Personal Characteristics of Nasreddin Hodja and His Wives

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Abstract: Anecdotes are amid salient folkloric resources enabling the transition of cultural values from the past to present age. In that aspect Nasreddin Hodja anecdotes bear great importance. These anecdotes shed light to 800 years earlier and possibly unveil wife-husband relationship in those years. Thus anecdotes act as a critical medium in bringing the past to present day. Nasreddin Hodja is one of the milestones in the world of Turkish culture. In Turkish society almost anyone, ranging from kids to the elderly, knows about Nasreddin Hodja and recite at least a few of his exemplary anecdotes. The primary reason accounting for this common recognition is that there is always some wisdom hidden behind almost all his sayings. In this article, one of the types of descriptive research, screening model has been utilized. To obtain an objective and relevant result from the research, Nasreddin Hodja anecdotes on his wives have been selected with care and through conducting an analysis on selected anecdotes it has been aimed to reach a conclusion on the character, image, trait and similar personal characteristics of his wives.

Key words: Nasreddin Hodja, Nasreddin Hodja’s Wife, Personal Characteristics of His Wives.

INTRODUCTION

There are more than one acknowledged definitions of culture. In the dictionary of Turkish Linguistic Society culture is defined such: “The compilation of opinion and artistic products and value judgments possessed by all members within a community and constructed over time with the ways of feelings and thoughts that address to certain events and issues”. As stated by Turan, “culture is the integrity of all types of languages, thoughts, faiths, artistic and daily components available in a given society that maintain it through generations as a tradition.” Uygur defines culture as “the complete reality demonstrated by men and in which men exist. It is without doubt that these definitions may not suffice to exactly reflect the overall meaning of culture since each nation represents a culture and each culture represents a particular nation. In human sciences culture is briefly defined as the union of moral and material assets that keep a nation alive. Quoted from Kafesoğlu, Çetin explains that culture is the awareness of language, religion, law, art, historic unity, customs and traditions and the reflections of all these on material domains are concrete elements of any culture. Irrespective of being material or moral, common features of cultural signs adopted widely by different nations constitute civilizations. In the words of Benice, Culture is “all material and moral assets established alongside the historical and social development process and combination of all mediums used in transmitting such values to younger generations and indicating the extent of domination of man over his natural and social surrounding.” Birsel defines culture as “the compilation of intellectual and artistic works specific to any given society or community.

To be a nation, cultural continuum is a sine qua non. Provided that a culture is deprived of mediums that transmit it to youngsters, then it is destined to be a fossil culture. In order for any culture to maintain its existence it has to possess people and institutions that connect the past with future, bearing the traces of past in the deep corners of their souls, recognizing culture not only as a source of pride but as a bunch of living values. In order for a culture to be passed on for future generations it is required to have a strong family structure, historical background and material that reflects this background, a literary accumulation and cultural lines ensuring an oral culture. Once an interruption takes place in these lines, signals from the past shall not reach future and new generations shall be vulnerable to negative effects of messages from distant places. Therefore the establishment of bond within the members of a nation shall be ensured by demonstrating cultural bonds and acknowledging the fact the members of this nation are related persons living in different rooms in the same house but descendants of one father and sharing the same national spirit and dynamics. Therefore to the end of embracing both the past and future, making the nation and all Turkish nations in the world familiar with cultural values of the past is the responsibility placed on the shoulders of Turkish intellectuals and in case of failure to fulfill this mission, a tremendous sin shall be passed on afterlife.

Nasreddin Hodja:

Nasreddin Hodja was born in 605 (1208-1209) in Hortu village of Sivrihisar. His father was the imam of that village, Abdullah. After his death Nasreddin inherited his father’s position as imam. In 635 (1237-1238) he assigned this mission to someone called Mehmet then moved and died in Akşehir where he asked the tutorship
of Seyyid Mahmûd-i Hayrâni. In the words of Fikret Türkmen: “One of the leading names of Turkish and international humor literature Nasreddin Hodja was born in Hortu village of Sivrihisar circa 1208, received good education and died in Akşehir at the end of 13th century. Although there is disagreement on the whereabouts of his tomb the general assumption advocates that it is in Akşehir.

Nasreddin Hodja received his earliest education from village imam, Abdullah Efendy. Subsequently he learnt sciences in Sivrihisar and Konya madrasas. Returning to Sivrihisar after his father’s death Nasreddin Hodja was, in addition to imamate engaged with working as assistant kadi and as Madrasah Hodja. It is attested that these professions gained him the title of Nasuriddin Hâce which then turned into Nasreddin Hodja (Hoca).

Hodja is a common man. His wife, kids, neighbors, playful boys in Akşehir, burglars sneaking into his house; tiring beggars; Akşehir people asking for his advice; tyrant Mongolian emirs he tries to save his people from, his stoic dun-color donkey that accompanies Hodja in many of his tales all together make him a quick wit never ever disappearing from the minds and smiles of people for many centuries. In his anecdotes there is satire, wit, and irony; thence one can receive its share from Hodja’s anecdotes only to the extent of his own intellect and capacity to grasp, understand and comprehend. Accordingly Nasreddin Hodja Anecdotes are critical tools commissioned to transmit Turkish culture to next generations. “His anecdotes filled with wisdom and messages have lit like a flash to give hope and joy for those people feeling entrapped within dusts and smokes of collapse and downfall of a period.” In Nasrettin Hodja anecdotes, the structure is “mediating within Islamic ethics paradigm” thus attempting to heal bleeding wounds of Anatolia because of Crusades and Mongolian attacks and this structure is basically established upon “wit”. In the structuring of wits word games, satire, exaggeration, implication, epigram, illogical situations and words and oxymoron are utilized.

Hodja spent his life towards the aim of guiding properly people’s lives and he employed individual styles and forms while doing that. Hodja narrated the facts in an understandable and comic way for the listeners.

Nasreddin Hodja’s wisdom is not buried in his adventures. His importance becomes even more evident with witty messages that lead one to contemplate and aiming to instruct via humor. As his anecdotes are examined lifestyle of Anatolian people, the things that make them laugh and things that make them revile are exhibited. In Hodja anecdotes love, teaching lesson, praise, making mockery of people are evident features that are placed into focus. Nasreddin Hodja himself, while narrating such features of people, embodies at times in his own personality characters such as bookman, ignorant, shrewd, coward, challenger, sometimes reserved and bedazzled. In his anecdotes the dominant feature is conflict and putting events into conflicts.

Nasreddin Hodja is in a way the mirror that reflects the feelings of people in different manners. In that aspect people have adopted him as their own and accepted his sayings as their own statements.

In Nasreddin Hodja Anecdotes obscurity, abstract concepts and approaches are out of question. The situations narrated or attempted to be narrated in his anecdotes are filled with daily life samples. Usual faults of common people are expressed through the unique style of Hodja.

In his anecdotes one of the most visible components is his donkey. The most frequent animal seen in Nasreddin Hodja anecdotes donkey, they are an inseparable union. In Hodja Anecdotes there is a great number of narrations on his symbolic donkey. Another most frequent element in his anecdotes is Hodja’s wife. Hodja’s relationship with his wife reveals that there are not so many differences between that period and today. Though as a kadi and Hodja he is in a high social status within community, his dialogues with his wife are quite sincerely unfolded for the readers. This is evidencing that Hodja is a common man unified with common citizens.

**Personal Characteristics of Nasreddin Hodja:**

Nasreddin Hodja, through a method emerging from his own personal characteristic, a remarkable personality dedicated to train and guide people to the right way. He, to the intent of enabling common men to correct themselves, simplified his message and employed tolerance and used simple, concise and meaningful manner. Even his jokes are with secret wisdom and lessons.

Nasreddin Hodja is not a legendary figure but a real and sincere identity having analyzed attentively the people and society in which he lived and generated appropriate solutions to the problems he witnessed. As a member of society and friend of Almighty, he aimed to correct staggering relations between neighbors and failures in social life; he attempted to instruct while making people laugh. With this method Hodja never aimed to rob people’s nose in their faults but with the help of humor he attempted to show them their mistakes and learn a lesson. Indeed there are hidden and deep meanings behind each anecdote and tale of Hodja. In that respect since Hodja treated all social problems he acted as a sociologist, since he searched the depth of men’s soul and found appropriate solutions he acted as a psychologist and he had a strong sense of humor that appealed to common man.

His anecdotes that received world-wide fame by virtue of such characteristics carried him till that day and kept him alive. Hodja’s practical mind against all circumstances, his ability to solve problems practically and easily for all people, his original style that is scholarly but not donnish, humble and funny actually not only aimed to make people laugh but also think while laughing. That small detail is indeed our driving point.
Nasreddin Hodja anecdotes, with the fine details they integrate, provide crucial arguments for folk culture and that fact indeed deserves further emphasis.

To reach a thorough conclusion while analyzing Nasreddin Hodja anecdotes not only the events that befall on him but the people and society in which he lives and values of these people should also be taken into account.

**Method:**
In this research, one of the descriptive research models namely screening model has been employed. Screening models are research approaches that aim to describe a past or present event as the way it is. It is attempted to describe involving event, person or object within its own circumstances and as it is. Towards the aim of obtaining objective and exact results from the research Nasreddin Hodja anecdotes on his wife have been selected with care.

**Data Gathering Tool:**
Research data have been gathered from these sources: Şimşek E. Women from the Perspective of Nasreddin Hodja; Ekici M. Nasreddin Hodjas in Anecdotes of Nasreddin Hodja; Türkmen F. Laughing Theories and Comments on Nasreddin Hodja Anecdotes; Oğuz, Öcal Nasreddin Hodja: Two Approaches, One Problem; Karacalt, A. Nasreddin Hodja with all his aspects; Konyali, İ. H. Nasreddin Hodja; Kurgan, Ş. Nasrettin Hodja, Sakaoğlu, S. Nasreddin Hodja as a fairy tale hero, Turkish Anecdotes and Nasreddin Hodja, Konya Tokmakçıoğlu, E. Nasrettin Hodja with all his aspects.

**Data Analysis Technique:**
Nasreddin Hodja’s Anecdotes on his wife have been detected and analyzed. In particular Anecdotes that foreground Nasreddin Hodja’s relations with his wife, their mutual connection and their individual perspectives towards different circumstances have been contextually analyzed.

**Findings and Comments:**
Anecdotes are amid salient folkloric resources enabling the transition of cultural values from the past to present age. In that aspect Nasreddin Hodja anecdotes bear great importance. These anecdotes shed light to 1200s and possibly unveil wife-husband relationship in those years. Thus anecdotes act as a crucial medium in bringing the past to present day.

Nasreddin Hodja is quite a remarkable personality in Turkish culture. It is possible to meet him in literature, pictures and caricatures. The reason accounting for this great interest towards Hodja is the wisdom hidden behind his sayings. In present research we shall select the anecdotes on Nasreddin Hodja and his wife and on the basis of these anecdotes we shall attempt to analyze his wife’s personality.

In Nasreddin Hodja Anecdotes, the most noticeable features exemplifying his relationship with his wife are given under the titles below.

1. Dominant Wife:

**How far to go?**

Hodja and his wife just hit the road for a journey of four days. The moment they start walking Hodja asks his wife:
- “How far to go hatun (wife)?” His wife answers:
- “Count today and tomorrow, we shall walk two days more.” Then Hodja says:
- “So hatun, we have already halved the road.”

* This anecdote shows that Hodja is obedient to his wife who has a dominant character.

2. Who is right?:

Two men squabble over an issue. As the disagreement becomes insoluble one of them comes over Hodja and pour out his troubles.
—Now tell me my dear Hodja, Am I right or not?
—You are right, says Hodja.

The next day second man comes to unbosom himself in the presence of Hodja. After talking on and on, he concludes:
—Now tell me my dear Hodja, Am I right or not?
—You are right brother, says Hodja.

Hodja’s wife hearkening their dialogues interrupts:
—Efendy, you said to both men that they were right. Then who is not right, I just could not make it out. Hodja laughs:
—Indeed hatun, you too are right…
* Though he is the kadi (chief judge) his wife feels nothing wrong to interrupt and make a comment on his judgment.

**Fearing the Wife:**
“One day people were chatting in a friendly setting. The subject was whether or not to fear the wife and the discussion went on and on. Then one man stood up and said:
- Those who fret their wives sit and those who do not, stand up.
Nasreddin Hodja surely did not stand up. Then they asked him:
- Dear Hodja, are you also afraid of your wife?
- Sure I do, he said. Do not you see, even hearing her name turns me to jelly. I simply could not rise for the fear of her threat.”
* Obviously his wife has a dominant character.

**Shall I walk further?:**
“At night in bed Hodja’s wife demands:
- Efendy move a bit further!
Hodja stands up, wears his turban and cassock and hits the road. Keeping walking till it is morning, he sees an acquaintance on the way. The man asks:
- Where are you heading dear Hodja?
- I just have no clue. Would it be too much trouble if you asked my wife whether I should walk even further?
* He is too intimidated by his wife who apparently has a more dominant character.

**Fear of the Wife:**
“Hodja wanted to fire the stove. He blew and blew but the woods just did not light. Finally he put on his wife’s burqa, sat in front of stove and lit the fire with just one blow. He murmured angrily:
- No wonder why, even the stove is sick and tired of my wife!”
* His wife is a bad-tempered oppressive woman endlessly talking and tiring the ones listening.

**2. Bullet head:**

**You Lost:**
One day Nasreddin Hodja carries wood on his donkey and asks his wife:
- “Hatun, my donkey is exhausted, would you just feed him,” His wife says:
- “Efendy, I have already errands to do, why do not you do it yourself?” Hodja, exhausted from the heat, throws himself on the sofa.
- “No way! I cannot move a finger, you do it.” As he says so she demands the opposite and the discussions climb up. They place a bet: the one who talks first would be forced to feed the donkey. Soon after, the woman heads for her neighbor to sew needle. After a while a burglar breaks into the house. Upon seeing Hodja he attempts to run but when no reaction comes from Hodja he decides to stay and steal whatever he sees and puts all things into a bag. In the presence of Hodja, he shoulders the bag and runs away. After a long interval his wife comes and sees the condition at home where all things are in a mess. Filled with bedazzlement she exclaims wildly:
- “What the hell Efendy!” Hodja straightens up and says:
- “Now that my dear Hatun, you have lost the bet. Go and feed the donkey.”
* His wife is a woman acting as she likes. Even though she has chores to do, she goes to her neighbor which is an incidence that clearly shows what a bullet head she is. And the fact that she objects to helping Hodja who comes home exhausted is an indication of her ruthlessness.

**Turban:**
While sitting and eating with his wife, Hodja asks his wife:
- Unveil your hair woman.
In those times women used to cover their hair while eating. The woman found this demand inappropriate thus asked: But why?
Hodja: “Wife, listen to me. I said open your hair”.
His wife: “But efendy give me an excuse, then maybe I shall open my hair or maybe not.”
Hodja explains: “Wife if you open your hair now angels shall run away. I shall recite Bismillah then demons shall run away, so only you and I will be left to eat. I do not like too many mouths to feed anyway”.
* She resists her husband’s endless demands.
3. Stubbornness:

 stub woman:

 Hodja’s wife disappears while washing clothes in river. All villagers take action and look for her dead body alongside the river but moving to the opposite direction of current, Hodja cries back:

 - “If only you knew her as much as I did, she was such a stubborn woman.”

* It is obvious that his wife was a stubborn and bad-tempered woman.

4. Bad Temper:

 marriage:

 They asked Hodja the meaning of marriage. Hodja answered:

 - “Double growling daytime, double snoring nighttime.”

* It is evident that his wife is bad-tempered, furious and fat since fat people are more likely to snore at nights.

I Would Have Gone With The Wind:

 “It is a summer day and Hodja is sweating bullets. He takes off his shirt and hangs it on a branch. He sits down and shoots the bull with his wife. All of a sudden a gust of wind sweeps away the branch as well as his shirt!

 Hodja:

 - My dearest wife. It is high time we made a sacrifice”. This sudden remark makes no sense to his wife.

 - What is the reason for that Efendi?

 - Alas woman!.. Cannot you see what just happened to the shirt? What if I were in it!… I would also have gone with the wind.”

* It is obvious that she is always eager to shoot the bull.

I Just Do Not Want To Get Along Well:

 “Hodja applied to court to divorce his wife. Kadi demanded to know:

 - The name of your wife? – Don’t know, answered Hodja.

 - How long have you been married?

 - Twelve.

 - How come you do not know the name of your wife for twelve years?

 - I just did not want to get along well even from the first night together, that is why I did not even ask her name.”

* It is obvious that his wife is not only ugly but also grumpy.

Is It About Their Age?:

 A neighbor rushes fast to Hodja:

 - “Help help Hodja! Our wives fight all the time at home, do come!” Not paying any attention Hodja asks:

 - “Is it about their age or appearance?”

 - “No, it is about something else!”

 - “Then feel free to go home, they must surely have made peace so far.”

* It is obvious that his wife is a bad-tempered woman getting angry easily for trivial matters.

Why Not Ask Me!:

 Nasrettin Hodja’s wife dies. In her funeral ceremony imam asks the participants as usual:

 —What can you all say about this deceased woman?

 They all together reply:

 —She was a good woman!..

 Being the one who had to put up with her when she was alive, Hodja just could not keep patient any longer and asked imam:

 —For God’s sake imam efendi! How on earth they can know my wife of forty years, why not ask me directly.

* As obvious his wife was not a good woman and baited her all the time while she was alive.

5. Two Wives:

 blue beads:

 “Hodja had two wives. Secretly he gave each one a blue bead and cautioned each one not to say anything to the other wife.

 Ladies came to Hodja and both asked:

 - Dearest Hodja, which of us do you love most?
Hodja cleverly found a witty solution:
-Which of you has the blue bead? That is the one I love best.”
* As the anecdote shows he has two wives that keep secrets well but who are also jealous.

**Which Of Us Would You Rescue?:**

Nasreddin Hodja had two wives; one older and the other one younger and more beautiful. One day all of a sudden they asked:
- “If our boat were capsized in Akşehir Lake which of us would you rescue?” Feeling that there is nothing to do but to answer this question Hodja turns to the older wife and asks:
  - “Wife, you already know how to swim, right?”
* As seen, Hodja is married with two wives who are both jealous.

**Our Kids:**

Nasreddin Hodja’s wife dies. Left widower with five kids, Hodja remarries with a woman of five kids likewise. In time Hodja has two kids from the new wife. One day his wife exclaims in fear. “Hodja Hodja run! Your kids and my kids are beating our kids.”
* He married more than once and all his wives are the same; naïve in character.

6. Ugly:

**I would even finish Quran:**

Hodja’s wife complains:
—Efendy, you look at me and just recite Bismillah while imam reads Yasin when he looks at the face of his spouse…
Hodja knows imam’s wife well; young and beautiful and a little playful… His wife on the other hand is hideous to the most extreme sense! He inhales deeply and says:
—If only I had a wife like her, I would even finish Quran in one breath!
* As obvious his wife is not pretty.

**Just Do Not Come Into My Sight:**

“His neighbors forced Nasreddin Hodja to marry a woman whom he had not seen before and on the day of wedding he saw that she was not only ugly but also grumpy. But there was nothing to do except submitting to the fate. In the morning he turned to his newly wed:
- I am off to bazaar.
- As you wish so my Efendy but I need to know one thing. When you are away to whom shall I open the house door and to whom not?
Hodja answered:
- Just do not come into my sight that is enough.”
* She is not only ugly but also grumpy.

**New One:**

One day Hodja’s wife dies but Hodja does not feel saddened at all. However after a while his donkey also dies, that is when Hodja starts to mourn. Bedazzled neighbors ask him:
- “How come you did not mourn so much when your wife died but now that your donkey is dead you are speechless for over a week?”
- “You all said ‘do not worry, we shall find you a younger wife but you never say we will buy you a new donkey.”
* As obvious he was not so keen on his wife who was ugly.

**Cross Eyed Wife:**

Hodja married a cross-eyed woman. He bought a dish of Turkish cream when he came home in the evening. Seeing that, Hodja’s wife said: “Efendy why did you bring two plates?” Hodja felt pleased and said: “that’s fine”. After dinner his wife timidly asked: “Efendy, is it really normal to invite company on our very first night? While I am already here. Who is your company?” Hearing this question Hodja says: “No one wife, you can see everything double in this house but see your husband only one”.
* As obvious she is a woman with no beauty.

7. Spiteful Wife:

**Hot soup:**
Hodja’s wife plans wileness. She serves hot soup to Hodja who comes home starving. Forgetting that the soup hot she takes a sip and right at this moment tears well up and she starts to cry. Not knowing the reason of her cry, Hodja asks her the problem:
- “I just remember my beloved deceased mom, she used to love this soup.” Hodja feeling deeply sympathetic towards his mother-in-law remembers her with gratitude and takes a spoonful of soup. Feeling the pain of hot soup Hodja’s eyes also well up suddenly. When his wife asks him why he is crying, Hodja answers:
- “It occurred to me that you yourself could be in place of my deceased mother-in-law.”
* As seen, his wife is not only filled with spite but also revenge. As for Hodja his wife is just noone significant.

8. Self-seeker:
Liver:
Nasreddin Hodja brings home liver quite frequently but he never ever gets an opportunity to eat. Each time his wife makes up an excuse:
- God damn it, cat got the liver again, that wicked animal finished up all liver, that goddamn orange tabby. When Hodja felt really fed up he grabbed an axe and placed it into kitchen cabinet. His wife:
- “What are you doing Hodja why putting an axe in the cupboard?” Hodja answered:
- “Alas wife, you still could not learn the character of our cat. Do you think a cat that sinks to three-kurush liver would ever leave behind a forty-kurush axe?”
* His wife is a self seeker who never hesitates to lie for her own profit and who does not pay heed to justice.

Chatterbox:
Being a dolphin:
“Hodja could have no children in the beginning and his wife was feeling really grieved because of their childlessness. One day she remembered that again and started to grumble:
- I bake but there is no one to help, I clean but there is no one to walk, I cook and there is no one to eat. What is there to do for me in this life?
Hodja, feeling entrapped and hapless, leaves home to find peace and goes near to fishers. But he just cannot forget the sight of his wife. With so many thoughts in his mind he slips and falls into lake. Fishermen rescue him and ask:
- What have you done Hodja, why threw yourself into the lake?
Hodja sighed deeply:
- What can I do? I could not be Yunus (Dervish) in this life; I just wanted to be a dolphin in the lake.”
* She is a chatterbox talking her husband’s head off.

Was It Male Or Female?:
A man asks Hodja:
- “Was the pigeon that came to Prophet Noah with an olive branch in its beak male or female?”
- “Sure it was male, if it were female it just would not keep its mouth shut for so long and manage to bring olive branch.”
* As obvious his wife is a total chatterbox.

10. Pickle Puss:
Hodja’s Wife:
Hodja arrives home and sees that his wife is sulking over something. He asks: What is it again woman? You always sulk. His wife says: I have just offered condolences to our neighbor who was pregnant, she died all of a sudden.”
Hodja says: “But dear wife, I know it quite well that even when you come from wedding, you still sulk.
* She is a pickle puss who never serves him friendly.

11. Lazy Woman:
Hodja cuts wood and loads his donkey but because of the extreme load the donkey cannot move. A man comes and puts some amount of salammoniac on its ass and right then it starts to move, Hodja cannot catch the donkey. “Let me try that thing,” he says and puts some amount of salammoniac on his ass which burns with fire. He reaches home even faster than donkey and advices his wife, “If you want to catch me put yourself some salammoniac.”
* She is not only lazy but also sluggish.
12. Big Mouth:
Is It Large Enough For Four People?:

“Hodja’s wife dies. After a while Hodja marries a widow. On their very first night the woman starts to mention her deceased husband gratuitously. Hodja does not give an ear at first then he retaliates and starts to mention his deceased wife.

One night while she is again talking about her ex-husband he kicks her and throws her from the bed. The woman asks:
- Efendy, why so mad at me?
- Alas woman, you, me, your ex-husband, my ex-wife… Just mercy! Is this bed large enough for four people?”

* It is known that Hodja married more than once but as seen in his anecdotes not all his wives are as educated as him. In this anecdote, the woman is portrayed as a big mouth not knowing how to talk and where to talk.

13. Gadabout:

Behind Closed Doors:

Hodja’s wife was a gadabout. Feeling quite angry Hodja locks the house door one night when she is again outside strolling around. When she comes home at midnight she finds the door locked. Knowing that this is Hodja’s revenge she at once starts to beg:
- “I swear to God I shall never ever leave you alone once again! Open that door: where can I go at this time of the night?”. Seeing that her cries are not worthy for him he threatens him: - “I will throw myself to this well God save me”. Then she threw a large stone into the well and moved backward. Hodja did not give an ear for a little while then he calmed down: “I should save this woman!” and opened the door. Just then the woman enters in and closes the door behind, keeping Hodja outside and she started to cry aloud:
- “I have had enough of you, you tortured me for so long: you asked for your friends every night, you walked on streets. Now that is my turn!…” Hodja, turning to the neighbors gathering around the woman’s cries:
- “Dear neighbors just you all saw and heard the truth, tell us reality for Allah’s sake!”

* She is depicted as a woman not coming home till midnights, easygoing, selfish and indifferent to her husband. She is so cheeky that she shouts wildly at night, disrespectful to neighborhood relations and attempts to rise to the top though she is one hundred percent at fault.

Responsibility:

Hodja’s neighbor rushes towards him:
- “Come Hodja your house is on fire!” Hodja calmly replies:
- “According to our marriage contract I shall be responsible for earning bread, she shall be responsible for the house. Now stay calm, find my wife and tell her what is going on.

*His wife is again not home.

I Will Tell Her If I See Her:

A friend comes over Nasreddin Hodja.
- “Listen to me Hodja, I have to bend your ear… Say something to your wife; he visits all his neighbors day and night. Tell her to stay home once in a while.” Hodja:
- “I will tell her if I see her…”

* She never spends time at home and she has no responsibility for her house.

Traveler:

His friends mock Hodja:
- “Hodja, your wife spends time outside knocking each door he sees on the way.”
- “No way, if she traveled so much she would stop by her own house once in a while!”

* His wife has no responsibility for her house and she is sloppy.

Conclusion:

Since Nasreddin Hodja and his anecdotes, as a part of our culture are examined, it is possible to view the traces of the past clearly. Nasreddin Hodja’s way of dealing with circumstances, his practical solutions, his every day samples are still valid despite 800 years in between. Hodja’s diagnoses and solutions for family, social and community life still shed light to present age and offer solutions.

Nasreddin Hodja anecdotes demonstrate many examples related to his wives. Though one of the leading names of society, Hodja has no reservations to openly share his family life, fights, disputes and problems with his wives. In this research based on these examples we have attempted to identify personal characteristics of
satire master Nasreddin Hodja who made Turkish nation and global nations think and laugh and also depicted his wives.

Nasreddin Hodja married twice. He had two daughters and one son. As evidenced in his anecdotes, during his marriages, Hodja’s wives also experienced the same disagreements that are common in any family. In the same way personal characteristics of his wives are also evident in his anecdotes. As pictured in these anecdotes his wives are: Jealous, Fat, Snoring, Dominant, Obstinate, Stubborn, Bad tempered, Ugly, Spiteful, Self seeker, Chatterbox, Sulky, Lazy, Big mouth, Gadabout.

Let us conclude in the style of Nasreddin Hodja; poor Nasreddin Hodja, he suffered so much from his donkey and his wife all along is life.

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