observations and entered into public domain.” <sup>(9)</sup>

“Proverbs are stereotyped maxims arising from thoughts based on long-term experience and observations, indicating definitive judgments, and being advisory and guiding in an erudite manner and adopted by society through being nourished in verbal tradition throughout centuries and conveying common value judgments of the public.” <sup>(10)</sup>

“Proverbs are corroborated anonymous and short sayings communicating thoughts of our ancestors as advice and judgment based on their experience and observations throughout centuries” <sup>(11)</sup>

**Idiom:**

“Idioms are stereotyped phrases and expressions with attractive and disparate meanings than their real meanings” <sup>(12)</sup>

*Idioms are sentences or phrases stating a conception or a situation with an attractive expression or in a special structure and most of which have disparate meanings from their real meanings.* <sup>(13)</sup>

“For idioms can be easily declined, verb declensions and tense element are quite broad. In this respect, a distinctive feature of idioms shows itself.” <sup>(14)</sup>

*Idioms are special patterns of expressions formed in order to state a concept. None of Idioms are phrases which express general rules like proverb. It is the most distinguishing feature differing idioms from proverbs. In other words, although idioms are used to express a special situation, proverbs express a general rule put forward so as to be used at every time.* <sup>(15)</sup>

The explanations in last two quotations indicating that idioms and proverbs are disparate structures have been obtained from sources in which idioms samples are included

<sup>(6)</sup> Yargı Yayınevi Ankara 2008.

<sup>(7)</sup> www.tdk.gov.tr , 21 Mayıs 2009 günü Kars'ta düzenlenen II. Uluslararası Türkiye Türkçesi Ağız Araştırmaları Çalıştayı'nda kullanıma açılmıştır.

<sup>(8)</sup> Kapı Yayınları 184 , 1. Basım Temmuz 2009.

<sup>(9)</sup> www.tdk.gov.tr Güncel Türkçe Sözlük.

<sup>(10)</sup> İsmail Parlatır, age, s. 2.

<sup>(11)</sup> Nurettin Albayrak, Türkiye Türkçesinde ATASÖZLERİ, Kapı Yayınları 184 , 1. Basım Temmuz 2009, s. 3.

<sup>(12)</sup> www.tdk.gov.tr, Güncel Türkçe Sözlük.

<sup>(13)</sup> Ömer Asım Aksoy, Atasözleri ve Deyimler Sözlüğü 1, İnkılâp Kitabevi 1988 İstanbul, s..52.

<sup>(14)</sup> İsmail Parlatır, age, s.2, 5. madde.

<sup>(15)</sup> Nurettin Albayrak, Türkiye Türkçesinde ATASÖZLERİ, Kapı Yayınları 184 , 1. Basım Temmuz 2009, s.17.

and evaluated like proverbs. On the grounds of the expressions above, it is possible to generalize as follows:

Proverbs are structures of experienced knowledge transformed into maxims coming from past of a nation. Ancestors give advice and guide new generations or say that “we deduced it from this event, you will have the same deduction, this is good, this is bad or if you behave in this way you will get results in that way, at the end of this work it will bring you evil, but this kind of behavior will bring good.” The proverbs are available expressions with the power of leading the present, future and position to be formed in which messages of life experiences were injected.

The most distinctive feature of proverbs is that they guide, put forward experiences and give advice as a result. This aspect thereof is quite significant in terms of distinguishing proverbs from idioms. Because some researchers accept the following phrases to be provided with details and samples as idioms some of them accept as proverbs. It is considerably important to eliminate such confusions logically while teaching elegance and beauties of our language to the next generations.

Idioms are phrases which are used to express a situation, person, conception or a fact and its position. For instance; *etekleri tutuşmak, kafası karışmak, abuk sabuk konuşmak, düğüne gidip zurna hamama gidip kurna beğenmemek/beğenmez, ağzını açıp gözünü yummak, çalım satmak...* are structures which describe tropes, position, situation and features of words. Idioms are declined according to tense and subject. (Düğüne gidip zurna hamama gidip kurna beğenmiyorlar / beğenmediniz/ beğenmemişsin etc.) It is possible to see approximately same features in the average 20.000 idioms in our language. It is not possible for proverbs to be declined in which advice and guidance through conveying experiences remains at the forefront. Use of proverbs “*Dağ dağa kavuşmaz insan insana kavuşur. İnsan soy soy yer damar damardır. Vakitsiz öten horozun başını keserler. Erken kalkan yol alır erken evlenen döl alır...*” being foreground with their advisory, guiding conveying experiences features; *in the form of kesecekler/kesiyorlar/ kesmişler* in instead of *Vakitsiz öten horozun başını keserler* or *erken evlenen döl alır/alacak/alıyor/aldı* in instead of *Erken kalkan yol alır yerine* or *kavuşmadı/kavuşmuyor/kavuşmayacak insan insana kavuşur kavuştu/kavuşuyor/kavuşacak* in instead of *Dağ dağa kavuşmaz, Üzüm üzüme baka baka kararır/kararıyordu/kararacak/kararmıştı, atası ekşi yer oğlun dişi kamaşır/kamaşacak/kamaşmıştı/kamaşıyor, serçeden korkan dari ekmez/ekmedi/ekmiyormuş/ekmeyecek*” affects the structure of proverbs adversely and reduce the impact of the advise, message and guidance, semantic depth to be provided by proverbs.

Therewithal, use of idiom *iğneyle kuyu kazmak* such as *iğneyle kuyu kazıyoruz/kazmaya çalıştık/kazmışlar* it is possible to encounter the same in the form of *iğneyle kuyu kazılmaz* in a speech or text. Negative present tense use of this structure should not mean that it is accepted as proverb. If phrases which are idioms are evaluated in this sense and approach, other researches will try to make many idioms proverb through same method. So, we may turn idioms having many declension features with judgment or without judgment into proverb with judgment (by expression with judgment). In other words, when a structure which is idiom is declined according to tense and subjects idiom e.g. *kaş yapayım derken göz çıkardık/çıkarmışlar/çıkariyorsun* will be proverb if it is used as *kaş yapayım derken göz çıkarılmaz/çıkarmamalı*. With this approach we may hundreds even millions of idioms into proverb.

On grounds of this explanation, let's look into the samples selected from *Dictionary of Idioms and Proverbs (Atasözleri ve Deyimler Sözlüğü)* available on the general web-page put into service by Turkish Language Association on 21. 07. 2009.

**hangi taşı kaldırsan, altından çıkar**

1) person who knows what is what or assert knowing; 2) pokes his nose into everything.  
Proverb

As understood from the explanation, this expression is an idiom reflecting a characteristic of a person rather than advising, guiding conveying experience of ancestors to the new generations such as “*keci gibi dört ayak üstüne düşmek.*” Just as the idiom at issue are a proverb when expressed as “*keci gibi dört ayak üzerine düşer*”, the idiom “*hangi taşı kaldırsan altından çıkmak/çıkar*” will not be a proverb when expressed as “*hangi taşı kaldırsan, altından çıkar.*” Features of many proverbs are compatible with the feature of this expression. Stereotype expression describes nature of a situation/person and can be declined as “*hangi taşı kaldırsan, altından çıkar/çıkıyor/çıkıyordu.*” However, although verb of the proverb “*Dağ dağa kavuşmaz insan insana kavuşur*” is in the present tense form; it can not be use as “*Dağ dağa kavuşmaz insan insana kavuşur/kavuşuyor/kavuşmalı/kavuştu*” if used, expression at issue losses its feature of proverb. But since phrase above mentioned is idiom, verb thereof can be declined in diverse tenses; it demonstrates that said structure should be included in dictionaries of idioms not in proverbs. In the same way:

§ **açtı ağzını, yumdu gözünü**

it is used for those use harsh words angrily or furiously.  
Proverb

§ **ağzına bir zeytin verir, altına (ardına) tulum tutar**

it is used for those who expect a deal of interest in return for his little goodness.  
Proverb

§ **ağzına vur, lokmasını al**

it is easy to affect tender-minded people to do any things.  
Proverb

§ **anca beraber, kanca beraber**

if a work of two or several persons falls down, they should not be separated.  
Proverb

§ **ardından sapan taşı yetişmez**

It is used for those who run so fast.  
Proverb

§ **at görür aksar, su görür susar**

curious people go to any lengths and explore every avenue so as to find out the knowledge they are looking for.  
Proverb

Proverb

§ **at var, meydan yok**

there is power to do something but it is not possible to use.  
Proverb

§ **ayağında donu yok, fesleğen ister (takar) başına**

It is used for those who wants to show off and put on airs regardless of their poor life.  
Proverb

§ **beş para etmez**

it is used for something worthless and good-for-nothing.  
Proverb

§ **bizim gelin bizden kaçar, tutar ellere başını açar**

It is used for those who are our relative or friend and sincerely help others but not us.

Proverb

§ **davulu biz çaldık, parsayı başkası topladı**

we worked out and struggled but it served to others.

Proverb

§ **değirmen taşının altından diri çıkar**

it is used for those who overcome any difficulties even in any severe condition.

Proverb

§ **değirmenin suyu nereden geliyor?**

How is money earned to satisfy costs of this work?

Proverb

§ **dibi kırmızı mumla (bal mumuyla) mı çağırdım**

I did not invited him/her dwelling upon it.

Proverb

§ **dilini eşek arısı soksun**

it is a curse used for those who are talking about displeasing things.

Proverb

§ **dipsiz kile, boş ambar** (this expression is included in both dictionary of proverb and idiom, however it is just an idiom.)

It is an expression used for the position of those who do not keep money, property or that a work is being done in vain.

Proverb

§ **elma da alma da demesini biliriz** (this expression is included in both dictionary of proverbs and idioms, however it is just an idiom.)

We adopt any condition.

Proverb

§ **erdiğine erer, ermediğine taş atar**

it is used for those who are aggressive and will do any evil if they cannot achieve their aims.

Proverb

§ **eşek kuyruğu gibi ne uzar ne kısalır**

it is used for those whose position, development, work shows no change.

Proverb

§ **fare deliğe sığmamış, bir de kuyruğuna (kıçına) kabak bağlamış** (this expression is included in both dictionary of proverbs and idioms; however it is just an idiom.)

1) it is used for those who try to do more work than he can do; 2) who take along one another although his presence is unwanted.

Proverb

§ **geleceği varsa göreceği de var**

if a person is willing to do evil to others, he will be absolutely get his comeuppance.

Proverb

§ **görüldü Sivas'ın bağları**

thing waited in hope went against the grain.

Proverb

§ **kedi olalı bir fare tuttu**

it is used for those who finally achieved something.

Proverb

§ **kılık kıyafet köpeklere ziyafet**

it is an expression used for those who have bad and disgusting appearance and turnout.  
Proverb

§ **kimin arabasına binerse onun türküsünü çağırır**

It is an expression used for those who are fickle and sycophant behaving in favor of the person whom they suck advantage out of.

Proverb

§ **köpeksiz köy bulmuş da çomaksız (değneksiz) geziyor**

It is used for those who have a free hand since there is no one who will hinder them and set their faces against.

Proverb

§ **kuş mu konduracak?**

Will the work which he/she is doing be an original work of art?

Proverb

§ **kuş uçmaz, kervan geçmez**

it is used for desolate and remote places.

Proverb

§ **oldu olacak, kırıldı nacak**

it is used for something that is fait accompli, when it is too late.

Proverb

§ **ölme eşeğim, ölme (yaza yonca bitecek)**

it is an expression used to mention about a hopeless expectation.

Proverb

§ **takke düştü, kel göründü**

when the thing covering a disgrace disappears, the fact comes out.

Proverb

§ **tingir elek tıngır saç, elim hamur karnım aç**

others get advantage from my struggles but I cannot.

Proverb

§ **yem istemez, su istemez**

it is not a cross to bear.

Proverb

Idiom nature of such proverbs predominates rather than proverbs nature. When these structures included in the study are examined separately, it is seen that they describe persons, objects and nature thereof rather than giving advice guiding. Also, most of them is convenient to be declined according to subject and tense. In this regard it is apparent that they are idioms with those features.

It is also apparently seen in the following examples obtained from one another study (*Atasözleri ve Deyimler Sözlüğü 1* by Prof Dr.İsmail Parlatur). For example, in the first of the structures “*Dağdan gelen, bağdakini kovar, Adı çıkmış dokuza, inmez sekize*” it is underlined that person do injustice in order to take part therein to those who have come there before him and struggled for it, although he does not have any right; in the second one it is stressed that person has a bad reputation and his trait will not change from now on. In both structures, verbs can be declined according to subjects and tenses. In these structures, description of nature of person, object and situation predominates rather than advice or guidance with those features thereof. This originates from that they are actually idiom. Although there are more than hundred structures to be sample in the same work, all samples have not been reflected herein within the dimensions of an article. In the same way, since

our subject of study is different, deficiencies/problems regarding the samples we have mentioned herein have not been addressed. All samples below are evaluated as proverbs in the dictionary at issue. However, as explained above, idioms are the structures of expressions and tropes describing status and position of a person and object. In this respect, when we look into the first example; “*Ağaca çıksa pabucu yerde kalmaz*” it is apparent that trait of a person is described. As follows: “*Ağaca çıksa pabucu yerde kalmaz*” idiom meaning that “do not worry, he has the skill, power and opportunity by nature to overcome any trouble is used by his friend so as to say that he is very lucky, skillful, powerful person. This idiom such as “*kedî gibi dört ayak üstüne düşer*” reflects a trait of a person. With this meaning this phrase that is an idiom cannot be evaluated as proverb. If evaluated, it will be difficult to distinguish proverb and idiom notions. In the same dictionary, the idiom “*iğne ile kuyu kazmak*” was turned into proverb as “*iğne ile kuyu kazılmaz*” and the idiom “*Müslüman mahallesinde salyangoz satmak*” was turned into proverb as “*Müslüman mahallesinde salyangoz satılmaz.*” In this approach, millions of idioms are turned into proverbs by this way and it goes on everlastingly. When considering in this sense, we encounters same structures both in dictionaries of proverbs and idioms and it is not accurate approach. In the light of these explanations we could say that: Including the structures provided below in the dictionaries of idioms not in proverbs since they describe features of object or person.

**Ağaca çıksa pabucu yerde kalmaz**

There is not any thing to hinder him/her.

**Aldığı abdest ürküttüğü kurbağaya değmemek**

The profit which he/she acquires does not satisfy his/her damage.

**Dikili ağacı yok, yaseminden çubuk ister**

It is used for those who do not make any slightest contribution to their family, friends or relatives in their life but want to have the best values.

**Diriye gülmez, ölüye ağlamaz**

Those who live meaninglessly will not be help of to anyone.

**Dün kabak oldu, bugün boyun uzatıyor**

People should not rely on themselves in respect of a work or art branch before they go through the mill.

**Eğri düzü beğenmez, bu da bizi beğenmez**

Those who do not appreciate a work should not forget that they have another imperfection.

**Güneş olsa, kimsenin üstüne doğmaz/kimseye çavmaz**

Those who are full of themselves cannot be help of to others, share anything. They are doomed to loneliness in the society.

**Günü gününe uymaz**

People are not always in stability and may fall into confusion.

**Hamama gider kurnaya âşık olur, düğüne gider zurnaya**

Those who behave immoderately, fall for something where they go.

**Hangi gavur öldüğünü bilmez de, "Vay Vasil!" çağırır**

People try to seem cute to anyone for their interest. They do not even take into consideration religion or position of the other person.

**Hangi keşişin öldüğünden haberi yok, "Vay vartan!" diye ağlar**

People try to appear cutely to anyone for their interest. They do not even take into consideration religion or position of the other person.

**Hangi taşı kaldırırsan, altından çıkar**

1. It is used for those who know what's what or assert that they know what's what 2. They interfere with or poke their nose into any work.

**Hem kel hem fodul**

It is used for those who are incapable, incapable and lazy but queen it over.

**İğne ile kuyu kazılmaz**

Great thins cannot be achieved with small and simple means.

**İsa'yı küstürdü, Muhammed'i memnun edemedi.**

While one is trying to mediate among others, or in a troublesome situation he cannot satisfy anyone even is accused.

**Kaşığı ile yedirir, sapı ile göz çıkarır**

Person does a favor then rubs it in everlastingly, harasses the other one whom he did the favor. Such behaviors are not approved.

**Kaşık ile verir, sapı ile göz çıkarır**

Person does a favor then rubs it in everlastingly, harasses the other one whom he did the favor. Such behaviors are not approved.

**Kaşıkla aş verip sapıyla göz çıkarır**

Person does a favor then rubs it in everlastingly, harasses the other one whom he did the favor. Such behaviors are not approved.

**Kaşıkla toplar, kepçe ile dağıtır**

It is used for those who are prodigal and imprudent and do not spend their money moderately but extravagantly, later then falls into trouble.

**Kendi söyler kendi dinler**

No one listen to a person who are not serious or do not talk in a serious manner.

**Kılık kıyafet köpeklere ziyafet**

Those who do not care their appearance, and thereby draw reaction from others are disapproved.

**Kimin arabasına binerse onun türküsünü çağırır**

If a human being gain advantage and receives support from anyone, he behaves in a manner to please that person; even acts fawningly and sycophantically.

**Merkebin kuyruğu gibi ne uzanır, ne kısılır**

People should improve and develop themselves. If they cannot, it means that they are nothing less than an animal.

**Müslüman mahallesinde salyangoz satılmaz**

It is essential to respect others' faith, and avoid behaviors humiliating and conflicting with their faiths.

**Ne dağda bağım var, ne çakaldan davam**

I do not either support or take side of any one. Therefore why do I become the target of aggressors?

**Ne kızı verir, ne dünürü gücendirir**

It is used for those who do not either offend others for their own benefit, or realize others' requests; but try to control everyone.

**Ne kokar, ne bulaşır**

Person who is of help to no one and no work.

**Sandıktaki sırtında, ambardaki karnında**

Person who wears, consumes what he has for there is no need to keep them any longer.

**Tıngır elek, tıngır saç; elim hamur, karnım aç**

A work done without thinking carefully becomes fruitless.

**Tütünü yok içmeye, atla gider gezmeye**

People should not bite off more than they can chew and envy lives of wealthy ones without taking into account, identity, race and social position and who they are.

**Ustamın adı Hıdır, elimden gelen budur**

That is all what I can do with all of my abilities. Do not expect from me more than that.

**Yağmur olsa kimsenin tarlasına düşmez/yağmaz**

Some people avoid doing favor though they are able to do so.

Structures of same features are encountered in the work named as *Türkiye Türkçesinde ATASÖZLERİ* by Nurettin Albayrak. The number of samples has been limited since it is contemplated that selected samples below will provide the necessary thought in respect of the subject. In the following samples it is apparent that meanings of these structures are different from general judgments, advisory, guiding maxims (*akıl yaşta değil baştadır, it ürür kervan yürür, söz gümüşse sükut altındır, yazın başı pişenin, kışın aşı pişer*) as in the proverbs. So while explaining, in the most of the following samples author says that “It is a proverb used **to express status of...**”. For example: “*Çocuğum yok ağlayacak, çorbam yok taşacak! Çevrede olup bitenlerle ilgisi olmayan kimselerin kendi durumlarını ifade etmek için kullandıkları bir atasözüdür.*” This expression does not have a deep meaning beyond describing status of a person as in the others. In this respect, since same results will be acquired when structures at issue are evaluated separately, it is apparent that it is more accurate to evaluate all of them as idiom.

**Ara ki bulasın.** People should follow their targets and should not give up looking for it so that they can achieve.

**At görür (görünce) aksar, su görür (görünce) susar.** People should seem as they are and keep away from dishonoring acts and behaviors for their interest.

**Ayağında donu yok, başına fesleğen (fesligen) takar.** Trying to show yourself greater and stronger than you are, without giving a hoot to your position makes a spectacle of yourself.

**Beş paralık, koç yumurtası çıkarır; altmış paralık sabunla el yıkar.** Expenditures of people should be appropriate with their financial status.

**Beş paralık kof kozluğu var, manav Mustafa’yı beğenmez.** It is a proverb used to express status of people who think their properties more superior than those of others.

**Bizim gelin bizden kaçar; başını örter, kıcını açar.** It is proverb used to express inconsistent attitudes and behaviors of people – especially women.

**Bu abacı, bu kebeci; sen neci?** It is proverb used to stress the wrong altitudes and behaviors of those who come forward although they have no responsibility, poking their nose into others’ works. (See also. Abacı, kebeci...)

**Çocuğum yok ağlayacak, çorbam yok taşacak!** It is a proverb used by those who do not care about goings-on, to describe their status.

**Davultozu, minare gölgesi.** It is a proverb used to say that a work is impossible to realize, positive results expected cannot be acquired.

**Değirmen gitmiş, çakmak taşını arar.** It is not useful any more to care about diligently a work of which essence has been eradicated.

**Delik büyük, yama küçük.** It is a proverb used when income does not meet expenditure and receivable does not meet loan.

**Dokuz körün bir değneği.** It is a proverb used to describe the status of people who assume the responsibility and care of many people.

**Düğüne gider, zurna beğenmez; hamama gider, kurna beğenmez.** It is a proverb used to describe wrong altitudes of those who look for a deficiency on everything, approve of nothing.

**Eğri oturalım (oturup), doğru konuşalım (konuşmalı, söylemeli).** It is a proverb used by those to describe their altitudes who tell the truth even if they do not have an axe to grind.

**Eli hamur ovalar, gözü hovarda kovalar.** It is a proverb used to describe the status of women who try to obtain womanizers while they are paying attention to their works.

**Her aşın nohudu olma.** People should abstain from works which do not concern themselves.

**İş ister işten kaçar.** It is a proverb used to describe the contradictory altitudes of those saying that they desire to work but goldbricking when a task is given.

**Kabul olmayacak (olunmayacak) duaya amin denmez (deme).** It is essential to assent to the things which are not possible to realize.

**Kılık kıyafet köpeklere (sıçanlara) ziyafet.** It is a proverb used to describe the appearance and turnout of people who looks so bad.

**Öz başını bağlayamaz, kalkar gelin başı bağlamaya.** It is a proverb used to stress the status of those who do not know how to lead themselves; but try to manage others.

**Pişinceye kadar durur da soğuyuncaya kadar durmaz.** It is a proverb used to emphasize the status of those who carry on a work patiently and behave impatiently at the final stage of the work.

**Sap diyecekken saman der.** It is a proverb used to describe the status of those who are taking inconsistently and do not know what they are talking about, will take about.

**Tıngır elek, tıngır saç; elim hamur, karnım aç.** It is a proverb for those who cannot meet their requirements although they work, is capable.

If a idiom such as *sel önünden kütük kapmak, sel önünden kütük kapma/kapılmaz/kapılmamalı* etc. is declined and transformed as if they are guiding, advisory and by means of this declension and **-r/-maz** affixes in our proverbs or command forms, all idioms can be both proverb and idiom and an apocryphal situation and method will arise. When dealing with the subject in terms of this sense and method

idioms such as *Büyük oynamak/ büyük oynama/oynamamalı/oynar, iki paralık olmak/iki paralık olma/olmamalı, kara kara düşünmek /kara kara düşünür/düşünmemeli, kedi gibi dört ayak üstüne düşmek/ kedi gibi dört ayak üstüne düş/düşer/düşmeli, on paraya on takla atmak/ on paraya on takla atma/atar/atmamalı* can be turned into proverb, adopted as proverb or included into dictionaries of proverbs as if they are proverbs through forming idioms with affixes. Because in a similar sense, idiom *Her aşın nohudu olmak* is turned into a proverb and included into the dictionaries of proverbs through changing as *Her aşın nohudu olma*.

However it is not an accurate way since such structures are idioms and declined forms of idioms. Just as if a father makes a request to his son through saying “do not come late at home” (eve *geç gelme*) or advise him telling that do not come late at home (eve *geç gelme*) today, the whether is cold you can catch cold, and this structure is a finite verb and is not a idiom or proverb, we cannot say that idioms are proverbs through declining idioms as in the samples. Idioms should be included in dictionaries of idioms and proverbs in dictionaries of proverbs through classifying accurately. In this regard, it is highly important

for our language not to include such and other similar structures in dictionaries of idioms not proverbs in the light of above explanations.

### **CONCLUSION**

Herein it is seen that samples acquired from tree different dictionaries of proverbs which has been recently published are accepted as proverbs though declension (sometimes with infinitive forms) despite of the fact that they are idioms. In this study, it is explained with examples that the way and method at issue is not accurate. That if such problems were evaluated by TDK, an official institution, with a serious approach, problems in question would be reduced at least, but we still encounter such problems in the dictionary prepared by TDK.

Our language is deep-seated and rich language stemming from dark periods of the history thereby it has numerous idioms so it is natural for such a language, since it is not possible for a word to get a trope meaning in a short while. In next studies, dealing with such structures in this line is apparent to be useful in terms of not confusing them with proverbs.

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