

## THE CONCEPT OF FRIENDSHIP IN TURKISH AND MOLDOVAN PROVERBS

### TÜRK VE MOLDOVA ATASÖZLERİNDE DOSTLUK KAVRAMI

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**ABSTRACT:** Proverbs reflect social and moral norms, ways of behavior, thoughts, traditions and customs, namely the culture of a nation. A significant part of the culture of a nation is reflected in human relations, that are based on the concept that we refer to as friendship. The concept of friendship can be considered the most significant and valuable concept of humanity. This concept is an ancestral heritage that is being carried into the future. This heritage could reach the present through the use of proverbs and it will be carried into the future generations by the use of proverbs as well. A proverb is one of the means to reflect a nation's identity. It is impossible to mention a nation without proverbs on earth, because there is no nation without proverbs. It is even possible to say that the most important feature that differentiates a nation from another is proverbs. The reason is that, proverbs highlight the cultural similarities and differences among various nations. Of course, one can also refer to the proverbs that a nation got or adopted from another. It is our duty of loyalty to introduce proverbs about friendship that are used quite often both in Turkish and Moldovan languages to the world of science. The primary objective of this article is to convey the definitions of the proverbs in both cultures, to emphasize the concept of friendship, to evaluate the Turkish and Moldovan cultures of friendship, and to determine the similarities and differences in proverbs related to friendship.

**Keywords:** Friendship, Turkish proverbs, Moldovan proverbs, folklore, comparative folklore.

**ÖZ:** Atasözleriyle deyimlerin, milletlerin toplumsal ve ahlaki kurallarını, davranış biçimlerini, düşüncelerini, dillerini, gelenek ve göreneklerini yani kültürlerini yansıttığı, bu konuda çalışma yapan bütün bilim adamları tarafından dile getirilmektedir. Bundan dolayı hayatımızda bu derecede önem kazanan atasözleri ve deyimler, ne kadar çalışılırsa çalışılınsın, bu konuda yapılacak her yeni çalışmanın değerinin yüksek olacağı düşüncesi bizi bu konuda inceleme yapmaya teşvik etmiştir. Atasözleri bir milletin kimliğini gösteren araçlardan biridir. Yeryüzünde, atasözleri olmayan bir millettten bahsedilemez, çünkü deneyim ve birikimlerini yeni kuşaklara aktarmayan bir millet yoktur. Atasözlerinin milletleri hem birbirinden ayıran hem birleştiren yapılar olduğunu da söyleyebiliriz. Bir milletin dilini, kültürünü, düşüncesini, davranışlarını anlayabilmek, o milletin atasözlerini öğrenmekten de geçmektedir. Türk ve Moldova dillerinde dostlukla ilgili atasözleri ve deyimler çokça kullanılmaktadır. Çalışmamızın amacı, her iki kültürdeki atasözlerinin ve deyimlerin tanımlarını aktarmak, Türk ve Moldova edebiyatında atasözü ve deyimler ile ilgili düşüncelere yer vermek, Türk ve Moldova dostluk kültürünü değerlendirmek, dostluk ile ilgili atasözlerinde ve deyimlerinde benzerlikleri ve farklılıkları tespit etmektir. İncelediğimiz atasözlerden yola çıkarak diyebiliriz ki her iki millette hem yapı hem anlam bakımından beş benzer dostluk ile ilgili atasözü bulunmaktadır. Anlam bakımından benzeyen yigirmi üç atasözü tespit edilmiştir. İki kültürde anlam bakımından aynı,

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söyleyişte ters bir mantıkla farklılık gösteren Ata dostu oğla mirastır ve Moldovaca'da Duşmanul tatălui nu poate fi prietenul feciorului.-Babanın düşmanı oğlunun dostu olamaz atasözleri ilgi çekicidir. Bazı Moldov atasözleri Türkçede karşılığını bulunmamaktadır. Bu atasözleri sayesinde Moldov ve Türk kültürünü ayıran özellikleri görebilmekteyiz. Sonuç olarak şunu belirtmek isteriz, Türk Dil Kurumunun Atasözleri ve Deyimler Sözlüğünde taradığımız dostluk ile ilgili atasözlerin sayısı kırk üçtür; Moldov atasözleri ise Cartaleanu, Tatiana – Cosovan, Olga – Cartaleanu, Elena, hazırladıkları Dicționar de Proverbe Comentate kitabından taradığımız dostluk ile ilgili atasözlerin sayısı otuz dördtür.

**Anahtar Kelimeler:** Dostluk, Türk atasözleri, Moldova atasözleri, folklor, karşılaştırmalı folklor.

## Introduction

To the question of what a proverb is, the following answers can be given based on the Turkish and Moldovan sources. The first definition of Turkish proverbs dating back to very early times was made by İbrahim Şinasi (1863: 4) in the preface of his book *Durûb-i Emsâl-i Osmâniye* (Ottoman Proverbs): “Durûb-ı emsâl ki hikmetü’l-avâmdır, lisanından sâdır olduğu bir milletin mahiyet-i efkârına delalet eder”. What Şinasi means is that: “Proverbs are wisdom of people, philosophy of people; they speak about the people whose language they originated from, how they think, namely, the nature of their opinions.”

In the *Encyclopedia of Islam*, Aydın Oy (1991: 44) defined the term proverb as follow: “Terse that comes from ancestors and anonymously narrates their thoughts based on their experiences and observations in hundreds of years in the form of advice and provision.”

In the *Encyclopedia of Turkish Language and Literature* (1977: 214), proverb is defined as: “Anonymous maxim that carries mostly figurative meanings through erudite thoughts, advices and examples of the judgments that our ancestors have reached as a result of long observations and experiences; that is rigid for hundreds of years of its origin; and that lives from generation to generation mostly in verbal tradition.”

In the *Turkish Dictionary of Turkish Language Association*, (2011: 180) proverb is explained as follows: “Advice-giving expression, phrase, maxim, and argument, dictum that is told based on long experiences and belongs to the people.”

According to Ömer Asım Aksoy (1965: 19) who analyzed Turkish proverbs in detail, proverbs are referred to as: “Publicly accepted maxims that norm the judgments of our ancestors based on long experiences as general rule, wise thought, or advice and that are found in rigid phrases.”

In *Dictionar Explicativ Ilustrat al Limbii Române* (Explained Romanian Dictionary) (2007: 1586), it is explained that the word *proverb* comes from Latin *proverbium* and expresie populară succinată, de obicei o învătătură, o experiență de viață. “Terse, advisory saying, experience regarding life as it is told by people.” Grigore Botezatu and Andrei Hîncu (2001: 10) who study

Moldovan proverbs define the term proverb in their study *Dicționar de Proverbe și Zicători Românești* (Dictionary of Romanian Proverbs) as follows: “Proverb consists of two units; one is observation (The early bird...) and the other one is conclusion (...catches the worm). Proverbs are set phrases, they are brief and terse. Proverbs that have poetic discourses feature literary arts such as metaphors, symbolisms, oxymoron, and allegories.”

According to V. Dal who identified the features of Russian proverbs “Proverb is an implicit advice, thought that is told indirectly.” When we look at the definitions of proverbs in Russian, it can be inferred that proverbs emerge along with the economy, culture, and history of a nation (Güneş, 1999: 2).

From the above-mentioned definitions of Turkish and Moldovan proverbs, it can be observed that the two nations are not significantly different in terms of their thoughts regarding proverbs. Hence, Ömer Asım Aksoy (1984: 27) who studied Turkish proverbs in detail regarding the proverbs reflecting the material and spiritual values of the nations stated as follows: “Proverbs, which are the purest and the most valuable examples of the public language that is one of the values creating the culture of a nation, are mirrors of a nation’s own existence and self. They reflect the history, thought, way of living, people, traditions, sharp wit, big dreams, delicate emotions, deep philosophy of a nation and they even contain irony and satire.”

Moldovan author Nicolae Dabija (1984: 5-8) makes a remark on proverbs with the following words: “Proverb is an unwritten rule concerning the character, knowledge, philosophy, history, and life of a nation and is the mirror of nations.”

As can be seen, Turkish and Moldovan authors generally hold almost the same opinions regarding the proverbs that reflect a nation’s material and spiritual values.

### **1. Proverbs in Moldovan and Turkish Sources**

Proverbs are as ancient as humanity. The oldest examples of Turkish proverbs are encountered in Orhun Monuments, in the 8th century BC. Among the first people to deal with these were Ahmet Caferoğlu. (Oy, 1991: 44) Later on, examples from Turkish proverbs are also encountered under the name of “sav” (argument) in texts written with Uyghur alphabet (Arat, 1965: 272-275). Kaşgarlı Mahmud is the first known compiler of Turkish proverbs. During the same century, Yusuf Has Hacib (*Kutadgu Bilig*) and Edip Ahmet Yükneci (*Atabetül-Hakayık*) were among the first men of letters to implement proverbs into the field of verse. The Book of Dede Qorqut is among the works that has contributed a significant share to the proverbs written later and used in the era that they were written. This book is a rich source in terms of proverbs.

Most of the proverbs in the *Kitab-ı Atalar*, a manuscript edited in the

15<sup>th</sup> century BC and inserted at the end of a medical book have survived to this day. Ottoman poets have also included proverbs in their works. A pioneer name in this regard is Güvâhî (Özkan, 1983: 222).

More work has been carried out in this field after Tanzimat. These pieces have been written without discriminating proverbs from idioms. Some of these works are as follows: *Durub-ı Emsâl-i Osmaniyye* (1826-1871), (Şinâsî); *Durûb-ı Emsâl-i Osmâniyye* (1885), (Ebüzziya); *Mütahabât-ı Durûb-ı Emsâl-i Türkiyye* (1894), (A. Vefik Pasha); *Atalar Sözü* (1936), (Veled İzbudak).

A great number of work has been carried out at the republic era (from 1922 to now) as well. Following examples of pieces are listed down regarding the republic era (from 1922 to now): Turkish Language Association's *Bölge Ağızlarında Atasözleri ve Deyimleri* (Proverbs and Idioms in Local Dialects) (1969); Hüseyin Görbil's *Atasözü Külliyyatı* (Canon of Proverbs) (year is not known) which could be found at the Turkish Historical Association; Ömer Asım Aksoy's, *Atasözleri ve Deyimler* (Proverbs and Idioms) (1965) and *Atasözleri ve Deyimler Sözlüğü I-III* (Dictionary of Proverbs and Idioms I-III) (1971-1976-1977); Feridun Fazıl Tülbentçi's *Türk Atasözleri ve Deyimleri* (Turkish Proverbs and Idioms) (1963); Mustafa Nihat Özön's *Türk Ata Sözlere* (Turkish Proverbs) (1952).

The oldest examples of the Moldovan proverbs that were transformed into a text using the Latin alphabet are encountered in the history book *Litosipețul Țării Moldovei* (Moldovan History) of Grigore Ureche (1590-1647). Besides, detailed work on proverbs has been presented by Dimitrie Cantemir (1673-1723) in his work, *İstoria Eroglifică* (History of Writing). Later, a book which was written by İon Neculce between 1733-1734, *De la Dabija-Vodă pînă la Constantin Mavrocordat İstoria Moldovei* (Moldovan History from Dabija-Voda to Constantin Mavrocordat) has also included proverbs.

In the Romanian Academy Library, a manuscript registered with the number 1155 and dated 17<sup>th</sup> century BC has relevant proverbs at the end of each subject. In the same library, another work which is registered with the number 2218 is from 18<sup>th</sup> century BC. Within this work, proverbs are given in the form of a list. Two more manuscripts in the Romanian Academy Library, dating back to the 19<sup>th</sup> century BC, registered with the numbers 3698 and 1281 also contain proverbs.

Since 19<sup>th</sup> century, various detailed work has been conducted on Moldovan proverbs. During this study, the most extensive works have been favored to be dealt. İliu Zanne's *Proverbele Românilor* (Romanian Proverbs) (1895-1903) which consists of ten volumes, Anton Pann's *Culegere de Proverburi sau Povestea Vorbei* (Compilation of Proverbs or the History of Speaking) (1852), Efim Jungheatu's *Proverbe și Zicători* (Proverbs and Idioms) (1981), İordachi Golescu's *Proverbe Comentate* (Proverbs with Explanations) (16-979), Nicolae Dabija's *La Școala Proverbelor* (The School

of Proverbs) (1984), Tatiana Cartaleanu, Olga Cosovan and Elena Cartleanu's *Dicționar de Proverbe Comentate* (Dictionary of Proverbs) (2007), are among the extensive works examining Moldovan proverbs. Besides, a detailed work has been done by E.B. Mawr. The author performed a comparative study of the English and Romanian proverbs in his work *Proverbele Românilor* (Romanian Proverbs) (1882).

## **2. Some of the Common Views on the Origins of Proverbs in Turkish and Moldovan Sources**

### **2.1. Proverbs Originated as a Result of Experience.**

One of the main sources of proverbs is daily life. Human life is all about experience. Proverbs are produced as a result of these experiences. They are told by an individual and later adopted by a nation that find them appropriate for their souls and then they spread. Based upon this, it can be argued that proverbs are the 'mother' (basis) of experiences and observation. Here, the proverb *Akraba ile ye, iç alış veriş etme- Prieten, prieten (preten, preten), ... dar brânza-i pe bani*, "Eat, drink with the relatives, but do not commerce" which is owned by both the Moldovian and Turkish people could be given as an example. As could be understood by this proverb, humans comprehended to be very careful with their relationship with their relatives hence this sentence has been used, adopted and spread by the people. The Moldovan people lived under the sovereignty of the Ottoman State and have therefore been influenced by the Turkish culture. As seen in this example, Moldovans internalized and adopted Turkish proverbs.

### **2.2. Proverbs Originated by the Observation of the Nature**

Humankind has been observing the nature since its genesis. A person observing the nature transfers the observed events by means of proverbs. A person observes how chicken drinks water and as a result of this, the proverb *Tavuk su içer, Allah'a bakar- Gaina bea apa și se uită la Dumnezeu*, "Chicken drinks water, looks at the God." emerges. The proverb *Balık baştan kokar- Peștele de la cap se împute*, "A fish rots from the head down" which exists in both Turkish and Moldavian culture can also be evaluated as an example.

## **3. On the Concept of Friendship**

The concept of friendship has different meanings on different situations. In the epics of Homer, Patroclus and Achilles are two fellow soldiers in a warrior society. Their friendship is the friendship of arms. Another friendship is the friendship of neighbours. For instance, people living in the same building complex protect the life and property of their neighbours if necessary. Students going to the same school, sharing the same classroom are friends. People who work in the same occupation are friends in asking for better work rights. The common friendship is the sacred friendship of the people who have the same belief.

In Turkish dictionaries, the word "dost" (friend) is defined as, "a

person who is beloved, trusted, close friend; sympathizer, person with good intentions, one of many who like each other". "Dost" is a Persian word, it means "lover". It means that people who love each other no matter what.

In Moldovan dictionaries, the word "prieten" (friend) comes from the Bulgarian word "priatel". The word friendship is "prietenie" in Moldovan and means "sympathy, trust, respect, the feeling of truth; trust between two people; shared emotions between two people". (Dictionar Explicativ Ilustrat al Limbii Române, 2007: 1555).

The concept of friendship is significant in every nation and culture. In all the nations, friendship is as important as family. The reason is that, we share our emotions, happiness, joy, regrets, and sorrows with our friends as well as our families. Even though the family is very important for humanity, sometimes, friendship may come first because, when we are away from our family, we have our close friends instead of our family. To make a friend and to preserve that friendship is not easy, we need to show extra effort to make a friend and preserve that friendship. For that reason, since the beginning of the history of humanity until now, the concept of friendship has a place in literature, in folklore, namely in every aspect of our lives.

#### 4. Comparison of the Proverbs Regarding the Concept of Friendship

4.0. Proverbs on the concept of friendship that are similar in meaning and structure.

4.1a. Turkish, *Akıllı düşman akılsız dostdan hayırlıdır*. Or the one that has the same meaning:

4.2a *Cahilin dostluğundan arifin düşmanlığı yeğdir*.

"It is more favourable to have a clever enemy than a foolish friend."

4.1b Moldovan, *Mai bine un vrăjmaş înțelept decât un prieten nerod (prost)*.

"It is more favourable to have a clever enemy than a foolish friend."

4.3a Turkish, *Dost başa, düşman ayağa bakar*.

"The friend looks in the eye, the enemy looks at the feet."

4.3b Moldovan, *Prietenul ți se uita în ochi, iar dușmanul la picioare*.

"In order to give a good impression, one should always dress up neatly."

4.4a Turkish, *Dost kara günde belli olur*.

"A friend in need is a friend indeed."

4.4b Moldovan, *Prietenul la nevoie se cunoaște*.

"A real friend does not let one down in sorrowful and distressful days."

4.5a Turkish, *Kusursuz dost arayan dostsuz kalır*.

"Whoever seeks a perfect friend ends up having no friend."

4.5b Moldovan, *Cine caută prieteni fără cusur fără prieteni rămâne*.

“Since nobody is perfect, a person looking for a perfect friend cannot find what they want and ends up with no friend.”

4.6a Turkish, *Seyrek git sen (sıkça varına) dostuna, kalsın ayak üstüne.*

“If you visit your friend rarely, they will greet you warmly.

4.6b Moldovan, *Dacă ai un prieten, vizitează-l mai des.*

“If a person visits their friends very often, he/she is not greeted the same way as they would when they visit them less often.”

## **5. Turkish and Moldovan Proverbs in the Concept of Friendship that have Similar Meanings**

5.0 In both Turkish and Moldovan proverbs, there are proverbs warning us against telling secrets even to our closest friends.

5.1a Turkish, *Açma sırrını dostuna dostunun dostu vardır o da söyler dostuna.*

“Do not tell your secrets to your friend, for they have another friend that he/she will tell.”

5.2a Turkish, *Akil isen açma sırrını dostuna, çünkü dostun dostu vardır o da söyler dostuna.*

“If you are wise, do not tell your secrets to your friend, because your friend has another friend to whom they will tell.”

5.3a Turkish, *Sırrını açma dostuna o da söyler dostuna.*

“Do not tell your secrets to your friends, they will also tell them to their own friends.”

5.1b Moldovan, *Cea ce nu voiești să afle dușmanul să nu spui prietenului.*

“Do not tell your secret to your friend if you do not want your enemy to learn about it.”

## **6. In Turkish and Moldovan proverbs, it is emphasized that a friend is sometimes closer and more trustworthy than a relative.**

6.1a Turkish, *Sadık dost akrabadan yeğdir.*

“A loyal friend is preferable to a relative.”

6.1b Moldovan, *Mai bun este prietenul cel de aproape decât fratele cel de departe.*

“A close friend is better than a distant sibling.”

## **7. In both Turkish and Moldovan proverbs, it is advised that we should not expect our friends do the job we have to do, and we should do them on our own.**

7.1a Turkish, *Aç ile dost olayım diyen peşin karnını doyursun.*

“If you want to be friend with a hungry person, fill your stomach in advance.”

7.1b Moldovan: *Să nu aștepti ca prietenii să-ți facă ce poti tu singur.*

“Do not leave to your friend the work you can do yourself, do it yourself.”

**8. The importance of an “old friend” exists in both cultures.** Moreover, even if there are some little disagreements, old friends do not become enemies, but this situation does not exist in the newly-formed friendships since there is no close bond yet.

8.1a Turkish, *Eski dost düşman olmaz olsa da dürüst olmaz.*

“Once a friend always a friend, if he becomes an enemy, not an honest one.”

8.2a Turkish, *Eski dost düşman olmaz, yenisinden vefa gelmez.*

“Once a friend always a friend, no good comes from the new friend.”

8.3a Turkish, *Eski dost düşman olmaz.*

“Once a friend always a friend.”

8.1b Moldovan, *Prietenul vechi nu-ți poate deveni dușman.*

“Once a friend always a friend.”

8.2b Moldovan, *Prietenul vechi e ca vinul, cu cât se învechește cu atât e mai bun.*

“An old friend is like an old wine; the older it is, the better it becomes.”

**9. The duties for friends to warn and betray each other and not leading to resentment no matter how displeasing.**

9.1a Turkish, *Dostun attığı taş baş yarmaz.*

“The stone that a friend throws does not provide harm.” (The bitter words or harsh behavior of a friend does not offend a person).

9.1b Moldovan, *Palma primită de la un prieten e mai grea decît cea primită de la un dușman.*

“A slap from a friend is much worse than a slap from an enemy.”

**10. Proverbs emphasizing that one cannot make friends based on financial reasons.**

10.1a Turkish, *Mal adama hem dost hem düşmandır.*

“The goods are both friends and enemies for a person.”

10.2a Turkish, *Parayla dost bulunmaz.*

“You cannot find friends with your money.”

In Moldovan language, there are a lot of proverbs regarding that subject. It is reflected in an ironical way in Moldovan proverbs. Moreover, it is emphasized that with richness, one can have many friends as well as many enemies.

10. 1b *Aurul se încearcă prin foc și prietenul la nevoie.*

“Gold should be tried on fire; friend should be tried on a rainy day.”

10.2b *Banul îți câștigă prieten.*



“Money makes one gain a friend.”

10.3b *Cine are bani are prieteni.*

“Where there is money, there is a friend.”

10.4b *Cel bogat are și prieten.*

“There are a lot of friends for the rich.”

10.5b *Banul și pe prieten îl face vrăjmaș.*

“Money can turn a friend into an enemy.”

10.6b *Dacă ai bani ai prieteni și dușmani.*

“If you are rich, you have friends as well as enemies”

**11. Sometimes among friends, there is one person who seems like a friend, but he/she makes friends play off against each other and makes everyone enemies.**

11.1a Turkish, *Herkesin dostu hiç kimsenin dostu değil.*

“A friend of everyone is a friend of no one.”

11.1b Moldovan, *Un vrăjmaș între o mie de prieteni îi face pe toți vrăjmaș.*

“One enemy turns a thousand friends into enemies.”

**12. Proverbs Containing the Same Meaning but Different Ways of Telling**

12.0. In the two cultures, three proverbs that have the same meaning, but different ways of expression can be observed. In Turkish culture, it is emphasized that a friend is transferred from father to son, while in Moldovan culture; it is emphasized that the enemy of the ancestor cannot be the friend of the son. These proverbs do in fact describe the same situation but express its meaning with different ways.

12.1a Turkish, *Ata dostu oğla mirastır.*

“Friend of the ancestor is a heritage to the son.” Friends of the fathers are like inheritance from our father; they protect and help us in all kinds of ways.

12.1b Moldovan, *Dușmanul tatălui nu poate fi prietenul feciorului.*

“The enemy of the father cannot be a friend to the son.” Friendship and enmity are passed on from ancestors to son.

**13. Other Turkish proverbs on Friendship with no Equivalents in Moldovan**

In Turkish, the idea of having many friends being a wealth is supported, but these friends have to be real friends. Although the same subject can be seen in Moldovan proverbs, we could not encounter the same expressions in the proverbs that we have analyzed.

*Dost bin ise azdır, düşman bir ise çoktur.*

“A thousand friends are not enough; one enemy is way too much.”

*Bin dost az, bir düşman çok.*

“A thousand friends are little insufficient one enemy is too much.”

*Dostlarını olabildiğince çoğalt, düşmanların olabildiğince azalt.*

“Make friends as much as possible, make enemies as less as possible.”

*Sen dost kazan, düşman ocağın başından çıkar.* “Make a friend, an enemy is easy to find.”

*Kazanırsan dost kazan, düşmanı anan da doğurur.*

“Make a friend, even your mother can give birth to an enemy.” Find a way to make a friend, an enemy is easy to find.

Proverbs telling about the characteristics that a friend should have and warning people against fake friends. Even though this subject is seen in Moldovan proverbs, it is not expressed in the same way as far as we have analyzed.

*Abdalın dostluğu köy görünceye kadar.*

“Friendship of a wandering dervish ends once he sees a village.” A person who gets close to you because of his benefit leaves you once he finds other people for his work.

*Deli dostun olacağına akıllı düşman olsun.*

“Have a clever enemy instead of an insane friend.”

The duties of friends to warn and betray each other and no matter how offending they are, in order to not lead to any resentment.

*Dost acı söyler.*

“Friend tells bitter.”

*Dost sözü acıdır.*

“The words of a friend are harsh.”

*Dost ağlatır düşman güldürür.*

“Friend makes you cry, enemy makes you laugh.”

*Dost dostun ayıbını yüzüne söyler.*

“Friend tells the imperfection of a friend to their face.”

Proverbs emphasizing that friendship is important, but friendship and commerce should be kept separately are not encountered in Moldovan proverbs:

*Dost başka alışveriş başka.*

“Friendship is one thing, business is another.”

*Dostluk kantarla, alışveriş (hesap) miskalle.* “Friendship is with scale, commerce is with shekel.”

*Dostluk okkayla, alışveriş dirhemle.*

“Friendship is with “oka”, commerce is with dirham.

*Unutma pazar, dostluđu bozar.*

“Do not forget, the market damages the friendship.”

Proverbs warning us that when somebody is in a bad situation, even friends can stay away from them. In Moldovan proverbs, we cannot encounter any proverbs in the same subject:

*Düşenin dostu olmaz.*

“He, who falls, has no friends.” When a rich person gets poorer, he has no friends left.

*Düşenin dostu olmaz hele bir düş de gör.*

“He, who falls, has no friends. Fall down and you shall see.”

#### **14. Other Moldovan Proverbs Regarding the Concept of Friendship with no Equivalence in Turkish**

Some Moldovan proverbs do not have an equivalent one in Turkish language. Because of these proverbs, we can see the features differentiating the Moldovan and Turkish culture. We can divide these proverbs according to their subjects as such:

The significance and value of a friend in Moldovan language proverbs, is expressed in a way that when we have a new friend, we need to understand the value of that friendship. Here are some examples:

*Cea mai bună oglindă sunt ochii unui prieten.*

“The best mirror is the eyes of a friend.”

*Dacă prietenul tău este miere, tu nu îmbila să-l mănânci (de tot).*

“If your friend is honey, do not eat them all up.”

*Prietenul bun este traista cu pâne și punga cu galbeni.*

“A good friend is good with a bag full of bread and with a full pouch.”

*N-a scăpat cel cu aurul ci acel cu prieteni.*

“You can escape from a bad situation not with the help of gold but with the help of a good friend.”

Proverbs emphasizing that one should protect oneself from the people who seem close and friendly:

*Duşmanul care se preface prieten e cel mai periculos.*

“Beware of the enemy in the shape of a friend.”

*Fereşte-mă Doamne de prieteni că de duşmai mă feresc eu.*

“Protect me, dear God, from my friend, as I will protect myself from the enemy.”

*Fereşete de prietenul guraliv.*

“Avoid from a friend who talks too much.”

It is important for us not to lose our friends; therefore, we should always have our friends by our sides so that they could protect us from our

enemies, and proverbs relating to that subject:

Dacă vrei să-ți birui dușmanii nu-ți pierde prietenii.

“If you want to beat your enemy, do not lose your friends.”

In some situations, neither friends nor people close to us can help us. Because these situations are the ones in which we do not think about anything else but ourselves:

La trecătoarea îngustă nu există nici frați nici prieteni.

“There is neither sibling nor friend in a narrow gateway.”

### **Conclusion**

Based on the proverbs that we have studied about the concept of friendship, we can state that “friendship” has a significant role in both nations and cultures. In both nations, five proverbs that are similar in both structure and meaning have been identified.

Twenty-three proverbs on the concept of friendship that are similar in meaning have been identified. In both cultures, the proverb that has the same meaning but has a converse way of saying is: In Turkish, *Ata dostu oğla mirastır*. “A friend of a father is a heritage to the son.”

In Moldovan, *Dușmanul tatălui nu poate fi prietenul feciorului*. “The enemy of a father cannot be a friend of the son.” These proverbs that we have retained are interesting.

In the proverbs that we have studied, we tried to divide the concept of friendship based on different subjects, and we can summarize these subjects as such. In both cultures, the following elements are emphasized:

1. That we should not tell our secrets even to our closest friends.
2. That sometimes a friend can be closer and more trustworthy than a relative.
3. That we have to do our own work without waiting for our friends to do it.
4. The importance of old friends.
5. The duties of friends to warn and betray each other and no matter how offending these are.
6. They should not lead to resentment.
7. That money cannot buy any friends.

Ten of Moldovan proverbs do not have equivalences in Turkish language. For example:

“The best mirror is the eyes of a friend.”, “If your friend is honey, do not eat them all up.”, “A good friend is good with a bag full of bread and with a full pouch.”.

Seventeen of Turkish proverbs do not have equivalences in Moldovan language. For example: “A thousand friends are not enough, one enemy is way

too much.”, “Make a friend, the enemy is easy to find.”, “Friend tells bitter.”, “Friendship is with scale, commerce is with shekel.”, “Do not forget, the market damages the friendship.”

Thanks to these proverbs, we can see the features differentiating the Moldovan and Turkish culture. In this article, we have analyzed these proverbs as well and attempted to present the authors.

The sixty five Turkish and Moldovan proverbs that were researched are from the Turkish Language Association’s Dictionary of Proverbs and Idioms, (Milli Eğitim, 1993)) and from Cartaleanu T., Cosovan O., Cartaleanu E, Dictionary of Proverbs, (Chisinău, 2007).

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