

Tsakhur
PROVERBS



Üfüq-S MMC tərəfindən Azərbaycan, Bakıda nəşr edilmişdir.

Tsakhur Proverbs. Copyright ©2012 Üfüq-S MMC

Bütün hüquqlar qorunur. Nəşr edənin yazılı icazəsi olmadan nəşrin bütünlüklə və ya hər hansı bir hissəsinin istənilən forma və üsullarla surətinin çıxarılması, yayımı və ya yenidən çapı qadağan edilir.

Azərbaycan, Bakı şəhərində nəşr edilmişdir.

Published in Baku, Azerbaijan by

Ufuq-S MMC

Tsakhur Proverbs. Copyright ©2012 by Ufuq-S MMC

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means - electronic, mechanical, photocopying, recording, or otherwise - without the prior written permission of the publisher. Copyright of actual artwork remains the possession of the artist.

Printed in Baku, Azerbaijan

Authored by Magomedsharif Nurullah oqli Shamkhalov

Illustrated by Akhmed Shamsuddin oqli Davudov

Contributors: Shakhin Nuttsalov, Akhmed Davudov, Magomed Agalarov, Nusrat Ismailov, Mubariz Ismailov, Omar Omarov, Vugar Shamkhalov, and Shakhla Shamkhalova

Tsakhur PROVERBS



Üfüq - S

Baku, Azerbaijan
www.ufuq.az

A Selection of Tsakhur Proverbs


The book that you hold in your hands is a small collection of Tsakhur proverbs, presented along with explanations of their meanings, which allow their wisdom to unfold to a wider audience.

The Tsakhur are a people who, from ancient times, have lived in the Caucasus Mountains in Azerbaijan and the Republic of Dagestan in Russia. Their proverbs reveal a glimpse of their unique culture and lifestyle.

The pictures in this publication were illustrated by Akhmed Davudov, a Tsakhur artist. The proverbs were gathered by members of the Tsakhur community who also prepared the explanatory text.

On each page you will find a Tsakhur proverb that has been translated literally into English along with a detailed explanation of the meaning and cultural references underlying it. As well as this, the proverb is presented in Tsakhur, in both the Cyrillic and Latin alphabets, in Azerbaijani and in Russian. On the final page, a list of English equivalent proverbs that most closely match the meaning of the Tsakhur is provided.

It is our hope that readers of this book will be touched, yet also acquaint themselves with the unique and fascinating culture of the Tsakhur .



He who wants
to befriend an Arab
must have a high gate.

Long ago Arabs traded salt, oil, and other goods all over Azerbaijan including in the region where the Tsakhur live. They would often travel in caravans transporting their goods on camels. Although not all traders were Arabian it became customary to call anyone who was coming to trade by camel an Arab. They would bring oil and salt from Baku or Nakhchivan so the journey usually took them weeks or even months. During this time the trader would need a place to stay but some people were unable to host the Arab because they did not have a high enough gate for the camel to pass through.

The meaning of this proverb is that when a person chooses a friend or a guest he needs to know what kind of person he is dealing with. He needs to assess his abilities and estimate his capacities before deciding whether this is a wise friendship.



He who wants to befriend an Arab
must have a high gate.

Араб мигьман эйхьенкъун акка ахтыда ыккан.

Ərab mihman eyxhyang`un akka axtıda ikkan.

Qonađı ərəb olanın qarısı gen gərək.

Кто хочет дружить с арабом, у того должны быть высокие ворота.



Do not tire in the summer and
in the winter you will not have
to look to your neighbour.

The Tsakhur live in the mountains and foothills of the Caucasus. During winter, in the mountains of Dagestan, some roads may be blocked with snow for several months and in many villages life grinds to a halt. Summer, on the contrary, is a God-given time of life, rest and work. In summer people store up crops, salt, flour and sugar, as well as wood and petrol for fuel and hay and fodder for the animals in preparation for the long and severe winter. In summer one cannot afford to be tired. If a person rests and relaxes during summer then he and his animals will be cold and hungry during winter and he will be constantly looking to his neighbours or relatives to see if there is spare food or supplies.

This proverb is a reminder to discern the right time for work versus leisure, to be wise in planning, and to remember the coming winter and the consequences of one's actions or inactions.




Do not tire in the summer and in the winter you will not have
to look to your neighbour.

Къылина умойзар, къыдимна гъумойзар.

Gı' lina umoyzar q' i' dimna humoyzar.

Yayda yorulma, qışda boylanma.

Летом не уставай, а зимой не выглядывай.



Patience is the beauty
of a person
like a wall to a street.

Patience is a very important character trait for the Tsakhur. A patient, calm, skilful, and moderate person is usually appointed the head of a clan. This person resolves conflicts and disagreements between relatives and families, and is the one who suggests which girls should marry into the clan.

The Tsakhur are also skillful builders, constructing mosques and houses of an excellent standard. An important part of building a house involves putting up a stone wall to line the roadside. The side that faces the road is decorated with attractive stones and ornamentation. This wall makes the street look beautiful and neat.

In this proverb a patient and calm person is compared to the stone wall that adds beauty to a street.




Patience is the beauty
of a person like a wall to a street.

Сабыр-инсанын абыр, джабыр шагърайн абыр.

Sabir-insanın abır,cabır şahrayn abır.

Səbir insanın, hasar küçənin abırıdır.

Терпение украшает человека, а забор – улицу.



The carpenter
always planes wood
towards himself.

The art of woodworking is widespread among the Tsakhur. They make all kinds of items out of wood including agricultural implements, trays, tubs, cots, boxes for storing grain, looms, spoons, ladles, and furniture. When the Tsakhur work with wood they use a special type of plane called a “bikh”. This tool is curved inwards and is used specifically for delicate woodwork in carpentry and joinery. Since this tool is curved inwards, a person always works it along the wood towards himself.

This proverb is used in reference to people who always think about themselves and want to gain personal profit out of every situation. A person who cares only about his own welfare and needs is compared to this woodworking tool.




The carpenter always planes wood towards himself.

Бихин ахъа гьецла.

Bixin aqa hets`a.

Kərki içəri yonur.

«Бих» (тесак) всегда строгает вовнутрь.



A sheep is hung
by a sheep's leg
and a goat by a goat's.


The Tsakhur eat a lot of meat in their diet and are experts in preparing it. Their meat is particularly good because their flocks graze on lush vegetation high in the alpine meadows. As winter approaches, the Tsakhur prepare dry meat from both goats and sheep. To skin the animal it must be hung by its leg but in the mountains there are no trees nor any special equipment to hang the carcasses from. Instead, the shepherds take a rope, tie it round a post and put the leg of the slaughtered animal into the rope loop to hang the carcass.

Just as each kind of animal is hung by its own leg this proverb means that each person will be answerable to God for his own good and bad deeds and is accountable for his own life.



A shæp is hung by a shæp's læg and a goat by a goat's.

ВакаI вакаIни къелике, цIеъ цIеъни къелике гуваахан.
Vəq`ə vəq`əni gelike, ts`e` ts`e`ni gelike gyuvaaxan.
Qoyunu qoyunun ayağından, keçini keçinin ayağından asarlar.
Овцу подвешивают за овечью ногу, козу – за козью.



With one hand he gives oats
and with the other
he checks to see
if the sheep has more fat.

The Tsakhur are experienced shepherds, having reared sheep for hundreds of years. They keep most of their sheep in winter or summer pastures but some young rams are kept and fed separately because later they will be slaughtered. Their meat is better than sheep's meat and they gain weight faster. When a family needs money they might sell their rams or the meat may be cooked for weddings, funerals, and engagements. These young rams are fed with oats and acorns.

By observing the ram's fat tail, it's possible to tell how well a ram is gaining weight. If the fat tail grows bigger then it means that the animal is gaining weight. Fattening an animal is a long and arduous process taking several months or up to a whole year in some cases.

This proverb is used to describe impatient people who are always in a rush to see the results of their work immediately and desire to gain profit quickly.




With one hand he gives oats and with the other
he checks to see if the sheep has more fat.

Са хылека хытла гьооле, маниса хылека алрдыхъа илякка, кокавхъаева.

Sa xileka xhit`a hoole, manisa xileka әrdıqa ilyakka, kokavxhayeva.

Bir әli ilә arpa verir, o birisi ilә quyuğunu yoxlayır görsün, kökәlir ya yox.

Одной рукой овес дает, а другой проверяет, не увеличился ли курдюк.



When the cat cannot reach
the meat, it decides it has
already spoiled.

Cattle-breeding is the main occupation of the Tsakhur people and so meat plays an important role in their diet. In autumn, when the days are getting cooler and there are fewer insects, the Tsakhur slaughter rams, goats, and one-year old calves to start preparing dry meat for the winter season. They cut the carcass of an animal and salt it. Then they wrap it in gauze fabric and hang it out on a balcony or other high place in the shade where a cool breeze will blow on it.

Another reason for hanging the meat up high is to prevent cats from getting at it. Often a cat will stalk around the meat trying to work out a way to reach it. However, when it realises all its attempts are in vain it will treat the meat with contempt as though it couldn't have cared less for it.

This proverb is used when people want to describe a false indifference or defiance against something they want but do not have the ability or opportunity to obtain.




When the cat cannot reach the meat,
it decides it has already spoiled.

Биссийн патах чурунулха гүдийхбаранкѳа, чурунус эва вод ыхѳа ва эйгѳе.

Bissiyñ pētəx çurunulqa hidiyxharang`ə, çurunus eva vod ıxha va eyhe.

Pişiyn pəncəsi ətə çatmayanda, deyir-ıylənib.

Когда кошка не может достать до мяса, она говорит, что мясо протухло.



He who fears a snake in
summer will fear a speckled
rope in winter.


The Tsakhur used to make different kinds of ropes to use at home and on the farm. These ropes, made of sheep's and goat's wool, were used for work in the fields and for tying up animals. When a calf was born on a farm, older women would make a rope out of different coloured wool strands. This rope was placed around the calf's neck and was also used to tie the calf up in the barn. Due to its appearance, this rope could be mistaken for a snake if it was left lying on the ground.

This proverb is used about a person who got himself into an unpleasant or dangerous situation and is now afraid of everything, expecting all kinds of danger. Also, the proverb is used when speaking about someone who, though he may have good reason to fear a snake in summer, shows his cowardice by continuing to fear them in winter when there is no longer any danger.



He who fears a snake in summer
will fear a speckled rope in winter.

Къылина хочейле хъайкъаина,къыдимна къарчѳини чатуyle хъайкъаин.
G`i`lina хоѳeyle qəyq`ənnə, q`i`dimna q`ərc`ini çatuyle qəyq`ən.
Yayda ilandan qorxan, qışda ala çatıdan qorxar.
Кто летом боится змеи, тот зимой боится пестрой веревки.



The fox is almost never caught in a trap, but when it is, it's trapped by two paws.

Fairy tales, stories and fables throughout the world present the fox as a sly and cunning animal. In the Caucasus, where the Tsakhur live, foxes are encountered quite often. It is easy to see fox tracks in the snow because, when it walks or prowls, it puts two of its paws down together. Many hunters would love to trap a fox but few are able to. When a fox does get trapped it is trapped by both its paws. Some animals like wolves or wolverines are usually trapped by one paw and may chew off this paw to get free and flee from death. If a fox is trapped it does not have any chances of freedom.

This saying is used in reference to cunning and crafty people. These people deceive others, tricking them and stealing things. They think nobody is ever going to catch them but, sooner or later, they will have to pay for their acts in full.



The fox is almost never caught in a trap,
but when it is, it's trapped by two paws.

Сулва чланКейхъа оохъана деш, оохъанкъаб къоЙид къел санад эхъа.

Süva ç`ank`eeqa ooxhana deş , ooxhang`ab q`öyid g`el sanad exha.

Tülkü täləyə düşmür, düşəndə də iki ayağı ilə birlikdə düşür.

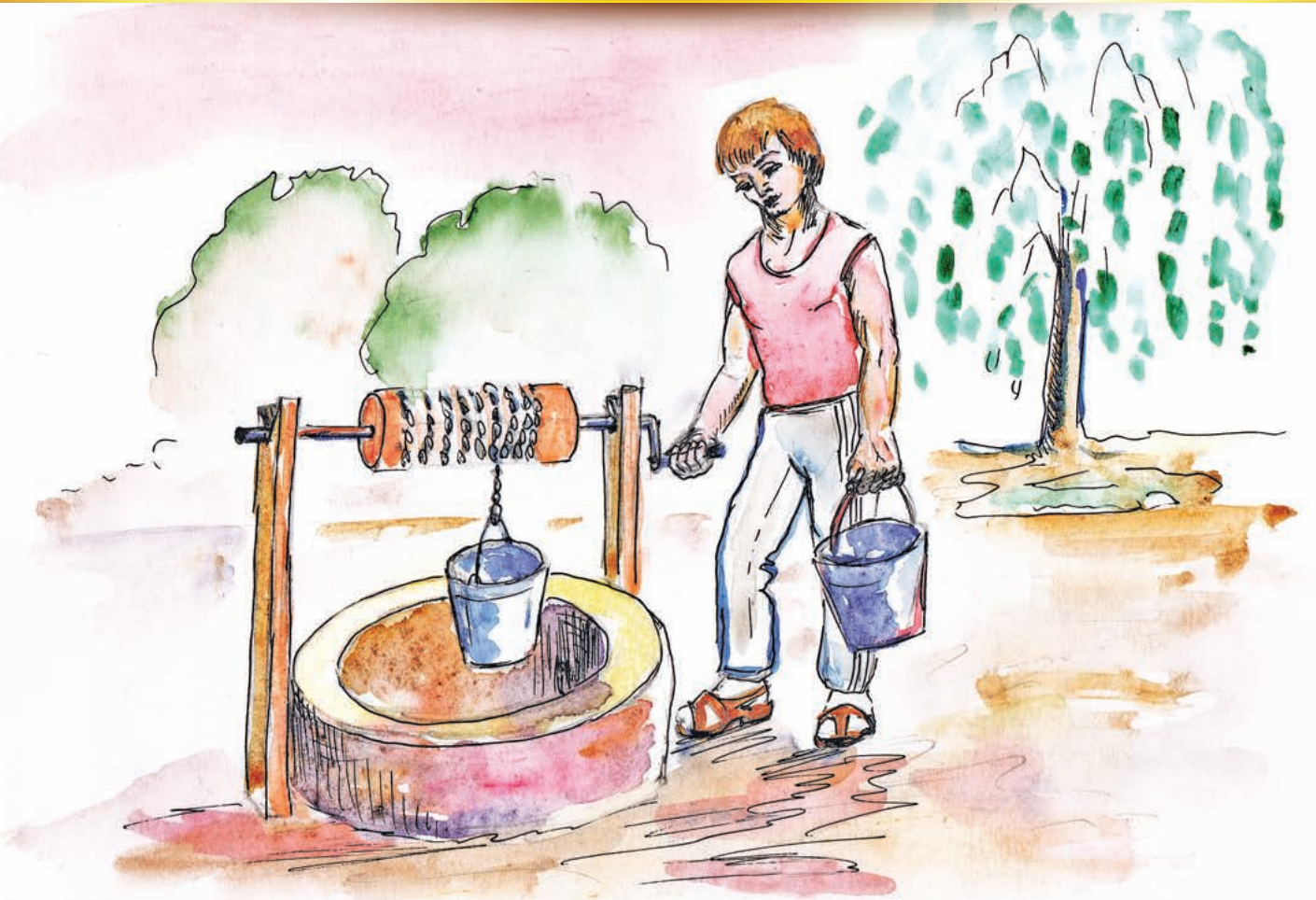
Лиса в капкан не попадает, а если и попадает, то сразу двумя лапами.



If a well has no bottom,
what is poured in
will not stay.

People are endowed with many God-given gifts such as the ability to think, acquire skills, be creative, learn and develop. But there are some people who appear to be blind to the world around them. They do not care for studies, do not have any goals or ambitions in life and have no desire to move forward. When a Tsakhur craftsman takes an apprentice to work with him he will always ask: “Do you have a wellspring in the bottom of your soul?”

People use this proverb talking about a person who lacks ambition or skills and so will not benefit from wisdom or teaching given to them. This person is compared to a well that does not have a spring of water in the bottom.




If a well has no bottom, what is poured in will not stay.

Хъанел` дехъайле хъийгъа, кӀиъийн улӕзарас деш.

Xhanel dexhayle qiyğa k`i`iyn ulyozaras deş.

Dibində olmasa, tökülən qalmaz.

Если нет дна, политое не останется.



Don't roll up your trousers
until you see the river.


The Tsakhur people live in both Dagestan and Azerbaijan where rivers can change from strong flowing torrents to small streams in the space of a few months and may sometimes change their course entirely. The Tsakhur used to travel frequently by foot to visit their relatives and friends and would often have to traverse passes, ravines, and riverbeds. Usually a traveller would know where to cross a certain river and so he would start rolling up or taking off his trousers before even seeing the river. However, sometimes a surprise was awaiting him. The river would turn out to be dry or a mere trickle that could be stepped over.

People would use this proverb when referring to someone who makes rash decisions without first looking at the situation or waiting to see the circumstances.



Don't roll up your trousers until you see the river.

Дама кыдевджу хылыбы хымийклар.
Dama gidevcu xıliblı qımiykar.
Çayı görməmiş sırmalanma.
He увидев речку, не засучивай брюки.



You can get even crumbs
from a wooden cup
with a spoon.

In ancient times the Tsakhur used dishes and plates of various different materials. Besides clay and copper, dishes were often made out of wood. These could be of various shapes and depths and were made out of a whole piece of wood. The name of the dish used in this proverb was chosen deliberately; it is a deep bowl that will completely satisfy your appetite if it is full of food. In addition, it is much easier to eat from this type of bowl with a spoon than other bowls that are shallow and not able to hold nearly as much food.

This proverb is used when talking about people who work hard and earn good money and will therefore always have enough food to fill a deep wooden bowl and thus their appetite, even if the food is only crumbs. In other words, everybody gets the amount they deserve depending on how hard they work. This proverb is also used when talking about punishments and rewards for bad or good deeds that a person has committed.



You can get çvæn crumbs from a wooden cup with a spoon.

К'ац'ейхъа эт'уйн к'ук'ейхъа хъайлен.

K`ats`eeqa et`uyn k`uk`eeqa qaylen.

Qaba tøkülæn qaşığa gälær.

Накрошенное в деревянную чашку можно взять ложкой.



Those who befriend crows sit on refuse piles.

For the Tsakhur, the crow has probably the worst reputation among all the birds. They are often seen sitting on piles of trash, manure or spoiled food and will happily feed on carrion or steal eggs from other birds' nests. Also, some people believe that a crow is an omen of bad news. Often, a person who talks about negative things is compared to a cawing crow – as though he were a prophet of doom or bringer of bad tidings.

This proverb is used for people who chooses their friends unwisely and subsequently get into trouble or into an embarrassing situation. Friends play an important role in the formation of one's personality. The Tsakhur often ask their children: "Who are your friends? Make friends with good people."



Those who befriended crows sit on refuse piles.

Хѡаѡнака алиѡхуна горийлѡа геѡхана.
Qənaqa alivxuna goriylqa guoxana.
Qarğa ilə dost olan, zibilə düşər.
Кто дружит с вороной, тот садится на мусор.



Why are you lying down as if you have earned a hundred sheep?

Tsakhur shepherds can assess their wealth by counting how many sheep they have. A hundred sheep is the normal profit of a hard working farmer, enough that he can provide for his family. A person with such a flock is considered to be a respectable and hardworking man. On the contrary, the Tsakhur have no time for layabouts and loafers. If, in the middle of the working day, an elderly Tsakhur sees a young man stretched out on a sofa, he might reproach him with this saying. It is also considered disrespectful among the Tsakhur to sit in a relaxed and carefree position in the presence of elderly people.

The meaning of this rhetorical question is this: youth is a time to work and provide for your family and also to be respectful and polite towards elderly people.



Why are you lying down as if you have earned a hundred sheep?

Гъичооне, ваџ вакъаџ къазанмиш гъавъуна хъинне вор къалирхъу?

Nicoone, vəş vəq`ə qazanmış hav`una xhinne vor g`alirxhu ?

Nə uzanıbsan, elə bil yüz qoyun qazanıbsan?

Что разлегся, как будто сто овец заработал?



Do not crawl into a sack with a bear.

Up in the Greater Caucasus mountains where Tsakhur villages are situated it is not unusual to come across bears. In late autumn and winter there is not enough food in the woods for bears and they will often come down to the fruit, nut and chestnut orchards to feed on the nuts and berries there. Usually, villagers do not collect all the chestnuts from the trees but leave some for the bears to eat. If this still isn't enough, however, the bear may sometimes make its way into the village itself. It is quite dangerous to deal with such an animal and it is far better to avoid meeting it altogether. Being such a large and strong animal, it can cripple or even kill a person. As for a "balag", it is a huge woollen sack that, theoretically, a bear and a person could fit in together.

This proverb is used when a person gets into a conflict with someone who is more powerful than himself or when he deals with an opponent who is much stronger. It teaches that one should realistically estimate his abilities and chances.



Do not crawl into a sack with a bear.

Сёюка балагэйхъа кимечле.
Суоука балагееқа к'имеç'е.
Ауї илә бир çуvalа гирмә.
Не лезь в один мешок с медведем.



What's a game for the cat is death for the mouse.

It is a well known fact that cats love hunting mice. However, for the cat, it's not just a hunt, but a game as well. The cat catches the mouse, lets it go, catches it again, throws it on the ground, bites it, and only kills it once it's had its fun. While the cat is not only larger and stronger than the mouse, it also makes sport out of terrorising the smaller and weaker creature.

This proverb is used when a similar situation happens in the human world. Sometimes a person gets into an inescapable situation and has to suffer humiliation and insults from a person who wields more power (from his boss or leader, for example). In such situations, when the person with greater power overexerts his status and authority, the other person suffers as a result.



What's a game for the cat is death for the mouse.

Биссийс гываагуй, кьовас хывклуй.

Bissiys hivaaguy, q`ovas qivk`uy.

Pişik üçün oyun – siçan üçün ölüm.

Что кошке игра, то мышке - смерть.

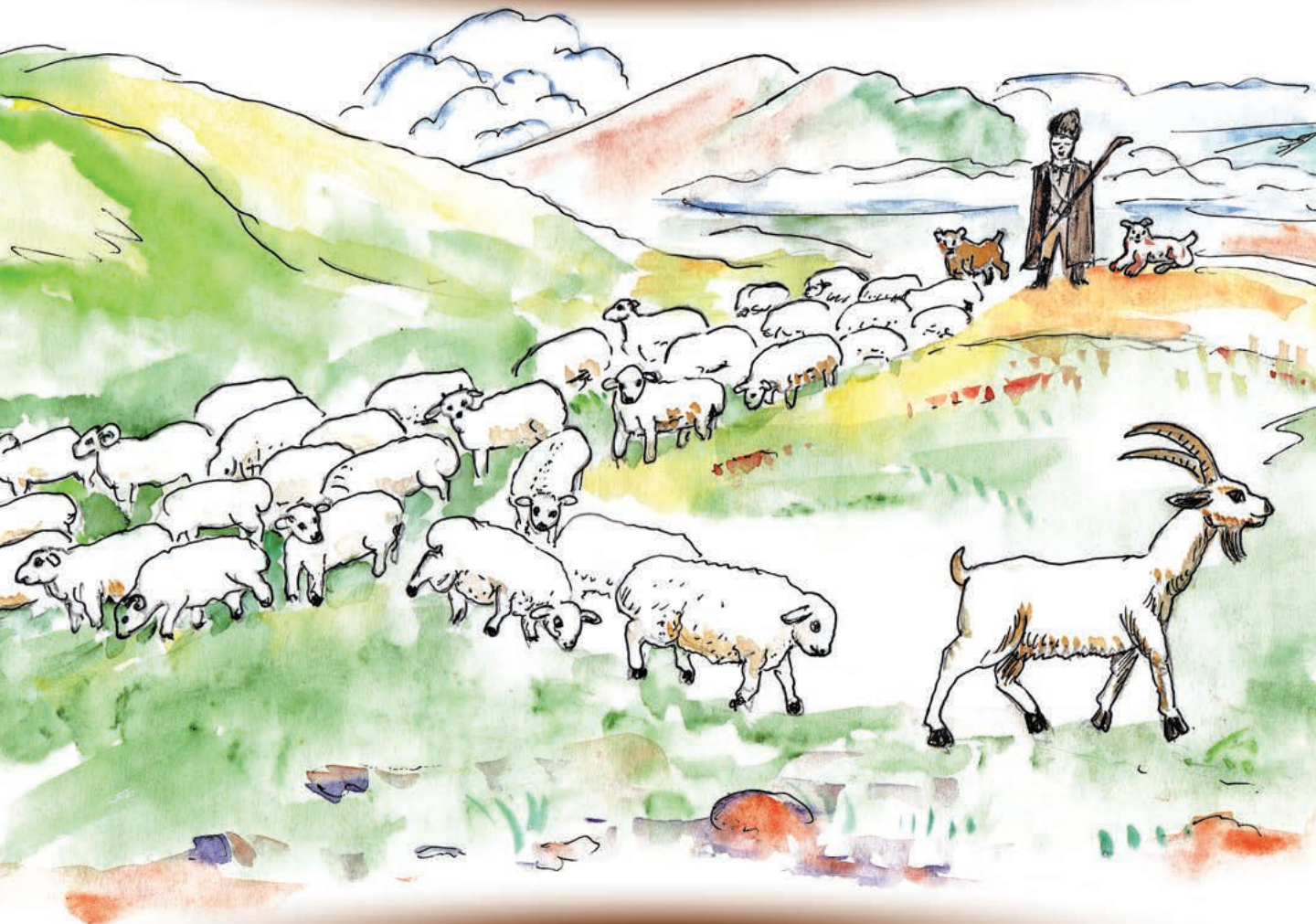


Let the head goat into the conversation.

The Tsakhur have been keeping and breeding sheep for centuries. The beneficial climatic conditions of the region are favourable for keeping large numbers of sheep for domestic use and economic gain. As shepherding is such a key part of Tsakhur culture, it is only natural that many proverbs and sayings are drawn from this sphere of life.

Usually several goats are kept within a flock of sheep. One of the goats acts as the leader in the flock (typically a 2 year-old male goat). Unlike sheep, goats are very good at understanding the gestures and signals of the shepherd. With the help of this leader-goat a shepherd can direct the flock where he wants them to go.

Similarly, in human society there are people who are able to steer conversations in the right direction and gain some profit from this. This proverb is used when observing a person who can do just that.




Let the head goat into the conversation.

Гафни йыкьнейхъа кына къавкку.

Gafni yı'q`neeqa q`ina g'avkku.

Söhbətin ortasına keçini buraxdılar.

В разговор пустили козу “вожака”.



Walk like one unwinding the yarn.

The Tsakhur have been manufacturing woollen cloth since the ancient days of Caucasian Albania. They typically used this cloth for making outer garments for men. Traditionally, the process demanded a lot of hard work, and the entire extended family was involved. First, they would card the wool, then wash it, break the fibres with a twig, comb it, and make combings. After that they would spin the wool, and make spools. In order to make woollen clothes, they would take two spools and place them in a pair of special cylindrical bowls that were connected to each other. These spools were unreel in order to get the threads to a certain size. Usually this was done by children because it was too hard for adults. Children unreel the threads by running from one corner of a room to another. The woollen cloth was woven on special looms. One end of the thread was reel through the loom and the other was tied.

During the day children had to run back and forth up to a thousand times. To make this work more interesting and appealing to the children the adults would hide coins or sweets inside the spools as a surprise and motivation to keep working.

This proverb is used when talking about people who often visit the same house and know the way there without even thinking about it, just like the children running back and forth in the room to unreel the spools.




Walk like one unwinding the yarn.

Шал кыйщаранбы хьинне ивийкар.

Şal g`iyyşaranbı xhinne iviykar.

Yumaqları açanlar kimi gəzirlər.

Ходят, как-будто разматывают нитки.



The one that is tied up is beaten.

From time immemorial, people have tamed and domesticated animals to make use of their strength or to fatten them for slaughter. Some animals such as horses, oxen and mules are easily tamed and are used to pull wagons, carriages, or ploughs. These animals suffer a lot because they are yoked and directed with whips. Other animals are raised to be slaughtered and these are not forced into any hard work nor are they yoked or beaten. They are left in peace yet may sometimes be quite spirited or aggressive towards people.

This saying is used to refer to obedient and hardworking people who are rebuked or chastised by their superiors while slackers and careless people often manage to avoid trouble and accountability. Just as an animal that is tied up with a rope may suffer, so a hardworking and diligent person is often subjected to the worst criticism and rebuke.



The one that is tied up is beaten.

Автулнаджаб гөотана.
Avt'ulnacab gyootana.
Вағлини дөүәрләр.
Привязанного быют.



There are no pockets in burial clothes.

All who have come to this earth will one day leave it. Some people manage to acquire a lot of money during their life either by gather riches through deception and stealing from people, or by earning their fortune with their mind and gifts. Additionally, while some spend their wealth on good deeds - helping the poor, building schools and hospitals and taking care of people when natural disasters arise - others keep their money to themselves throughout their entire lives, not really thinking that an end will come.

This proverb is used to encourage a person to do good and spend his fortune on worthy deeds since he cannot take it with him into the afterlife.



There are no pockets in burial clothes.

Кафаныхъа джиб эйхъен деш.
Kafanıqa cib eyxhen deş.
Kəfənin cibi olmaz.
У савана нет кармана.



A mill without water.


Every Tsakhur village used to have a watermill around which the life of the village was centred. Some people would bring grain to the mill, while others would collect flour to take home. People would discuss problems, laugh, argue and even fight, so there was a lot of noise and fuss in addition to the noise of the mill itself. When the mill was not working, the bustling life around it would stop.

This proverb compares a silent water mill with a house where there are no children. Where there are a lot of children, there is always noise, shouting, joy, laughter and crying in the house, but a house where children have grown up and left is like a watermill that does not work. The children are gone, the house is empty and there are only old people there now.



A mill without water.

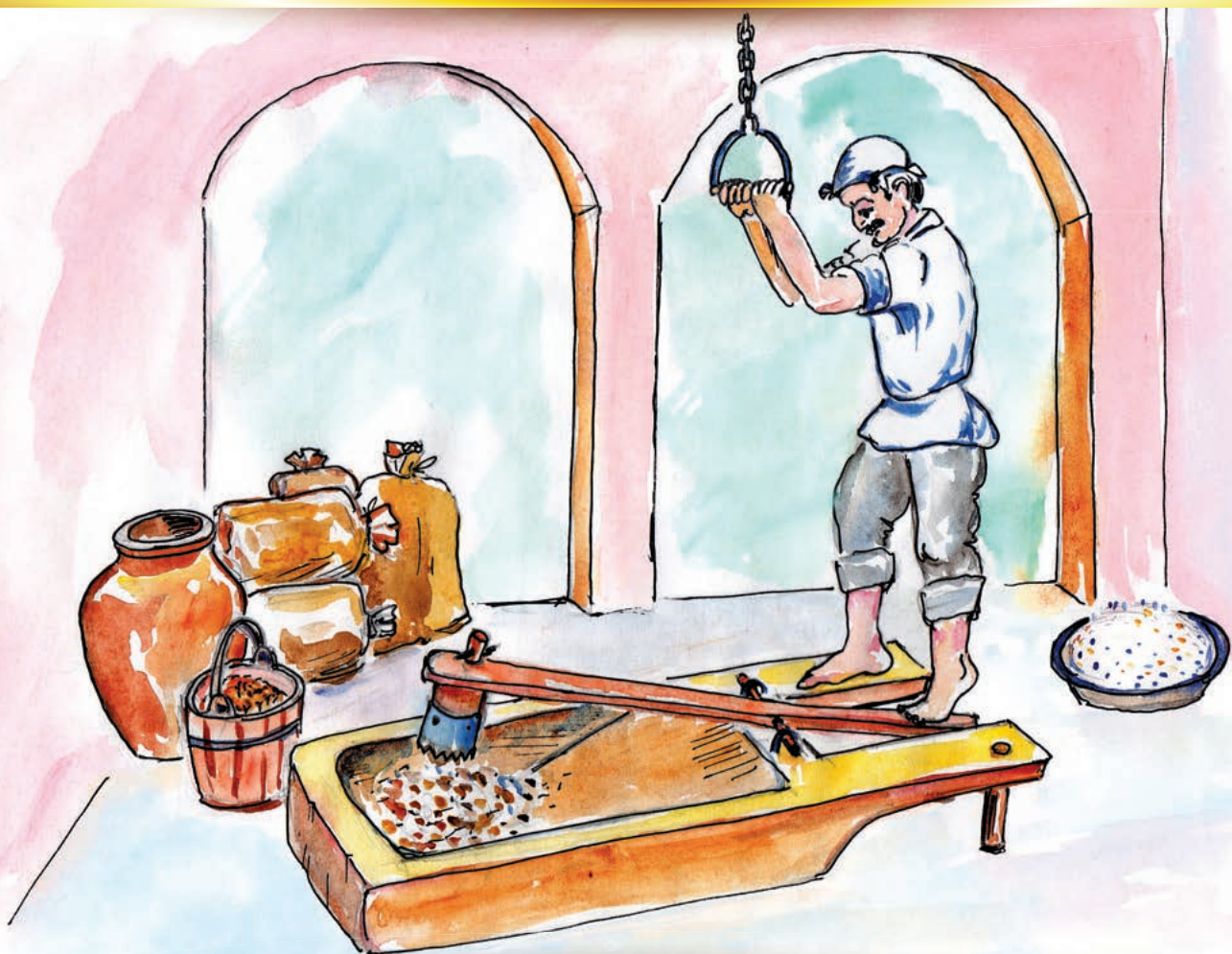
Хьян хъаккявгыйн йолххал.
Хуан qakkuavhiyn уõххә.
Suyu kәsilmiş dәyirman.
Мельница без воды.



From unthreshed grain there will never be rice.

The Tsakhur have been growing rice for many years. Many villages had a good water supply and the perfect weather for rice cultivation. When more rice was needed, it could be bought and taken to the villages where there were special mills for threshing rice. The whole process of growing rice was hard and work intensive. When the rice was ripe they would harvest it, gather it in, and bring it to the threshing floor. There the rice was separated from straw, collected into sacks, and brought to these special mills. The Tsakhur call this mill a “ding”. A “ding” is a wooden lever with a jagged masher attached. They would press one end with their feet and the other would crush the rice, which was held in a special hollowed out area below the masher. They would then collect the peeled rice which they used to cook their favourite meals such as porridge, plov and rice soup.

This proverb is used in reference to disciplining children. As with rice, children need to be taken care of from an early age. It used to be that children were not only rebuked but beaten as well. Nowadays, the convention of rights does not permit children to be beaten but the relevance of the proverb remains. The main point is the importance of discipline in raising children.




From unthreshed grain there will never be rice.

Гидѳотуни шалтукуке биринз воохъена деш.

Gidyootuni ŧaltukuke birinz vooxhena deŧ.

Döyülməmiŧ çəltikdən düyü olmaz.

Из непобитого риса рис не бывает.



The cuckoo hatches her chicks in another's nest.

The cuckoo is unusual in that, unlike most birds, she does not build her own nest. Instead, she takes advantage of other birds. She takes her egg and goes to search for a nest where she can leave it. Because the cuckoo resembles a bird of prey, when she flies towards a nest, the owner of the nest flies away in fear. Then the cuckoo throws one of the original eggs out of the nest and puts her own egg in instead. After some time, the owner of the nest returns and is unaware of what happened. The baby cuckoo hatches first and throws out the other birds when they hatch. The parents feed the baby cuckoo and take care of it.

Sometimes this happens in families that have several children. When one of the children does not share with his brother and sisters but throws them out of the house and keeps all the inheritance to himself, the Tsakhur liken this behaviour to that of a cuckoo. This proverb is also about people in general who do not work but take advantage of others.



The cuckoo hatches her chicks in another's nest.

Дюккуйн кьукьар медни шитлейни аквее агъаьанбы.

Dyukkuyn q`uq`ar menni şit`eeni akvee ağa`anbı.

Ququ quşu yumurtalarını başqa quşun yuvasında çıxarır.

Кукушка выводит птенцов в чужом гнезде.



First friendship, then the road.

Roads in the region where Tsakhurs live used to be quite dangerous. Besides the constant threat of wild animal attacks, a traveller was at the mercy of the elements; showers, snowstorms, avalanches or flooded rivers were all potential dangers. What's more, there was the chance that, unprotected, a traveller could be robbed or even attacked and killed. For this reason, a person who was going to travel would usually choose a fellow traveller who was brave, loyal, trustworthy, reliable, quick-witted and merry. Before starting a journey a Tsakhur is always asked: "Who are you going with?"

This proverb is used when a person is going to start doing something that demands the help of another person. If the other person is good and reliable then the chances of success are greatly increased.



First friendship, then the road.

Церра гъамбаз, хъийгъа йагъ.

Ts'erra hambaz, qiyğa yəq.

Əvvəl yoldaş, sonra yol.

Сперва друг – потом дорога.

Closest English Equivalents of Tsakhur Proverbs

- p. 4 Choose your friends wisely.
- p. 6 They must hunger in winter that will not work in summer.
- p. 8 Patience is a virtue.
- p. 10 A person who gets all wrapped up in himself makes a mighty small package.
- p. 12 As you sow, so shall you reap.
- p. 14 A watched pot never boils.
- p. 16 Sour grapes.
- p. 18 Once bitten, twice shy.
- p. 20 Be sure your sins will find you out.
- p. 22 Don't cast your pearls before swine.
- p. 24 Look before you leap.
- p. 26 He who does not work does not eat.
- p. 28 He that lies down with dogs must rise up with fleas.
- p. 30 Who died and made you king?
- p. 32 Don't bite off more than you can chew.
- p. 34 With great power comes great responsibility.
- p. 36 He can steer the conversation in the right direction.
- p. 38 Habit becomes second nature.
- p. 40 No good deed goes unpunished.
- p. 42 You can't take it with you when you die.
- p. 44 An empty nest.
- p. 46 Spare the rod, spoil the child.
- p. 48 All cats love fish but hate to get their paws wet.
- p. 50 Two heads are better than one.

Sharif has taken both his enthusiasm and love for his people and culture and brought it together in this book. You who are now holding this book are about to be the beneficiary of his efforts.

Upon reading these pages, you will be taken on a journey to the Caucasus Mountains and given a glimpse into the life of the Tsakhur people. You will experience the wisdom of their elders and see how they apply it in today's world.

Enjoy your journey!



Üfüq-S

Dil vasitəsilə cəmiyyətin inkişafı
Community development through language