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Khakas and Shor proverbs and proverbial sayings

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Khakas is a Turkic language spoken by the Khakas people, who mainly live in the southern Siberian Khakas Republic, or Khakassia. The Khakas number 78,500, of whom 60,168 speak the Khakas language (Tiškov 1994: 442, figures from 1989); most are bilingual in Russian.

Traditionally, the Khakas language is divided into several closely related dialects, which take their names from the different 'tribes': Sagay, Kacha, Koybal, Beltir, and Kyzyl. In fact, these names represent former administrative units rather than tribal or linguistic groups. The people speaking all of these dialects simply refer to themselves as *Tadar* (i.e. 'Tatar').

The Khakas literary language, which was developed only after the Russian revolution, is based on the central dialects Sagay and Kacha; the Beltir dialect has largely been assimilated by Sagay and the Koybal dialect by Kacha.

Shor, which was later on recognised as a Khakas dialect, is spoken by people who originally came from Shoria, currently the Kemerovo region (*oblast*). The Shor who live in this latter region speak a vernacular that is linguistically very close to Khakas, but has obtained the official status of a separate language; the Shor language is spoken by 9051 of the 15,745 Shor (Tiškov 1994: 442, figures from 1989).

Formerly, the Turkic speaking people of Shoria identified themselves by their clan names, not by a common name. The 17th and 18th century Russians called them Kuznetsk Tatar. The name Shor is actually the name of a single clan who lived along the Kondum river, and it was the Altay Turks who applied this name to all the people of this region (Pritsak 1959: 630, Tiškov 1994: 414).

Linguistically, the Shor of Shoria fall into two groups: those living in the south along the Kondum river who speak dialects close to Altay, and those living in the north along the Mras-Su river who speak dialects close to Khakas. The literary Shor language is based on these latter dialects.

The first text recordings of Khakas and Shor originate from the middle of the 19th century. Castrén wrote a treatise on the Koybal dialect and recorded an epic (1857). Wilhelm Radloff traveled the South Siberian region extensively between 1859 and 1870. The result of his research was, among others, published in his four-

volume dictionary, *Versuch eines Wörterbuches der Türk-dialecte* (1893–1911), and in his ten volume series of Turkic texts, *Proben der Volksliteratur der türkischen Stämme* (1866–1907). The second volume contains his Khakas and Shor materials, mainly epics and songs, which were provided with a German translation. The ninth volume, provided with a Russian translation, was prepared by Radloff's student Katanov, who was a Sagay himself, and contains further Khakas materials. This volume was not at our disposal in its original form; instead we used Trojakov's edition of Katanov's Khakas materials (1963).¹

The core of the proverbs below is based on the materials excerpted from Radloff's dictionary, the preparation of which was initiated by Brands' project *Proverbium Turcicum*. To these were added the proverbs collected by Katanov as edited by Trojakav (1963), the proverbs excerpted from the Khakas-Russian dictionary compiled by Baskakov and Inkižekova-Grekul (1953), the Khakas grammar by Baskakov (1975), and the article on Shor texts by Esipova² (1986). It furthermore appeared that a number of proverbs occur embedded within epics or in lyrical songs (*taxpax*) within Castrén's and Radloff's materials. Also included here are a number of proverbs found in the textbook by Balgazina (1993), the folk tale book by Domožakov (1986), and modern literary works by Burnakov (1977) and Turan (1981). The epics, songs, and other texts, however, have not been excerpted exhaustively for proverbs³. Finally, Zinaida P. Waibel⁴ provided a number of additional proverbs of her mother tongue.

The Khakas term for proverbs and proverbial sayings is *söspek*⁵, the Shor terms are *sös kebi* and *ülger sös*⁶. The present collection of *söspek* includes metaphorical

1 In Radloff's dictionary, there appear three abbreviations that are not explained but might refer to Katanov's materials: *Sag. Kat.* (№ 150), *Sag. Kt.* (№ 151, 213a), and *Sag. K.* (№ 146).

2 Recorded with her informant: A.N. Šurenkova, born 1930, from Čilisü-Anzas.

3 № 31, 36, 42, 56, 72, 88, 90, 99, 104, 116, 125, 155, 174, 181, 209 occur in epics, № 11, 142 in songs, № 12, 92, 172 in the modern texts, and № 16, 31 in the folk tale *Altın Arçol*.

4 Of the older materials, there were 66 proverbs unknown to Zinaida Waibel: Khakas: № 5, 15, 24, 36, 39, 41, 50, 60, 62, 65, 70, 71, 75, 76, 77, 78, 79, 80, 87, 94, 95, 98, 101, 103, 108, 110, 117, 119, 127, 134, 139, 142, 147, 151, 152, 153, 159, 163, 173, 174, 178, 182, 183, 184, 185, 187, 188, 192, 196, 204, 208, 210, 214; Shor: № 2, 4, 5, 7–16. Another 30 proverbs were known only from the literature, not from oral transmission: № 6, 8, 11, 14, 16, 20, 21, 23, 33, 35, 44, 56, 59, 72, 88, 92, 116, 118, 124, 125, 130, 146, 148, 150, 166, 172, 176, 179, 181, 209.

5 The etymology of *söspek* is not entirely clear: the first element is *sös* 'word' < CT *söz (cf Clauson 1972: 860b). The second element is perhaps formed by analogy with *sispek* 'riddle' from *sis* = 'to untie' < CT *seš = 'to loosen, to untie' (cf Clauson 1972: 857a) + the deverbal noun suffix -MAK.

In the Khakas-Russian dictionary (Baskakov & Inkižekova-Grekul 1953), *söspek* is translated as *pogovorka*, i.e. 'proverbial saying, proverbial phrase', and *kip-čoox* as *predanie*; *poslovica*, i.e. 'legend; proverb'. In the Russian-Khakas dictionary (Čankov

proverbs (e.g. № 8, 22, 62, 123, 215), admonishing proverbs (e.g. № 9, 38, 54, 141, 190), proverbial comparisons (№ 35, 99, 100), and proverbial phrases (№ 80, 167). A small number of proverbs take the form of a rhetorical question (№ 65, 142, 151, 157) and there is one dialogue proverb (№ 110). Most *söspek* are of moralistic content. They may be followed by an apologetic *tiđir(ler)* 'it is said, they say' (№ 88, 90, 162), in order to tone down a too direct admonition or critical remark.

A number of *söspek* in the present material are not established as fully independent formulae but may appear in different grammatical structures (with e.g. a different pronoun or verb form) (see № 16, 72, 90, 96, 99, 129, 155, 172, 181, 203).

Blessings (*alğıs*), two of which are presented here (№ 196, 206), are actually not *söspek* but belong to a different genre of sayings (Doerfer 1964: 865).

The formal structure of *söspek* is rather free: there are *söspek* consisting of one line or two lines; a two-line *söspek* may consist of a metaphor and its application (e.g. № 21, 37, 104, 166), or of two parallel statements (e.g. № 1, 5, 23, 98, 111, 168). In a small number of cases, the two propositions also occur switched (№ 72, 90, 99, 125, 181). Sayings consisting of more than two lines are more likely to be originally part of a song or epic than to form a true *söspek* (e.g. № 11, 44, 79, 88, 174, 209).

Grammatical patterns prevailing in Khakas proverbs are simple imperatives, or conditional clauses with the suffix *-SA* followed by a present tense with the suffix *-Ar/-Ir* or its negative *-MAs*.

No single style element seems to dominate the *söspek*. A number of *söspek* display horizontal alliteration, i.e. rhyme of the initial vowel or initial consonant and vowel of words within a line (e.g. № 39, 65, 118, 153, 172, 179, 184), or vertical alliteration, i.e. rhyme of the initial vowel or initial consonant and vowel of the first words of a two-line *söspek* (e.g. № 1, 8, 65, 98, 107, 159). Vertical alliteration is typical of Mongolic, and possibly not original to Turkic; it mainly occurs in those Turkic languages that are or have been in contact with Mongolic languages (Doerfer 1964: 867; for a discussion, cf. Zieme 1975). Only very few of the Khakas *söspek* display the traditional Turkic syllabic verse structure, which most commonly consists of seven syllables or an augmentation of this number to eleven (e.g. № 25, 53, 91, 210, 111, 125a). This verse structure is still typical of the lyrical songs, as appears from the examples in Radloff (1867: 648–660). There are, however, several two-line *söspek* that have an equal number of syllables other than seven or eleven

1961), however, *poslovica* and *pogovorka* are both translated by *söspek*, and *predanie* is translated by *kip-čoox*; these latter definitions are consistent with Zinaida Kotožekova's understanding of these terms. Radloff does not provide a Khakas term at all for 'proverb'. In his dictionary, Radloff labels the Shor 'blasons populaires', the *sögüş*, (lit. 'taunt, insult'), also as proverbs; however, *sögüş* can be considered a literary genre different from *söspek* (Doerfer 1964: 865).

6 Cf. Kurpeško-Tannagaševa & Apon'kin 1993:122b; *sös kebi*, lit. 'word tradition' or 'verbal tradition', *ülger sös* 'exemplary saying'.

(e.g. № 5, 23, 110, 127). Parallel grammatical structures are frequent for mnemonic reasons, thus giving rise to end rhyme.

This free form of the proverb is not typical for the languages of the region. Mongolic proverbs (see e.g. № 5, 25, 44, 170, 194, 195 for Khalkha, Kalmyk, and Ordos examples) predominantly consist of two lines that are characterised by vertical alliteration and parallelism (Hangin 1985–1986: 13). Kyrgyz proverbs (see e.g. № 23, 87, 168, 181) usually consist of two lines, each containing two elements, and thus forming a quadripartite structure; many of the Kyrgyz proverbs display the traditional Turkic syllabic verse (Dor 1982: 68–69). Altay-Turkish proverbs are generally characterised by the same structure but may lack the traditional syllabic verse, although they often do have an equal number of syllables in the two lines (see e.g. № 5, 10, 22, 65, 84, 182, 214). In Tuva proverbs, Mongolic characteristics dominate: the proverbs are usually composed of two lines displaying vertical alliteration, and syllabic verse occurs in some instances only (see e.g. № 25, 49, 62, 102).

The Khakas and Shor proverbs and proverbial sayings below have been arranged in alphabetical order, and are provided with citation sources. References have been made to parallel proverbs in the neighbouring languages Altay-Turkish (including the dialects Teleut and Tuba) and Tuva; incidental references to other languages have been made.

The transcription of the Khakas Cyrillic alphabet used here employs the following graphemes: a e ı ĩ i o ö u ü p b t d k g ğ x s z ž š č j m n ŋ l r y (in which i and ĩ represent the Khakas graphemes и and і, respectively). Radloff further discerns between ä and e, l and ł, and notes a vowel with following y as a diphthong (e.g. ai, ii, here transcribed as ay, iy); he uses q for present day x⁷.

7 Radloff furthermore employs the following graphemes: a dotless j and a j with a comma instead of a dot for respectively t' and d' in Radloff 1893: XIII, but for d' and t' in Radloff 1866: XXIII (here Radloff 1893 will be followed); and the grapheme r with a dash on top, representing a velar approximant (here transcribed as ĝ), occurring in Radloff 1893 and corresponding to otherwise r in Radloff 1866.

Abbreviations

A56	Altay 1956	Esip	Esipova	Mos	Mostaert 1937
A61	Altay 1961	Fis	Fisakova	Ném	Németh
A63	Altay 1963	Ger	Gergan	NUyg	New Uyгур
Alt	Altay	Han	Hangin	Ord	Ordos
AltT	Altay & Teleut	Jal	Jalátov	RI-IV	Radloff 1893–1911
B	Baskakov	Kal	Kalmyk	Ram	Ramstedt
Bal	Balgazina	Kaš	Kāšgarī	RNZ	Roos, Nugteren & Zhōng
BI	Baskakov & Inkižekova-Grekul	Kat	Katanov (as in Trojakov)	RPI-II	Radloff 1866, 1867
Brck	Brockelmann	Kh	Khalkha	Rus	Russian
BT	Baskakov & Toščakova	Kirch	Kirchner	Šam	Šambaev
		Kr	Krylov	SK	Sadvakasov & Kibirov
BTat	Baraba Tatar	Küe	Küerük	T	Tenišev
BTel	Bačat Teleut	Kum	Kumyk	Tib	Tibetan
Bur	Burnatov	Kyr	Kyrgyz	Tur	Turan
Cas	Castrén	Kzk	Kazak	Uzb	Uzbek
DK	Dankoff & Kelly	Luv	Luvsandəndəv	Verb	Verbickij
Dmi	Dmitrieva	Mer	Mertvago	Vie	Vietze
Dom	Domožakov	MMA	Mirxaydarova,	Why	Whymant
Erd	Erdene-očir		Musaev & Aliqulov	WYu	Western Yugur
				XS	Xadaxane & Sagan-ool

Khakas proverbs and proverbial sayings

- 1 **Aalğa kīrzen tamax čī, Arıǵa kīrzen čistek čī** Bal120
If you enter the village, eat food, if you enter the mountain forest, eat berries.
Tuva **Aalga kirgen kiži ayak erni ızrar, arga kirgen kiži saat daynaar** T80a The person who has entered the village bites the edge of the cup (i.e. drinks tea), the person who has entered the mountain forest chews larch mastic.
- Alt **Arkaga kirze, sañıs čaynap öđör, ayılga kirze, ak amzap čigar** A61:6 If one goes onto the mountain ridges, one walks through, chewing larch-tree mastic, if one goes into the village, one ends up tasting white (i.e. dairy products).
- Kh **Aelt orosñ xün jum amsadak, araēñ modont orosñ xün box dzadžildek** Ram195 The person who has entered the yurt can taste anything, the person who has entered the forest on the mountain's northern side chews dirt.
- 2 **Aba ĩnekke xarındas nimes** B113a, B1117b, B75:301, Kat373
The bear is not a brother to the cow.
- 3 **Abadañ xorıxsañ tayǵaa daa par polbassıñ** B75:324, B75:408, Bal133
If you fear the bear, you should not go to the taiga.
▪ B75:408 spells *xorıxsañ* (for *xorıxsan*). Widely occurring, cf. Bläsing № 1160, 1161. In this proverb, the image of the bear occurs in Tatar, Kazak and Kyrgyz; elsewhere the wolf prevails.

- NUyg **Böridin qorqqan jaŋğalğa barmas** SK2151 Who fears the wolf should not go into the forest.
- 4 **Ačğ nime körbeende tadılığ nimeni tanıbassın** Kat380
When not having seen the bitter, you will not recognise the sweet.
- AltT **Ačuudı körböyçi tattıudı yibäs** RI:511 Who has not seen the bitter will not eat (enjoy) the sweet.
- NUyg **Ačçıqni bilmigän tatlıqni bilmäs** SK1571 Who has not known the bitter does not know the sweet.
- 5 **Adazı čoxta ool pastıx,**
İjezi čoxta xıs pastıx BI146a
Without his father, the son is chief, without her mother, the daughter is chief.
▪ Note that Altay has *paštaq* 'disobedient, naughty child', whereas Khakas has *pastıx* 'chief, leader', not the cognate form *pastax* 'disobedient child'.
- Alt **Adazı yoqto uul paštaq, änäzi yoqto qıs paštaq** RPI:5:65 Without his father, the son is a disobedient child, without her mother, the daughter is a dis-obedient child.
- Kal **Etsêg uga kövüün yeldn, ek uga kükün yeldn** Why1 A boy without father is a lazybones, a girl without mother is a lazybones.
- 6 **Ağır-čatxan kizee altın daa orğan tuza polbas** BI129b, Kat369
For an ill person even a golden bed will not be of help.
- Rus **Bol'nomy i zolotaja krovat' ne pomožet** Mer22:310 Not even a bed of gold can help the sick.
- 7 **Ağrin parzaŋ irax polarzın** BI16b
If you go slowly, you will go far.
▪ Make haste slowly. According to BI16b obsolete.
- Rus **Tiše edeš, dal'se budeš** K775 The quieter you go, the farther you will get.
- 8 **Ala puğada mün čox,**
alığ kızıde sağıs čox Kat18
In a perch is no broth, in a stupid person is no wisdom.
- AltT **Alabuğada min yoq, alu[u] kižidä oy yoq** RPI:1:6 In a perch is no broth, in a stupid person is no wisdom.
- 9 **Alığ kızı [sic, for kızıneŋ] perissenj pozın alığ polarzın** Kat364
If you meddle with stupid people, you will become stupid yourself.
- 9a **Alığ kızıneŋ peerissenj pozın alığ xalarzın** Zinaida Waibel
If you meddle with stupid people, you will remain stupid yourself.
- 10 **Ahp [sic, perhaps for ahptın] tölü alyb-oq polar,**
Külükütñ tölü külüg-ö[k] polar RIII:1260 Sagay
The offspring of a hero will become a hero too, the offspring of a famous man will become a famous man too.
- Alt **Ahptın tölüzi alyp ok bolor, külükütñ tölüzi külük ok bolor** BT155b The offspring of a hero will become a hero too, the offspring of a strong man will become a strong man too.

- 11 **Altı xillig čatxannı**
Xaylabasta sappajaŋ,
Altanıp mungen attı
Xamjı sappasta münmejeŋ B1298b
 One should not play the six-stringed zither when one cannot sing epics, one should not mount the riding horse when cannot blow the whip.
- 11a **Altı xillig čatxannı**
Xaylabasta sappajaŋ,
Altanıp mungen attı
Čaxsı čügürtpeste münmejeŋ B75:323
 One should not play the six-stringed zither when one cannot sing epics, one should not mount the riding horse when one cannot make it gallop well.
 ▪ See also № 28. Perhaps taken from a *taxpax*; note the consistent use of 7 syllables in the first three verses.
- 12 **Andağ čurtas polğanča čox polzın** Tur66
 Rather than such a life, let there be nothing.
- 13 **Aŋ ödirip albaanda teerizın soybajaŋ** B1192a
 Before having slain the game, one cannot flay its skin.
 ▪ See also № 30. Widely occurring, cf. Bläsing № 4235, 4236.
- 14 **Aŋmarda tamax čox,**
Xazaada mal čox Kat17
 There is no food in the storage, there is no livestock in the stable.
- 15 **Aram, če čičeŋ čooxta** B129b
 Speak seldom, but to the point.
- Rus **Xot' redko, da metko** Kr1307 Seldom, but to the point.
- 16 **Arğa čonnıŋ čurtına ayna kırbes pik (poldı),**
İlbek čonnıŋ xoniına ileg kırbes istig (poldı) Dom7
 It is strength that keeps the devil from entering the heroic people's land, it is abundance that keeps need from entering the rich people's dwelling.
 ▪ This proverb concludes the folk tale *Altın Arçol*; the final past verb form *poldı* may be omitted.
- 17 **Arğaas ardatča,**
Külük azırapča B130a
 Laziness corrupts, diligence feeds.
 ▪ Cf. Bläsing № 634.
- 18 **Arğaasxa kün uzun,**
Külükke kün čitpinče B196a
 For laziness a day is long, for diligence a day is not sufficient.
- 19 **Arğasxa künniŋ payram** Zinaida Waibel
 For a lazy person, the day is a holiday.
- 19a **Arğasxa künniŋ say payram** Zinaida Waibel
 For a lazy person, every day is a holiday.

- 19b **İrñjek kīzee polğan na kūn pozrax** BI112a
For a lazy person, every day is Sunday.
▪ Widely occurring, cf. Bläsing № 1205, 3416.
- NUyg **İši yoq kişigä kündä hey** SK163 For a person without work, every day is a holyday.
Uzb **Dangasaga har kuni bayram** MMA343 For a lazy person every day is a holiday.
Kum **Haygeuge här gün bayram** Ném302 For the lazybones every day is a holiday.
- 20 **Arğisnañ ködirgen töge niik,**
Arğisnañ itken toğıs niik Bal85
The log that one carries with a friend is light, work that one does with a friend is light.
- 21 **Arığa purtaxtı xossa purtax polar** BI167a
If one adds filth to cleanliness, it will [all] become filthy.
- 22 **Arıxçıñı aday sür çörçe,**
Xatxıñı xıstı ool sür çörçe Zinaida Waibel
Dogs follow the one who shits, young men follow a loudly laughing girl.
▪ A girl should behave modestly and guard her reputation.
- AltT **Çıçqaqçıñı it äzär, qatqıçıñı är äzär** RPI:6:77 Dogs follow the one who has diarrhoea, men follow the merry one.
- 23 **As eeliğ**
Pas miiliğ Kat3
Food has an owner, a head has a brain.
- 23a **İb eeliğ,**
Pas miiliğ BI335b
A house has an owner, a head has a brain.
▪ See also № 214.
- Kyr **Aş eesi menen, baş meesi menen** Şam63 Food is with its owner, a head is with its brain.
- Ord **Deeltü nege jaama bäädaq, gerte nege ike türüü bäädaq** Mos155 A garment has a collar, a house has a master.
- Kh **Xün axtay, deel zaxtay** Luv47b A person has an older brother, a garment has a collar.
- 24 **Asxırın kökti at töridir** BI89a
The horse is born taking after the stallion.
▪ Like father, like son.
- 25 **At poları xulunnañ,**
İr poları olğannañ Bal95
What the horse will be [shows] from the foal, what the man will be [shows] from the boy.
▪ See also № 27, 48, 49. Widely occurring, cf. Bläsing № 1673.
- Tuva **Aht boluru kulunundan, kiži boluru çazından** XS36 What the horse will be [shows] from the foal, what man will be [shows] from youth.
- Kal **Küün bolxu багаasan, külük bolxu ungunaasan** Why3 What the man will be [shows] from the child, what the steed will be [shows] from the foal.
- Kh **Xün bolox багаasaa, xüleg bolox unaganaasaa** Erd105 What the man will be [shows] from the child, what the steed will be [shows] from the foal.

- Ord **Küŭ bolxu küükedees, külük bolxu unaganaas** Mos103 What the man will be [shows] from the child, what the steed will be [shows] from the foal.
- 26 **Attı taŋmazınaŋ taŋıpča, Kızıñı rodınaŋ pılče** Ba199
One recognises the horse from its mark, one knows a person from his kin.
▪ Said when evaluating the background of a future husband.
- Kyr **Maldı tamgasınan taŋı, balanı atasınan taŋı** Dor95 Recognise the livestock from its mark, recognise the child from his father.
- 27 **Attıŋ čoriŋı kılčıgdeŋ, Kızıñıŋ čaxsızı čitteŋ** BI321a
The gait of a horse [shows] from young [age], the goodness of a man [shows] from youth.
▪ See also № 25, 48, 49.
- 28 **Atxa münmeende xamıŋ sappa** BI111a, BI271a
When not riding the horse, do not blow your whip.
▪ See also № 11.
- 29 **Atxa xomuttı soonaŋ suxpajaŋ** BI202b
One cannot put the horse collar on the horse from behind.
- 30 **Atxalax aŋnı atxaŋa sanaba** BI181a
Do not count the game that has to be shot [yet] as having been shot.
▪ See also № 13.
- 31 **Atxan ox aylanminča** Zinaida Waibel
- 31a **Atxan ux aylanmačaŋ** Dom3
An arrow shot does not return.
- 31b **Atqan oq tastaŋ nanmas, Isqan kızı čonnaŋ nanmas** RPII:210:1249 Sagay
An arrow shot does not return from the stone, a person sent does not return from the people.
▪ See also Shor № 1. The first variant occurs widely, cf. Bläsing № 1933.
- AltT **Atqan oq taštaŋ yanmas, iigän älči piidäŋ yanmas** RPI:78:628 An arrow shot does not return from the stone, a messenger sent does not return from the beg.
- NUyg **Atqan oq yanmas** LeCoq246 An arrow shot does not return.
- Kum **Aytılğan söz atılğan ok** Ném148 A word spoken is an arrow shot.
- 32 **Axjana xara küŋge jıŋ** Kat341
Reserve money for a black day.
- Rus **Xorošo beluju denezku bereč' na černyj den'** Mer349:60 It's good to save a bright penny for a dark day.
- Kum **Ak akça kara gün üçün dūr** Ném17 White (i.e. silver) money is for black days.
- 33 **Azım as poldı, pazım tas poldı** Kat4
My food has become little, my head has become bald.
▪ Said when one has only little to spend.

- AltT **Ažım as poldı, pažım tas poldı** RPI:2:25 My food has become little, my head has become bald.
- Tel **Aži tuzum as poldı, poyu pažım tas poldı** RIII:915 My food and salt have become little, my body and head have become bald.
- 34 **Azındıra axsıñ azınma** BI18b
Do not open your mouth beforehand.
- 35 **Azrılbas-parbas aat irepçi** BI62b
An inseparable couple of ducks.
▪ Said of husband and wife who are close to one another.
- 36 **Bastı kessä qan-oq kazar** RII:1157 Sagay
- 36a **Bastı kässä qan-oq kazar** RPII:3:65 Sagay
If he cuts the head, at least it is a khan who will cut.
- 37 **Čabal kızı çağanay xabadır,**
Čabal aday soonay xabadır BI304b
An evil man seizes at the collar, an evil dog seizes from behind.
- Alt **D'aman iyt arkadañ kabar, d'aman kiži d'akadañ kabar** BT45b An evil dog seizes from behind, an evil person seizes from the collar.
- 38 **Čabal nimeniñ soonja parzañ čaxsı nimeni taap polbassıñ** B75:323
- 38a **Čabal nimeniñ soonja parzañ čaxsı nimeni tappassıñ** Kat344
If you walk after the evil, you will not find the good.
- 39 **Čabalniñ axsına çağ čarabaan** BI311a
In the mouth of the evil one [even] grease was not suitable.
- 40 **Čabalniñ xolına pirgenje čaxsınıñ čolına sal** BI320a
Rather than giving it in the hand of the evil, put it on the road of the good.
- Alt **Yamanıñ qolına pärginčä zaqşınıñ yolına sal** RPI:4:55 Rather than giving it in the hand of the evil, put it on the road of the good.
- Tuba **D'amanniñ kolına bergenče d'axşınıñ d'olına sal** B65:54:6 Rather than giving it in the hand of the evil, put it on the road of the good.
- 41 **Čabis pastı xılıs kispes** Kat10
The sword does not cut a low head.
▪ Note that the Khakas cognate for Altay *yoboš* is *čabas* 'calm', not *čabis* 'low'. Widely occurring, cf. Bläsing № 2982.
- AltT **Yoboš paştı qılış kaspäs** RPI:3:38 The sword does not cut a peaceful head.
- Kyr **İyilgen baştı kılıç kespeyt** Şam158 The sword does not cut a bent head.
- 42 **Čabis taa polza taam par,**
Tayıs taa polza suum par B75:276
- 42a **Čamis-taa polza taam par,**
Tays-taa polza suum par RPII:19:625 Sagay
- 42b **Čamis-taa polza taam par** RIII:1940 Sagay
Even though it is low, I have my mountain, even though it is shallow, I have my river.

- Tel **Tayis polzo suum par** RIII:820 Even though it is shallow, I have my river, **tar da polzo yärim par** RIII:835 Even though it is narrow, I have my land.
- Küe **Tar-daa polza yärim par, tays taa polza suum par** RPII:691:1 Even though it is narrow, I have my land, even though it is shallow, I have my river.
- 43 **Čalğis kızı čonnaŋ xortix,**
Čalğis ağas čilden xortix Bal53
A single person is fearful of a people, a single tree is fearful of the wind.
- 44 **Čalğis turun köyerin dee köybes,**
Is taa sığararın sığarbas,
Čalğis kızı čurt taa tudarın tut polbas,
Xonix taa xonarın xon polbas B75:395
A single charred log will not burn, it will not emit smoke, a single person cannot hold his house, he cannot live a life.
- 44a **Čalğis turun čada köybeen** BI240b
The single charred log did not burn.
- Tuva **Čaŋgis kezek ot bolbas, čaŋgis kiži kiži bolbas** XS42 A single charred log cannot constitute a fire, a single person cannot constitute a person.
- Kh **Ganc čučil [= cucal] gal boldoggüy, ganc xün xün boldoggüy** Luv112a A single chip of partly burnt wood does not constitute a fire, a single person does not constitute a person.
- Ord **Ganča mudu gal bolküee, ganča kün aäl bolküee** Mos70 A single piece of wood does not make a fire, a single person does not constitute a family.
- 45 **Čaltıraan na nime altın nimes** BI309b
All that glitters is not gold.
- Rus **Ne vsë zoloto, čto blestit** Kr909 All that glitters is not gold.
- 46 **Čatčatxan tasxa torbas ös-parča** BI233a
Moss grows on a lying stone.
▪ No pain, no gain. Cf. Bläsing № 3671, 3672.
- 47 **Čatxan tastıŋ altına suğ daa axpaŋaŋ** BI24a
- 47a **Čatxan tastıŋ altına suğ axpaŋaŋ** BI35b
Water does not flow under a lying stone.
▪ No pain, no gain. Cf. Bläsing № 3669, 3670.
- 48 **Čaxsı at xulunda körinče,**
Čaxsı kızı kičigde pildırče Bal73
A good horse reveals itself in the foal, a good person makes [himself] noticed in [his] youth.
▪ See also № 25, 27, 49.
- 49 **Čaxsı attı čörizineŋ körčeler,**
Čaxsı kizinı toğızınaŋ pılčeler B75:323
They recognise a good horse by its gait, they know a good person from his work.
- 49a **Čaxsı attı čörizineŋ pılčeler,**
Čaxsı kizinı toğızınaŋ körčeler Bal17

They know a good horse from its gait, they recognise a good person from his work.

▪ See also № 25, 27, 48.

Tuva **Xüreŋ daynıñ maŋın köör, küdeeziniŋ küžün köör** XS48 One can see the gait of the brown colt, one can see the power of one's son-in-law.

50 **Čaxsı idip tıspe,**

Čabalnı itpe BI226b

Do not run away [from] doing good, do not do evil.

50a **Čaxsıdaŋ xaspa,**

Čabalnı itpe Kat345, Bal120

Do not run away from the good, do not do evil.

51 **Čaxsı kirek pos pozın maxtapča** BI155b, Kat356

51a **Čaxsı kirek pozi pozın maxtapča** BI104b

A good thing praises itself.

Rus **Xorošij tovar sam sebja xvalit** Dal'II:1 A good thing praises itself.

NUyg **Yaxşı iş özini özi maxtaydu** SK141 A good work praises itself.

52 **Čaxsı kızı xayda daa čaxsı polar** Zinaida Waibel

A good person will be good anywhere.

53 **Čaxsınaŋ čaballaspa,**

Čabalnaŋ nanjılaspa B75:322, Bal120

Do not go to law against the good, do not become friends with the evil.

54 **Čaxsını saŋınzaŋ čaxsaa xozıların,**

Čabalnı saŋınzaŋ čabalğa xozıların Bal120

If you wish for goodness, you will associate with goodness, if you wish for evil, you will associate with evil.

▪ For other variants, cf. Bläsing № 350–352.

AltT **Yaqşaa yanaşsaŋ yaqşızı yuğar, yamaŋğa d'anaşsaŋ yamanı yuğar** RIII:83 If you associate with goodness, goodness will stick [to you], if you associate with evil, evil will stick [to you].

55 **Čaxsınıŋ čoli açix,**

Čabalnıŋ čoli čabix Bal53

The road of the good is open, the road of the evil is closed.

Alt **D'amannıŋ d'oli tuyuk, d'akşınıŋ d'oli açık** A63:13u The road of the evil is blocked, the road of the good is open.

56 **Čazağa çağ pol,**

Attığa arğıs pol BI30b

Be grease to a person on foot, be friend to a person on horseback.

56a **Ökisterge öörlig pol,**

Čalğıstargä çağlıg pol BI309b

Be friendly to orphans, be greasy to the lonely.

56b **Čağısqa çağ paarlıg,**

Ösküskä üñ paarlıg RPIL:57:461 Sagay

With a greasy liver for the lonely, with a generous liver for the orphan.

- Grease implies generosity, helpfulness.

- 57 **Čiti kızı čalgıs kızıñ sağıbajaŋ** Kat35
Seven people do not wait for a single person.
- 57a **Čiti kızı pır kızıñ sağıbajaŋ** B75:214
Seven people do not wait for one person.
- Tuva **Čedizi čangızın manavas** Kunaa26 Seven will not wait for one.
Rus **Semero odnogo ne ždut** Kr789 Seven will not wait for one.
- 58 **Čiti xatap sinep al, pır xatap kis** BI280b
Take the measure seven times, cut once.
▪ Look before you leap. Widely occurring, cf. Bläsing № 3746.
- Tel **On qattap kändä, bir qattay-käs** RII:1213 Take the measure ten times, cut once.
- 59 **Čitibestı čiti[p] polbas,**
Tıspastı tızıp polbas Kat13
One cannot sharpen what cannot become sharp, one cannot restrain what cannot be restrained.
- AltT **Ötpöstü piläbä, uqpastı süläbä** RPI:3:31 Do not sharpen what cannot become sharp,
do not say what should not be said.
- Tuva **Tınmastı čanır, dıgnavastı čagur.** XS122 One must sharpen what will not cut, one
must order who will not listen.
- 60 **Čılan teerizın čılın daa alıstırza oolğ tısterı pozında xalča** BI127b
Even though a snake changes its skin every year, its poisonous teeth remain on it.
- 61 **Čılığ kürgen čirge čılan ibiriledir** BI54b
The snake coils in places where warmth has entered.
▪ Man looks for a comfortable place.
- 62 **Čılığ suğda palıx poljaŋ,**
Čımıyğanda xılıx poljaŋ BI327a
There is fish in warm water, there is character in a silent person.
- Alt **Tuyuk suuda balık bar, tünseygende kılık bar, d'ılmay suuda balık bar,**
d'ılınđušta kılık bar Jal24 There is fish in secluded water, there is [good] character
in one who is silent, there is fish in still water, there is [bad] character in opportunism.
- Tuva **Čimaargayda użur-la bar, čılbay sugda baylaŋ-na bar** XS114 In a silent person is
[strength of] character, in warm water is young fish.
- 63 **Čobalzam daa tapxanıñ par** B75:248
Even though I got tired, I have found it.
- 64 **Čooxtıŋ čoli xatıŋ** BI281a, BI320b
The way of the word is hard.
- 65 **Čorğa atxa čol čoğıl ba?**
Čoy kızıe čoox čoğıl ba? BI319b
Is there no road for the ambler, is there no word (i.e. pretext) for the liar?

- Alt **D'orġoo d'ol muġ ba, d'oygoo sös muġ ba?** BT111b Are there not a thousand roads to the ambler, are there not a thousand words to the liar?
- 66 **Čoy polġan kızı oġır idedir** Kat346
The lying person makes a thief.
- Rus **Kto lžet, tot i kradet** Mer186:251 He that will lie, will steal.
- 67 **Čoy polġanja oġır polarġa,
Oġır polġanja öl-pararġa** BI123a
To become a thief rather than a liar, to die rather than become a thief.
- 68 **Čöptig čurtazaŋ uzun čurt polar,
Čöbi čox čurtazaŋ xısxa čurt polar** B75:408
If you live in harmony, life will be long, if you live without harmony, life will be short.
- 69 **Čörġen aday söök kimiredir** Zinaida Waibel
The walking dog gnaws bones.
▪ No pain, no gain.
- Kh **Yavsan noxoy yas zuux** Luv207b The walking dog will chew the bone.
- 70 **İbde sağınganı çolġa çarabas poladır** Kat368
What one thinks at home is of no use for the street.
▪ Cf. Bläsing № 1449, 1450.
- NUyg **Öydiki söz bazarġa toġra kălmäptu** SK1894 The word at home is not right for the bazaar.
- 71 **İldeŋ tañıssaŋ iptig pol,
Čabaldaŋ tañıssaŋ čapčaŋ pol** BI311a
If you learn to know [good] people, be well behaved, if you learn to know evil [ones], be clever.
- 72 **İr aspas čirdeŋ ir asčadır,
At aspas čirdeŋ at asčadır** BI33b
A man passes places that a man cannot pass, a horse passes places that a horse cannot pass.
- 72a **At aššaŋ sın čadır,
Är aššaŋ sın čadır** RPII:63:682 Sagay
There lies a mountain ridge that a horse can pass, there lies a mountain ridge that a man can pass.
- 72b **At aššaŋ arsaŋ päl,
Er aššaŋ egir päl** RPII:102:476 Sagay, RPII:137:43 Sagay
A hill a horse can pass, a mountain ridge man can pass.
- 72c **At aššaŋ arsaŋ pel čadır,
Er aššaŋ egir pel čadır** RPII:142:215 Sagay
There lies a hill a horse can pass, there lies a mountain ridge man can pass.
▪ Said of performing a difficult task.
- 73 **İrik[-]čoxta pörık čox** Kat12
Without will, there is no hat.

▪ Obscure; perhaps *pörük* < **berk* 'force'?

- Tuva **Tura čokta küš čok, dus čokta amdan čok.** T57a No will, no strength, no salt, no taste.
- 74 **İrñjek kızı odırıp uzupça, čadıp toğınča** BI63a, Kat361
A lazy person sleeps sitting and works lying down.
▪ Kat361 spells *uzupça*.
- NUyg **[Horun] otirip uxlaydu, yetip işläydu** SK149 [A lazybones] sleeps sitting and works lying down.
- 75 **İrñjek kiziniñ irni xuruğ,
İrñmes kiziniñ irni čağlığ** BI63a, BI293b
The lip of a lazy person is dry, the lip of a diligent person is greasy.
- Kaş **İrig erini yağlıg, ermegü başı qanlıg** Brck27, DKI:110 The lip of the diligent one is greasy, the head of the lazy one is bloody.
- 76 **İsseñ xulaaŋda,
Körzeñ xaraaŋda,
Tis xazartpaŋ** BI264a
If you listen: in your ear, if you see: in your eye; one should not make the tooth white (i.e. show it while speaking too much).
- 77 **İzer pazi iki poljaŋ,
İrniñ čooğı sın poljaŋ** BI56b
The saddle's bows should be two, a man's word should be the truth.
- Kaş **Er sözi bir, eder köki üç** Brck213, DKII:104 A man's word one, the saddle's straps three.
- 78 **İki ölüm polbas, pırdeñ ospassıñ** BI131b
There are not two deaths, and the one you cannot outrun.
▪ You only die once. Cf. Bläsing № 872.
- 79 **İki pöle pölispes,
Pörük pıle sabıspas,
Suğa kırze tartıspas** BI160a
Two cousins should not become divided, they should not hit each other with a hat, if they enter the water, they should not pull each other.
▪ Maybe taken from a *taxpax*; note the consistent use of 7 syllables in the three verses. Perhaps *pörük* < **berk* 'force'?
- 80 **İstinde tistig kızı** BI228b
A person having teeth inside.
▪ To bear a grudge.
- Tuva **İstinde diştig** T165b Having teeth on the inside.
- Rus **Imet' zub protiv kogo-livo** To have teeth against someone.
- 81 **İstineñ kirlig nimeni ariğ it-polbassıñ** BI80a, B75:322
You cannot clean what is dirty from inside.
- 82 **İzengen tağda kiik čox poljaŋ** BI66a
There may be no roe on the mountain on which one expects [it to be].

- Do not be too confident.

NUyg **Ešāngān tagda kik yatmas** LeCoq143 The antelope does not lie on the mountain that has become familiar.

Ord **Sanasan uulandu göröös ügüii, etegesē kūüdü uxūaa ügüii.** Mos115 There is no game on the mountain on which one expects [it to be], the son on whom one counts has no intelligence.

83 **İzīgde, xarğa čili, axsiñ aspa** B75:373
Do not open your mouth in the warmth, as the crow.
▪ Said to tired people.

84 **Iğiraači izer at xulağına amır pirbes, İki čabal toğis čonğa tıs pirbes** B75:229
The creaking saddle will not give a rest to the horse's ear, two evil ones will not give rest to nine peoples.

84a **Iğiros izer at xulağına tınağ pirbes, İki čabal pırık-parza ilge čonğa čadiğ pirbes** BI454
The creaking saddle will not give a rest to the horse's ear; if two evil ones come together, they will not give a rest place to the people.

AltT **İñir çñır ıñırçaq, at qulaqqa amır yoq, äki yaman tabışsa, äl qulaqqa amır yoq** RPI:5:75 The creaking packsaddle does not give a rest to the horse's ear, if two evil ones come together, there is no rest for the people's ear.

85 **Inağ söske inağınarəox nandırarğa kirek** BI76b, Bal138
It is necessary to answer a loving word with loving care.

86 **İrax çığzañ çağınnağ alarziñ** BI325b
If you store it far, you will take it from near.
▪ If one puts something in a safe place, one can find it later. Also: it is useful to keep something in store. Cf. Bläsing № 4050, 4051.

Alt **Rak salarkın, tyuxtan alarziñ** Verb194 When you put it far, you will take it from near.

87 **Kirlig kiziniñ adı terlik** RII:1390 Sagay
The horse of a dirty person is sweaty.
▪ Other people's goods are of no use to oneself. See also № 88.

Alt **Kızı tonı kırçı, kızı adı terči** Verb193 [Other] people's garments are dirty, [other] people's horses are sweaty.

Kyr **Biröönün atı terčil, biröönün kiyimi kırčil** Şam94 The horse of someone else is sweaty, the clothes of someone else are easily soiled.

Kzk **Kisi atı terşāñ, kisi kiimī kırşāñ** RIII:1077 [Another] person's horse sweats easily, [another] person's clothes soil easily.

88 **Kiziniñ malı mal polbas, Kiziniñ äzi äs polbas, Kiziniñ käbi kirlig káp, tädir Kiziniñ adı t[ä]rlig at, tädir** RPII:12:395 Sagay

The livestock of [other] people is no livestock, the possessions of [other] people are no possessions, the dress of [other] people is a dirty dress, it is said, the horse of other people is a sweaty horse, it is said.

88a

Kiziniŋ mah mal polbas,

Kiziniŋ ezi es polbas,

Kiziniŋ kebi kep polbas RII:1390 Sagay

The livestock of [other] people is no livestock, the possessions of [other] people are no possessions, the dress of [other] people is no dress.

▪ Other people's goods are of no use to oneself. Also: one should not covet other people's possessions. See also № 87.

Kaš

Ađın kiši neŋi neŋsinmes Brck205, DKI:130 Another person's property cannot be considered as property.

89

Kičiŋ sөөktiŋ aday ölgенje küjüges BI197a

A dog having small bones is a cub until he dies.

Rus

Malen'kaja sobaka i do starosti ščenok Mer208:16 A small dog is ever a puppy.

90

Kizi polza attıŋ polar,

Kiik polza tüktüŋ polar BI35a, BI242b, Kat11

90a

Kizi polza attıŋ poljaŋ,

Kiik polza tüktüŋ poljaŋ RPIL:6:179, RPIL:45:68 Sagay

90b

Kizi bolza attıŋ poljaŋ RI:471 Sagay

If it is a man, he has a name, if it is a roe, it has hair.

90c

Kiik polza tüktüŋ poljaŋ,

Kizi polza attıŋ poljaŋ RPIL:64:702, RPIL:147:391 Sagay

If it is a roe, it has hair, if it is a man, he has a name.

▪ Phrase used to introduce the question 'who are you? what is your name?'

AltT

Kiik polzo tüktüü polor, kiži polzo attuu polor RPI:4:54 If it is a roe, it has hair, if it is a man, he has a name.

91

Kizi tastan daa xatiŋ,

Čaxayaxtan daa nımzax B75:271

Man is harder than stone, and softer even than a flower.

92

Kizi tiline tas taa čarılča tidirler Bur58

Even the stone can break by man's tongue, it is said.

▪ People can say awful things.

93

Kizi xıyalına külbe BI303a, Bal130

Do not laugh at another person's misery.

94

Kökesimniŋ külüŋi čox poljaŋ BI89a

There is no wisdom in conceit.

▪ The word *kökesim* is now obsolete and is replaced by *kööderim*.

95

Köp piliŋ as čooxtap čör Kat332

Know much, speak little.

NUyg

Köp bilip, az sözlä SK1989 Know much, speak little.

Rus

Mного знай, да мен'ше говори Mer214:117 Know much and speak little.

- 96 **Köpke xarasma kömes tee čox polar** BI275a
Do not strive for [too] much, [else] even the little will be lost.
- 96a **Köpke xarassa kömes tee čox polar** B75:251
Even the little will be lost if one strives for [too] much.
▪ If you want it all, you might become disappointed; grasp all, lose all.
- Rus **Mnogogo zaxočetsja, poslednee poterjaeš'** Mer215:132 If you want much, you will lose all.
- 97 **Köpke xınzaŋ čaxsını körbessıŋ** BI91a, B75:323, Kat333
If you strive for [too] much, you will not see the good.
- 97a **Köp xınzaŋ čaxsını körbessıŋ** Kat333
If you want [too] much, you will not see the good.
- 98 **Köpti körgeŋ,**
Köyeen'i čalğaŋ B75:351
Seen much, experienced much.
- 99 **Kügürt čili küzrepče,**
Paris čili satrapča BI183b, B75:139
- 99a **Kügürt'ıláp küzrāp tür,**
Paris ıılāp sastrap tır RPII:280:241 Koybal
He rumbles like the thunder, he roars like a tiger.
- 99b **Paris čili satrapča,**
Kügürt čili küzrepče BI95b
He roars like a tiger, he rumbles like the thunder.
- 99c **Paris čılāp sastraptır** RIV:397 Sagay
He roars like a tiger.
▪ Said of a person who talks or laughs very loudly. B75:139 spells *küzürep-če*, *satrapča*. The verse *paris čili satrapča* is used less frequently.
- 100 **Külii küskeni osxas** BI96a
His dexterity is similar to a mouse.
▪ Said of someone who acts quickly and dexterously. According to BI96a 'silly'.
- 101 **Küs sağısxa aldırçadır** BI23a, BI177a, Kat382
Wisdom goes beyond force.
- Rus **Silo umu ustupaet** Mer314:120 Wisdom goes beyond force.
- 102 **Küskü kün xıs tooza azırapča** BI98a
An autumn day feeds a whole winter.
- 102a **Küskü kün čıl tooza azırapča** Bal28
An autumn day feeds a whole year.
- Tuva **Častıŋ xünü, čıldıŋ čemi** T497a A day of spring – food for a year.
- Alt **D'aydıŋ d'aŋıs kün iži d'ılına d'iir kursak bolor** A56:8 The work of a single summer day is food to eat for the year.
- Kzk **Žazdıŋ bir küni, qıstıŋ mıŋ küni** Kirch746 One day in summer, a thousand days in winter.
- Rus **Leto zimu kormit'** The summer feeds the winter.

- 103 **Küskü piletep odırča,**
Xıxı, тізең, чп одірча Bal28
 The autumn provides, but the winter eats.
- Rus **Leto sbiraet, a zimy poedaet** Mer196:61 Winter eats up what the summer lays up.
- 104 **Mal kistazä tanısçaң,**
Kızı čooqtaza tanısçaң RIII:828, RPII:64:704 Sagay
 If horses neigh, they learn to know one another, if people talk, they learn to know one another.
 ▪ RPII:64:704 spells *taniššaң*. Widely occurring, cf. Bläsing № 4308.
- Kaş **Kişi sözleşü, ylık yıdlaşu** Brck194, DKII:199 People talking to one another, livestock smelling at one another.
- AltT **At kištäšsä tanızar, kiži ärmäktäšsä tanızar** RPI:2:23 If horses neigh to one another, they learn to know one another, if people talk to one another, they learn to know one another.
- Tuva **Mal kištežip tanızar, kiži čugaalažip tanızar** XS132 Livestock learn to know one another by neighing to one another, people learn to know one another by talking to one another.
- NUyg **At kišnišip tepišar, adäm sözlišip tonušar** SK905 Horses find one another by neighing to one another, people learn to know one another by talking to one another.
- WYu **Kısı larlasô tanısqô, mal ohqasô tanısqô** RNZ15 People will learn to know one another by talking to one another, livestock will learn to know one another by smelling at one another.
- Kum **Adam söylešir, haywan yalašir** Ném285 Man talks to one another, livestock lick at one another.
- 105 **Maңzıraan seek sütkе түсчөң** BI243b
 The hurrying fly falls into the milk.
 ▪ Haste makes waste.
- Kaş **Evek siңek sütkе түшүр** Brck52, DKI:394 The hurrying fly falls into the milk.
- Tuva **Dalaškan küske sütkе дүзөр** XS138 The hurrying mouse falls into the milk.
- 106 **Maxači kizini čilan daa saxpajaң,**
Xortix kizini aday daa tutxlajaң Bal133
 Dogs bite a fearful person, but even a snake will not bite an evil person.
- 107 **Min dee kizibin noomza,**
Mindir dee palğox nooza B75:248
 I too am a person, a burbot too is a fish.
- 108 **Naa čir pik, čе čiitter annaңox pik** B75:272
 New earth is strong, but young men are stronger than that.
- 109 **Nanılazar kiziniң xiliin piliп al, anaң nanılas** Zinaida Waibel
 Get to know the character of a person you want to befriend [first], then become friends.
- 110 **‘Noğa moyniң xıyırdır?’ tibeдең surğannar,**
‘A nimem miniң köniđer?’ xatxırğaң tibe B75:273

They asked the camel: 'Why is your neck crooked?' The camel laughed roarily: 'What of me is straight?'

▪ Widely occurring dialogue proverb, cf. Kirchner (1994: 466).

- 111 **Obal čoxta nanjını pıl polbassın,**
Xıyal čoxta xonjıxtı pıl polbassın Bal137

When there is no trouble, you cannot know the friend, when there is no disaster, you cannot know the neighbour.

- 111a **Xıyal čoxta nanjını tanıbassın** Bal95

When there is no disaster, you will not recognise the friend.

- 112 **Ol xonix pik, xayzi čöptiğ čurtapča** B75:400

That life, which one lives in harmony, is strong.

- 113 **Otnağ peerişpe,**
Suğnağ nanjı polba,
Çilge kirtınme BI147b, Kat359

Do not stir the fire, do not be a friend to the water, do not trust the wind.

▪ Kat359 spells *perişpe*. According to BI147b an obsolete proverb.

- 114 **Oyın söstiğ sını čox,**
Oymax çirniğ tönj čox BI197b

A joking word is without truth, an earth hole is without a hill.

▪ The second verse is used less frequently.

- 115 **Ödiske alzağ pay polbassın** Kat342

If you make debts, you will not become rich.

- 116 **Örö quday uluğ,**
P[u] čärdä aq qan uluğ RI:1695 Sagay

- 116a **'Örö quday uluğ!' tädür,**

'Pu čärdä aq qan uluğ!' tädür RPII:6:177 Sagay

'Above god is great,' it is said, 'on this earth the white khan is great,' it is said.

- 117 **Öşcetken ağas paltı sabına ilğabinča** B75:281

The grown tree does not cry for the handle of the axe.

▪ Obscure.

- Kaş **Qarı öküz balduqa qorqmas** Brck248, DKII:366 The old ox does not fear the axe.

- 118 **Paba ibi paarsax,**

İne ibi istig Bal4

Father's house is sweet, mother's house is cosy.

- 119 **Pala ağastıñ xastırığı pik,**

Pahğlıñıñ palii küs BI279b

The bark of the young tree is strong, the wound of the wounded is fierce.

- 120 **Palıxtıñ pazi suğ čoğa çadır** Zinaida Waibel

The head of the fish is directed towards the water.

- 121 **Par nimeni čox itpe, kömești köp it** B190a, B75:323
Do not make naught from what you have, make more from little.
- 122 **Pastap xıgır pır, anañ tüptestürerziñ** Zinaida Waibel
First read to the end, then you will conduct [it] thoroughly to the end.
- 123 **Pastux xaydağ, xoylar andağox** B75:249
As the shepherd, so the sheep.
- WYu **Ni kısıgı ni mal par** RNZ27 As man, so the livestock.
- 124 **Paydañ surba, čaxsı kızıdeñ sur** Kat337
Do not ask a rich person, ask a good person.
- 125 **Pazım parğan čergä azağım am parzın** RPII:175:73 Sagay
Let now my feet go towards the place where my head goes.
- 125a **Azağım parğan čärgä pazım parzın,**
Pazım parğan čärgä azağım parzın RPII:100:414 Sagay
Let my head go towards the place where my feet go, let my feet go towards the place where my head goes.
- 125b **Pazım parğanda azağım parzın**
Azağım parğanda pazım parzın RIV:1185
Let my feet go where my head goes, let my head go where my feet go.
- BTat **Qayda ayağı anda başı** Dmi104:4 Where his foot, there his head.
- Rus **Gde golova, tam i nogi budut** Mer79:21 Where the head goes, there the feet will follow.
- 126 **Pıçıkçı kızı küñge tööy,**
Pıçık pılbes kızı tüñge tööy BI153a
A literate person is similar to the day, an illiterate person is similar to the night.
▪ See also № 194.
- 127 **Pılbes kızıe muñ čoox,**
Pıler kızıe pır čoox BI110b
To the unknowing person a thousand words, to the knowing person one word.
▪ Cf. Bläsing № 1705.
- Alt **Bilerge bir sös, bilbeske muñ sös** Jal2 To the one who knows one word, to the one who does not know a thousand words.
- 128 **Pır irgı nanjı naa ikı nanjıdañ artıx** BI62a, Kat335
One old friend is better than two new friends.
▪ Cf. Bläsing № 1523.
- 129 **Pır küñge parırıp azıxtı pır nedelyaa al** Kat376
Going for one day, take supplies for one week.
- 129a **Pır küñge parzañ tamaxtı pır nidile alıp al** Bal130
If you go for one day, take food for one week.
▪ Widely occurring, cf. Bläsing № 2008–2013.
- 130 **Pır xatap sapsağ ağastı andara kis polbassıñ** Kat350
If you hit once, you cannot fell the tree.

▪ Cf. Bläsing № 2067–2068.

- 131 **Pîr xatî çoylanzañ pray çurtazında çoy polarzın** B75:116
If you tell one lie, you will be a liar all your life.
- 132 **Pîr xulağa kirdi, pîrsineñ sıxtı** BI292a
It entered one ear, it came out from the other.
- Kh **Neg çixeer n' orood nögöö çixeer n' garax** Vie372b To enter one ear and leave through the other.
- 133 **Pîstî xapta çazır polbassıñ** BI153a
- 133a **Pîstî xap istinde çazır-polbassıñ** BI307a
You cannot hide theawl in the bag.
▪ Murder will out. Widely occurring, cf. Bläsing № 1920.
- Tuva **Şoodayga şivegey çazırtınmas** T578a Theawl cannot be hidden in the bag.
- Kyr **Şibegeni kaptı kata albaysıñ** Şam312 You cannot hide theawl in the bag.
- 134 **Polbinçam tıp çooxtaba, xınminçam tıp çooxta** BI299b
Do not say, 'I cannot,' say, 'I do not want.'
- 134a **Pılbinçem tıp çooxtaba, xınminçam tıp çooxta** Kat334
Do not say, 'I don't know,' say, 'I do not want.'
- 135 **Polğan na ağastıñ köletkizi par** Zinaida Waibel
Every tree has its shadow.
- 136 **Polğan na kirek ustañ xorıxça** BI251a
Every work fears the master.
▪ He works best who knows his trade.
- Uzb **İş ustasidan qırqar** MMA89 The work fears the master.
- Rus **Delo mastera boitsja** Kr1258 The work fears the master.
- 137 **Polğan na tülğü xuzuriin maxtança** BI105a
Every fox praises its [own] tail.
▪ Every cook praises his own broth. Cf. Bläsing № 1171.
- 138 **Pos kiziler axça sanaspaçan** Zinaida Waibel
Relatives should not count money among one another.
▪ Money should not be of importance between relatives.
- 139 **Potxını xayaxnañ pölep polbassıñ** BI160b
You cannot spoil the porridge with cream.
- Rus **Kaşu maslom ne isportış'** Mer176:102 Butter only improves kasha.
- 140 **Purnada sağıñıp al, anañ çooxta** BI167a, B75:272
Think first, then speak.
- 141 **Püüñgı toğıstı tañdağa xaldırba** BI217a, B75:323, B75:352, Kat358
Do not postpone today's work till tomorrow.
- 142 **Pütür kispeen köl par ba?**
Pılıspin ösken kızı par ba? BI152a, Kat19

Is there a lake that the wolf did not pass, is there a person who grew up not knowing?

▪ According to Kat19 taken from a song.

- 143 **Püür san pīle čoḡıl,**
Saḡızı čox sös iste čoḡıl Zinaida Waibel
 The wolf does not know numbers, the mindless does not listen to advice.
- 144 **Püür uxañı, čir xulaxtıḡ poljaḡ** BI252a
 The wolf is watchful, the earth has ears.
 ▪ The walls have ears.
- 145 **Püür xoyrı xadarbaḡaḡ** BI262b
 The wolf does not tend sheep.
- Tuva **Böree xoy kadartpa, pöske ot edekteve** T216a Do not let the wolf tend sheep, do not
 carry fire in the skirt of your clothing.
- Kyr **Börügö koy kaytartpa** šam101 Do not let the wolf tend sheep.
- 146 **Qamnaa kizää ayna čuqpas** RII:490 Sagay
 The devil cannot harm a shamanising person.
- 147 **Qap qalın aḡas alaḡ tip niskäsın-dää umdup-saldı** RII:243 Sagay, Kacha
 As he wanted to take a very thick tree, he forgot the thin ones.
- 148 **Qasqı bałazı qasqaa polizar** RII:354 [Sagay, Koybal, Kacha, Beltir]
 The son of a fugitive will help a fugitive.
- 149 **Qazır k[i]z[i] qazırtaḡanda čabas k[i]z[i] sim odırjaḡ** RII:379 Sagay
 When the evil person turns angry, the calm person should remain silent.
- 150 **Qonziḡ čaqı polza čoq-taa polzaḡ nemä čoq** RII:548 Sagay
 If your neighbour is good, it does not matter if you are poor.
- 151 **Qoorḡıs sabı par polḡanda qo[o]rḡıçın-daa noḡa polbaḡaḡ?** RII:573 Sagay
 When having the pan's handle, why should you not have the pan too?
- 152 **Quday teräkčä pos pergän,**
Sää tekpäčä saḡıs pergän RIII:1026 Sagay
 God gave you a body as [tall as] a poplar, and a mind as [small as] the bone fret of a
 stringed instrument.
 ▪ Greatness is in the mind, not in the body.
- Kyr **Terektey boy bergenče temenedey akıl bersin** šam278 Better than giving a stature as
 [tall as] a poplar, may he give a mind as [small as] a needle.
- 153 **Saayrı saḡıbaḡaḡ,**
İnennı kitebeḡeḡ BI75b, B75:323
 One should not wait for bad luck, one should not sneak upon bad luck.
- 154 **Saḡısnaḡ saḡın,**
Köḡısneḡ pögın BI160a, B75:322
 Think with your mind, decide with your heart.

- 155 **Sazı uzun,**
Sağızı xıxxa Zinaida Waibel
Her hair long, her wisdom short.
- 155a **T'at'eñ uzun,**
Saagand'eñ kaskak Cas172:125 Koybal
- 155b **D'açıñ seniñ uzun,**
Sağızın seniñ qısqa RI:1768, RPII:494:78 Kacha
Your hair long, your wisdom short.
▪ Said of women. Widely occurring, cf. Bläsing № 3942.
- Alt **Qadıt kižiniñ čači uzun, ağılı qısqa** RII:329 Woman's hair is long, her wisdom short.
Tuba **Čači uzun, sanaazi kıska** B65:54:4 Her hair long, her wisdom short.
Uzb **Soči uzunniñ aqli kalta** MMA415 Her hair long, her wisdom short.
Kal **Küküd küünää üsni utu, uxaani axr** Why19 Young women have long hair but little intelligence.
- Mgr **Ninie k'uni fudzeni fuduri, sgirni xughuori** S/M179 Women have long hair, but short wisdom.
- 156 **Sidıktı sidik tıbe** Zinaida Waibel
Do not call difficulties difficult.
▪ Do not discourage yourself by complaining.
- 157 **Sılıne sūt urıp izerge be?** BI250a
Should one pour and drink milk to her beauty?
▪ Beauty is only skin deep. Also: one cannot live by beauty alone.
- Rus **S lica vody ne pit'** K1192 One should not drink water from the face.
- 158 **Sıdamaxxa kirek küstı tarınısxa üretpeñeñ** BI206b, B75:323
One should not ruin the power, necessary for patience, by anger.
- 159 **Sıgırzañ čil polar,**
Sıbiranzañ xop polar BI205a
If you whistle, it will become wind, if you whisper to yourself, it will become gossip.
- 160 **Sın nimes nimeni čooxtaanča tapsabaza artıx polar** BI217b, Kat72
160a **Sın nimesti čooxtaanča tapsaba[za] artıx polar** Bal120
Rather than saying an untrue thing, it is better if one does not speak.
▪ Kat72 spells *čooxtaanča*.
- 161 **Sın nime xajan daa činedir** B75:248
The truth always wins.
- 162 **Sınap sin annağ xorıxčatsağ ol sağaa uçurır tıdırler** Zinaida Waibel
If you really fear him, he will encounter you, they say.
- 162a **Sınap sin abadağ xorıxčatsağ ol sağaa uçurır tıdırler** Zinaida Waibel
If you really fear the bear, he will encounter you, they say.
- Alt **Koyonnoğ korkızağ, ayığa uçuraarın** A63:36 If you fear the hare, you will meet the bear.
- 163 **Sırtı, pizi pır osxas** BI209b
The blunt side or the sharp side, it is similar.

- It is all the same, it does not matter.

164 **Soona saldırgan nime soop parjaŋ** BI117a, BI193b

What one puts aside cools down.

- Do not postpone till tomorrow what can be done today.

165 **Soonaj xol suna čoğıl** BI201a

One does not stretch out the hands afterwards.

- When the war is over, then comes help.

Rus **Posle draki kulakami ne mašut** Mer288:169 Do not wave your fists after the fight.

166 **Söögï čox kızı čox poljaŋ,**

Ülgüzi čox ödik čox poljaŋ BI255a

166a **Söögï čox kızı polbas,**

Ülgüzi čox ödik polbas Kat5

There is no man without his clan, there is no boot without its pattern.

Alt **Ugi d'ok kiži bolbos, ülgüzi d'ok ödük bolbos** BT55b There is no man without his clan, there is no boot without its pattern.

167 **Suğ nandıra axsa** Zinaida Waibel

If the water flows backwards.

- Said of something that will never occur.

168 **Suğdaŋ amır,**

Ottaŋ čabıs BI26a

Calmer than water, lower than grass.

- As meek as a lamb.

Rus **Tiše vody, niže travy** Kr2556 Calmer than water, lower than grass.

BTel **Koydon t'oboš, koyonnoŋ t'abıs** Fis6 Meeker than a sheep, lower than a hare.

Kyr **Boz koydon žooš, ak koydon aŋkoo** Šam97 Meeker than a grey sheep, more innocent than a white sheep.

169 **Suğlıg kızı suuna aylanjaŋ,**

İblig kızı ibge aylanjaŋ Bal4

A person of the water returns to the water, a person of the house returns to the house.

AltT **Suuluu kiži suuna, yärlüü kiži yärinä** RPI:158:33 A person of the water to the water, a person of the land to the land.

170 **Suğnı körıp albin ödiğñ suurba** BI202a

Before having seen the water, do not take off your boots.

- Widely occurring; cf. Bläsing № 249–251. The variant below with two propositions seems to be typical of Khalkha and was probably borrowed into Tuva.

Kaš **Suv körmeginče etük tartma** Brck258, DKII:368 Before having seen the water, do not take off the boot.

AltT **Su körböyči ödük čäčpä** RPI:4:48 Before having seen the water, do not take off the boot.

Kyr **Suunu körböy putuŋdu čēče** Dor105 Before having seen the water, do not shed your shoes; **Suu kečpey kepičindi čēče** Šam267 Before crossing the water, do not shed the shoe.

- NUyg **Suni körmäy ötük yäsmä** SK1300 Before having seen the water, do not take off the boot.
- Tib **Čhu ma mthoŋ ɲa lham** Ger213 To shed one's shoes before seeing the water.
- Ord **Usu üdzedüii gutul täälwa geči** Mos511 He shed the boots before seeing the water, it is said.
- Kh **Uul üzeegüy bayj xormoy šuux, us üzeegüy bayj gutal taylax** Luv466b To tuck up the skirt before having seen the mountain, to take off the boots without having seen the water.
- Tuva **Dag körbeyn edeeŋ azınma, sug körbeyn idiŋ uźulba** XS128 Without having seen the mountain, do not tuck up your skirt, without having seen the water, do not take off your boot.
- 171 **Suxsaan kīzee suğ tadılığ** BI203a
To a thirsty person water is sweet.
▪ Cf. Bläsing № 665.
- Alt **Suuzaganda suudan tatu neme d'ok** A56:35 When one is thirsty, nothing is sweeter than water.
- Kyr **Suusaganga suu da tattuu körünöt** Šam268 To a thirsty person even water seems sweet.
- 172 **Tabis tağ talapča** Zinaida Waibel
The sound of the voice destroys the mountain.
- 172a **Tabızıŋ tağ talapča** Tur65
The sound of your voice destroys the mountain.
- 173 **Tabraxxa tay tabrax,**
Tabanı ızıge at tabrax BI211b
To the swift one the foal is swift, to the one with burning soles the horse is swift.
- 174 **Tagga sıqsan tayağın poliim,**
Suğa kirezän čölögün poliim,
Sıq tezän adayıŋ poliim,
Odunzan turunüŋ poliim RPII:248:971 Sagay
- 174a **Taga sıxsan tayan polam,**
Suğa kirezän čoleeŋ polam BI321b
- 174b **Tagga sıqsan tayağın polayn,**
Suğa kirezän su čölök qonayn RPII:48:169 Sagay
If you climb the mountain, let me be your stick, if you enter the river, let me be your support, if you chase me away, let me be your dog, if you settle down, let me be your fireplace.
- 174c **Suuğa kirsän saa čöläk polayın** RIII:2043
If you enter the water, I will be a support for you.
- 175 **Tallaan tasxa urunjaŋ** BI215a, BI250b
Who has been fidgety bumps onto the stone.
▪ To have broken dreams. Note that Khakas *tas* is translated as 'stone', not as *tas* 'bare, bare spot', cognate of Tuva *tas* 'bare'; the Tuva word for stone is *daš*.
- Tuva **Daldaaš taska düzer** XS124 If one has been fidgety, one falls into bareness.

- 176 **Tamax čeen kızı astapčatxan kızıñı nimee sanabaŋ** Kat7
A person having eaten food does not consider a starving person as something.
▪ Widely occurring, cf. Dor № 3.
- Alt **Ač katırın tok bil'bes', yarlı katırın bay bil'mes'** Verb196 The satiated one does not know the suffering of the hungry one, the rich does not know the suffering of the poor.
- Kh **Catgalan n' ölsğölöngiynxöö zovlong medexgüy** Luv606a The satiated one does not know the suffering of the hungry one.
- Rus **Sytyj golodnogo ne razumeet** Kr488 The satiated one does not understand the hungry one.
- Kum **Ač xadirin t'ok bilmes** Ném35 The satiated one does not know the situation of the hungry one.
- 177 **Tamax čolda aar polbaŋ** BI11b, Kat383, Bal130
On a journey food is not heavy.
- NUyg **Yolda ozuqnıñ eğiri yoq** SK2124 On a journey food has no weight.
- 178 **Tasxar soox turča, izepte axča xayılča** BI267b
It is cold outside, [but] the money melts in the pocket.
▪ Cf. Bläsing № 1374, 1375.
- 179 **Tasxa tüsssem talalim, Pusxa tüsssem puzulim** Kat15
If I fall on a stone, let me break, if I fall on ice, let me crack.
- 180 **Terbennı dee suğ talapča** BI214a
Water breaks even the mill.
- 181 **Tigırge sıgarğa tigır pözık, Čırge kیرerge čir xatıg** BI79b
For ascending to heaven, heaven is [too] high, for entering earth, earth is [too] hard.
- 181a **Kara d'ir katex boler, Kan-tiger büzük boler** Cas184:534 Koybal
The black earth is hard, the heavenly sky is high.
- 181b **Örö körzö tegär müzük, Töbün körzö čer čalbaq** RPII:161:137 Sagay
If he looks upwards, heaven is high, if he looks downwards, the earth is vast.
▪ Said of a hopeless situation from which there is no escape.
- Kyr **Asman egiz, yer katık** Dor8 Heaven is high, the earth is hard.
- NUyg **Asman žiraq, yär qattıq** SK1780 Heaven is far, the earth is hard.
- 182 **Timır polza xısxa kis, Ağas polza uzun kis** Kat8
If it is iron, cut [it] short, if it is wood, cut [it] long.
- AltT **Tämirdi polzo qısqa kās, ağaštı polzo uzun kās** RPI:5:64 If it is of iron, cut it short, if it is wooden, cut it long.
- Kaş **Uygur, yıgač uzun kes, temür qısqa kes** Brck170, DK1:393 Uygur, cut wood long, cut iron short.

- 183 **Tıdır-tadır tıt salaazı, tınıma çitken xazinem** B75:138
The rustling of the larch twigs: my mother-in-law who comes to my mind.
- 184 **Toğırlaan kızı toğıs xonjaŋ, İğirleen kızı ilig xonjaŋ** BI230a
A person who goes straight spends nine nights; a person who walks in circles spends fifty nights.
- 185 **Toŋ çirge tıt örgeŋ sappaŋ** BI136b
On frozen soil, the larch pole does not beat.
- 186 **Tosxaŋa azıran, Tirleenje toğın** B75:322, Kat348
Feed until satiation, work until sweating.
- 186a **Tamax par polzın tıp, tirleenje toğın** Bal102
Work until sweating in order to let there be food.
- 187 **Tozarğa ür nimes, özerge ür** BI255b
It does not take long to eat one's fill, it takes long to grow.
- 188 **Töleenı alğanına tööy poljaŋ** BI235b
The payment is equal to the service.
▪ An eye for an eye.
- 189 **Tübı çox xazannı suğnaŋ daa toldır-polbassın** BI243a, B75:322, Kat381
You cannot fill a cauldron without bottom with water.
▪ Kat381 does not have *daa*.
- Rus **Bezdonnoj kadki vodoj ne napolniš'** Mer12:157 You cannot fill a bottomless tub.
- 190 **Uluğlarğa orın pir, Kiçiglerge polis-çör** BI249a, B75:323
Give way to the elderly ones; be of help to the young ones.
- 191 **Uluğlarınıŋ čooğın isseŋ, Uzada künnı körerziŋ** BI247b, B75:323, Bal102
If you listen to the words of the elderly, you will see the sun longer.
- 191a **Olğan uluğlarınıŋ čooğın isčeŋ** Zinaida Waibel
A child should listen to the words of the elderly.
▪ BI247b has the singular *uluğnıŋ*.
- 192 **Uluğdaŋ alğıs al, Kiçigdeŋ sös sur** Bal120
Take blessings from the elderly, ask the young ones questions.
- Alt **D'aandardı ugar kerek, d'aštardı aydar kerek** A56:25 One must listen to the elder ones, one must tell the young ones.
- 193 **Uluğnı uluğla, Kiçignı kıştetpe** BI80a
Honour the elderly, do not ridicule the young.

- 194 **Ügrengeñi čarix,**
Ügrenmeenī xarasxı BI313a
 Having learned is light, not having learned is darkness.
 ▪ See also № 126.
- Rus **Učen'e svet, neučen'e t'ma** Kr2688 Education is light, no education is darkness.
 Alt **Bičikči kiži d'arıka d'üret, bičik bilbes karañuyda d'üret** A56:12 The literate person lives in the light, who is illiterate lives in the dark.
- Kh **Sursan dalay, suraagüy balay** Luv364b Having learned is like the ocean, not having learned like darkness.
- 195 **Ügrengeñi payaanınañ artıx** BI32a, Kat331, Bal120
 Learning is better than becoming rich.
 ▪ Better wit than wealth. BI32a spells *payannañ* [for *payaanınañ*].
- Rus **Učenie lučše bogatstva** Mer343:118 Knowledge is better than riches.
 Kh **Edeer biyee čimexeer erdmeer biyee čim** Erd161 Adorn yourself with learning rather than adorning yourself with jewels.
- 196 **Üzülbes čurt polzin,**
Toozılbas xonıx polzin Kat9
 Let it be a life that will not be torn, let it be a stay that will not end.
 ▪ A blessing.
- 197 **Xada astap, xada suxsap čör, če arğızıgne tastaba** Bal85
 Be hungry together, be thirsty together, but do not abandon your friend.
- 198 **Xalas čiriñ kilčetse peč' üstünde odırba** BI268b
 If you are going to eat kalach-bread, do not sit on the oven.
 ▪ Cf. Bläsing № 1041.
- 199 **Xalğanjızı tadılığ** BI269b
 Its rest is sweet.
 ▪ The nearer the bone, the sweeter the meat.
- Rus **Ostatki sladki** Kr1599 The remains are sweet.
- 200 **Xaram kızıdeğı alımnı xarağay pürı tüsse, alarızı** BI275a
 You will take the debt of a misery person if the pine needle falls.
- 201 **Xarañğan nime xara čirge kır parča** Zinaida Waibel
 A dark thing enters a dark place.
- 202 **Xarax xorıxça,**
Xol itče Zinaida Waibel
 The eye fears, the hand accomplishes.
 ▪ Looking at the hill will not move it. Widely occurring, cf. Bläsing № 1625–1627.
- Kzk **Köz qorqaq, qol batır** Kirch208 The eye is a coward, the hand is a hero.
- 203 **arnı toozip,**
Xarağı tospaan BI276a
 His stomach has eaten its fill, his eye has not eaten its fill.

- 203a **Xarnim tosti,**
Xarağım tospadı Zinaida Waibel
 My stomach has eaten its fill, my eye has not eaten its fill.
 ▪ Said of greedy people; also said when a lot of food was served. According to BI276a obsolete.
- Tuva **Xırnı totsa-daa, karaa totpas** XS94 Even though his stomach eats its fill, his eye cannot eat its fill.
- Kyr **Sorgoktun özü toyso da közü toyboyt** šam264 Even though the stomach of the glutton eats its fill, his eye does not eat its fill.
- 204 **Xastıñ palazı xasxa irke,**
Kızınıñ palazı kizee [irke] BI278b
 The gosling is dear to the goose, the child is dear to man.
 ▪ Widely occurring, cf. Bläsing № 1600. The Teleut version originates from *The Snake's Song About Loving Its Own Child* (RPI:225).
- Tel **Kiži palazı kižää ärkä, qayrığaži maa ärkä** RII:1055 A child is dear to man, what is crooked is dear to me; **Qas palazı qasqa ärkä, qayrığaži maa ärkä** RI:776 The gosling is dear to the goose, what is crooked is dear to me.
- 205 **aydı aaxtazañ ıdök yañılannar** BI12b
 As you roar, so it echoes.
 ▪ Those who play at bowls must look out for rubbers.
- Rus **Kak auknetsja, tak i otkliknetsja** Kr16 As one shouts, so it echoes.
- 206 **azaa toldıra mal polzın,**
Turaa toldıra pala polzın Zinaida Waibel
 Let there be livestock to fill the stable, let there be children to fill the house.
 ▪ Said as a blessing for a marriage.
- 207 **azıx čox polza pır dee nime kirek čox polar** Zinaida Waibel
 If there is no health, nothing at all will be necessary.
- 208 **ıyğanıñ xılığı amır,**
Čanı čoxtıñ sağızı čabal Bal128
 The character of the wise one is calm, the mind of the unwise is evil.
 ▪ *Čanı čox* 'without sides' is an idiomatic expression for an unwise person.
- 209 **ızıl kiik körınze,**
Atıp alarğa čörčem,
Xıs pala urunza,
Xudalırğa čörčem BI290b
 If a red deer shows up, I will shoot it down, if a girl runs into [me], I will court her.
- 209a **Qızıl kiik körünzä,**
Oqqa qıstıp adarğa,
Qıs kızı körünzä,
Alarğa men keldim RPII:248:966 Sagay
 If a red deer shows up: I have come to shoot it, pressing it to the arrow, if a girl shows up: to take her.

- 210 **Xomay at töŋ üstinde,**
Čaxsı at töŋ altında BI286a
 A bad horse on top of the hill, a good horse under the hill.
- 211 **Xorixpasxa talaan polisča** BI214a Sagay
 Luck helps the fearless.
- 212 **Xortı čili xoybaŋnaba** BI284a
 Do not coil like a burbot.
- 213 **Xortix kızı xozannaŋ daa xorixčaŋ** BI288b
 213a **Qortıq kızı qozannaŋ-daa qorıqčaŋ** RII:576 Sagay
 A fearful person even fears the hare.
 ▪ Cf. Bläsing № 3857.
- Kzk **Qoyaŋ köleŋkesinen qorqadı** Kirch213 The hare fears its shadow; **Qorqaq köleŋkesinen (de) qorqadı** Kirch213 The coward (even) fears his shadow.
- 214 **Xumı čox suğ polbas** BI292b
 There is no river without its sand.
 ▪ See also № 23.
- AltT **Qumağı yoq su polbos, qudayı yoq äl polbos, yaqazı yoq ton polbos, yaqaanı yoq yurt polbos** RPI:6:79 There is no water without its sand, there is no people without its god, there is no garment without its collar, there is no nation without its law.
- 215 **Xuruğ tıl,**
Xoŋaltax ödik BI286b
 A dry tongue, barefoot [in the] boots.
 ▪ Said of a braggart.
- Kh **Bardam am, şaldan guya** Erd163 Boastful mouth, naked thigh.
 Tuva **Bardam bahk, şaldan sook** XS106 Being arrogant is bad, being naked is cold.
 WYU **Pıtı şaltaŋ, ası martam** RNZ33 His legs without trousers, his mouth boastful.
- 216 **Xusxaŋaxtı xuunnaŋ alaxtır-polbassıŋ** BI294b
 You cannot deceive a sparrow with chaff.
 ▪ An old bird is not caught with chaff. Cf. Bläsing № 3494, 3495.

Shor proverbs and proverbial sayings

- 1 **Atqan oq nanmas** RIII:645
 An arrow shot does not return.
 See Khakas № 31.
- 2 **Čağıs karakka šöp kirerge kuş** Esip110
 In a single eye dust falls more often.
 ▪ When a child is alone, it will fall ill more often; when a person is alone, it will be more difficult for him to bear hardship.

- 3 **Čobah čöq pir-dää näbä čöq** RIII:2031
Without effort, there is nothing.
▪ No pain, no gain.
- 4 **Eski čökta naa čök,**
Ahg čökta pay čök Esip111
No new without the old, no one rich without the dumb.
- 5 **Eskige erinme,**
Naaga ürgünme Esip111
Do not feel sad about the old, do not be glad about the new.
- Alt **D'añını körüp d'apsıba, eskini körüp erikpe** BT47b When seeing something new, do not admire it, when seeing something old, do not despise it.
- 6 **Karak çaži kök talay,**
Purnu sug ol mus talay Esip111
Tears from the eyes – a blue lake, water from the nose – a lake of ice.
▪ Said when a person cries on purpose, or when both tears and snot are shed.
- 7 **Kaşčagaş čilap kañrap odur čagıska kalarım meeg ukčın kiži čök** Esip111
Crying sadly like a goose, I will stay behind alone, there is no one who listens to me.
▪ A lament to the deceased.
- 8 **Kelgen ayaktı kemge pererzin?** Esip111
Whom will you give the cup that has come [to you]?
▪ You have to cope with your own problems, you cannot pass them on.
- 9 **Kıyal kıygır kelbes,**
Açal ayt kelbes Esip111
Misery does not come invited, misfortune does not come asked for.
▪ Trouble comes without warning.
- 10 **Pažımdı piyt čip,**
Tapkan tutkanımdı iyt čip Esip111
Lice eat my head, the dog eats what I got hold of.
▪ Said of something done in vain.
- Alt **Poydoñdın moynın pit yiir, tapqan tartanğanın it yiir** RPI:3:30 Lice eat the young man's neck, the dog eats his savings.
- 11 **Poy boyun nañmas,**
Mursuk šažın nañmas Esip111
One does not notice oneself, the badger does not notice its bristles.
- Tuva **Bodu bodun bilinmes, borzuk kalçanın bilbes** XS110 One does not know oneself, the badger does not know about its blaze.
- Alt **Borsuk boyınıñ mañkanın bodonbos** A56:19 The badger is not aware of its own blaze.
- 12 **Qamşı qattı poldı, ät nımzaq poldı, ärik čoqta čür-čarbis** RI:763
The whip has become hard, the flesh has become soft, although unwillingly, we must walk.

- Alt **Kamči katu, et d'imžak, erik d'okto bararın** BT193a The whip is hard, the flesh is soft, although unwillingly, you must walk.
- 13 **Qarar qaraq qısqa poljaŋ, Ästär qulaq uzun poljaŋ** RIV:1274
The looking eye is short, the listening ear is long.
▪ Rumours spread quickly. The first verse is used less frequently.
- 14 **Qıs tutqınča qos tut** RII:621 [Shor, Altay, Teleut, Kuu]
Rather than holding a girl, hold a glowing coal.
- AltT **Qıs tutqınča [qo]s tut** RPI:5:66 Rather than holding a girl, hold a glowing coal.
- Tuba **Yaman kıstı tutkanča kızıl kostı tut** B65:54:5 Rather than holding an evil girl, hold a red glowing coal.
- Ord **Nège küükē gečeekiig, nège bar gečeesen deere** Mos344 Rather than guarding a girl, guard a tiger.
- 15 **Ukpaan kalzaŋ kızırğa kalarzın** Esip111
When you do not want to listen, you will remain infertile.
▪ Said to someone who does not want to heed to what has been said.
- 16 **Üylü kiži noo polbas, Ürgezinge noo košpas** Esip110
Nothing can happen to a person with family, nothing can be added to his soup.

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