



Animal Idiomatic Expressions in English and Central Kurdish: A Comparative Study

Lana Amanj Mahmood¹ – Raz Aziz Ahmed²

lane.amanj@uor.edu.krd _ raz.aziz@uor.edu.krd

¹English Department, College of Basic Education, Raparin University, Kurdistan Region, Iraq.

²Kurdish Department, College of Basic Education, Raparin University, Kurdistan Region, Iraq.

Abstract

This study investigates the meaning of animal expressions in English and Central Kurdish languages. The main aim of this study is to show the similarities and differences in the transparency and opacity of the animal idioms in English and Central Kurdish. Therefore, the idioms have been taken out from different reliable idiomatic dictionaries in both languages, e.g., *Longman Pocket Idioms Dictionary*, *NTC's American Idioms dictionary*, *Idiom in Kurdish Language (Ēdyom le zmanî kuridîda)*, and *Idiom dictionary in Kurdish language (Ferhengê Ēdyom le zmanî kuridîda)*. A large number of idioms have been taken out see appendix A (Tables 1,2, and 3) and B (Tables 4,5, and 6), but a group of them have been chosen for the purpose of analysis. The idioms have been categorized based on three prototypes; birds, fish, and non-birds; which include all the other animals besides the two other types that have been mentioned. Moreover, the meanings of the animal idiomatic expressions have been analyzed according to their transparency and opacity along with their positive and negative connotations. The results indicate that several expressions are found in both languages with the same use and meaning while there are some other expressions that are unique to the language and culture. Moreover, English idioms often include transparent, semi-transparent, and opaque expressions, while Kurdish idioms fall into the transparent or semi-transparent category.

Keywords: Animal Idioms, Idiomatic Expressions, transparency/opacity, English and Kurdish Languages.

1. Introduction

Human beings try many different ways to convey their messages, these ways differ from a language to another and across different cultures, but there is a way that can be seen as the same in many languages and it is conveying messages through idiomatic expressions. An idiom, according to Crystal (2008: 236) relates to a group of words that the meaning of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. In other words, each word of the expression means something literally and something else figuratively.

Several idioms are common across cultures and languages while several others are unique to a specific culture and language, which is why they need to be analyzed and studied carefully. Moreover, there are many groups of idioms such as; color, food, animals, etc. This paper focuses on animal idiomatic expressions in English and Kurdish and it tries to analyze them based on their meaning, their representation, which type of idiom (Transparent, Semi-transparent, and Opaque) they fall under, and their similarities and differences in both languages.

2. Background

The theoretical background consists of two parts. The first part relates to the definitions, types and other relevant concepts to the topic. The second part consists of the previous studies about idioms.

2.1 Idioms

Idioms are one way to express different connotations of animal expressions. Through the idiomatic use of animal expressions, one can clearly understand what animals denote and refer to in different languages. According to Saeed (2016:444) idioms are multi-word expressions; they need to be learned as a semantic unit because they are non-compositional. The meaning of the whole idiom is different from the meaning of the parts that make-up the idiom. Understanding the meaning of idiomatic expressions, requires knowledge of the language and culture. Moreover, there are several definitions of idioms by different authors, but the definitions are similar to each other in some points; idioms do not have a fixed form, and the meaning of idioms is not obvious and cannot be figured out from the individual words (Qadr & Shwani 2022:208). According to the above definition, the component parts of an idiom do not assist us in determining the overall meaning of the idiom. This claim is not necessarily true for all idioms, as it will be

mentioned in the data analysis part; the overall meaning of certain idioms can be inferred through their component parts.

2.2 Types of Idioms

Idioms have been classified into different types by different authors throughout history. Kvetk (2012) cited in Mawlood (2017) classified idioms by their degree of similarity or difference, such as absolute equivalence, close equivalence, partial equivalence, and non-equivalence. However, the samples of this study are going to be analyzed based on Flavell and Fernando (1981) as cited in Katsarou (2011), as they classified idioms into the following types:

- 1) Transparent: this type is not referred to as idioms, but merely as free collocations with a literal meaning derived from their component parts. The overall meaning of this type of expression is obvious. For example, 'a wolf in sheep's clothing' is a transparent idiom because its meaning is easily understood as it is a very common idiom in both languages.
- 2) Semi-Transparent: this type refers to metaphors that have a counter-part with the literal meaning. In other words, the component parts of these expressions have their role in determining the overall meaning of the idiom. For example, 'take the bull by the horns' is a semi-transparent idiom because the meaning of the component parts helps us in determining the meaning partially. Taking the bull by the horns means taking it directly, thus part of the meaning is inferred.
- 3) Opaque: this type refers to as full idioms in which the component parts do not have any role in determining the overall meaning of the idiom. For example, 'crocodile tears' is an opaque idiom because the meaning of the component parts does not help us in determining the overall meaning of the idiom.

2.3 Idioms and Animals

English and Kurdish languages consist of a large number of animal idioms. Animal idioms are commonly used across languages and often reflect aspects of human behaviour. The connection between animal idioms and human qualities can be positive or negative as it will be shown in the data analysis part of this study (Krikmann, 2001; Kovecses, 2010; Talebinejad and Dastjerdi, 2005) cited in (Altarbaq 2020: 29).

The connotations of animals can vary depending on how they are used in idioms, for example, a dog is known to be faithful and generous in both English and Kurdish languages, but several expressions can be found that 'a dog' denotes a negative behavior of humans, as in this expression 'dog eat dog' which relates to competitors who do nasty things in order to succeed.

2.4 Metaphorical use of Animals

Animal names are frequently used in English and Kurdish metaphors to describe human behavior. Scholars such as Lakoff, Johnson, Gibbs, and Kövecses explain these figurative meanings through conceptual metaphors and metonymies. Phrases like "*don't be a chicken*" or "*he is a lion*" demonstrate how human traits are metaphorically linked to animals. While some idioms are now so common that they are considered "dead metaphors," others still retain their metaphorical significance, Mawlood (2017).

Lakoff and Turner's (1989) "great chain" theory organizes life and objects hierarchically, with humans at the top and natural objects at the bottom. This framework includes two types of mappings: applying animal traits to humans and human traits to animals. Kövecses (2002) identifies the overarching metaphor *HUMAN IS ANIMAL*, which helps explain human behavior through animal characteristics. This includes ideas such as:

- Human is animal.
- objectionable human behavior resembles animal behavior.
- objectionable people are animals.
- Difficult-to-handle things are dogs (Kövecses, 2002 as cited in Mawlood, 2017)

These metaphors highlight the deep-rooted connections between human and animal traits in language and thought (ibid).

3. Previous Studies

This section is devoted to highlight the previous studies that have been conducted about idioms in general, specifically those that compare idioms in English and Kurdish languages.

Mahmood and Muhammad (2023) conducted a study entitled 'The semantics of 'black' and 'white' idiomatic expressions in English and Central Kurdish'. The researchers analyzed the idiomatic expressions based on their meaning transparency and opacity; whether the

idiomatic expressions are transparent, semi-transparent or opaque. They have found that there are several black and white idiomatic expressions that have the same use and meaning in both languages. Moreover, they have found that black and white expressions can convey feelings, attitudes, and personal moods in addition to their literal meaning.

Ibrahim and Muhammad (2022) conducted a study entitled 'pet animal idiomatic expressions in English and Kurdish: A pragmatic analysis'. The study focused only on three pet animals 'fish, bird, and mouse' for analysis. They have found many contrasts rather than similarities in the meaning of animal idioms in both languages. Moreover, the pet animal idioms violate all the maxims to get the idiomatic meaning; the most common type of implicature that has been found is conversational and most of the expressions are used negatively in terms of politeness.

Qadr and Shwani (2022) conducted a study entitled 'Řenge serekyekan le pêkhatêy ëdyomî kurdî w ënglîzîda-The basic colors in Kurdish and English idioms (a comparative study)'. The researchers focused on the similarities and differences of color idioms in Kurdish and English. The focus of the study is on three basic color terms which are 'red, yellow, and blue'. They believed that colors have connections with culture and feelings. They have highlighted the connotations of colors in both languages.

Mawlood (2018) conducted a study entitled 'Animal Idioms in English and Kurdish: with some Pedagogical Implications'. The study focused on teaching English idioms to Kurdish learners. The researcher implemented a qualitative research method and analyzed teachers and students' perspectives. Moreover, the researcher used questionnaires and interviews to get the data. The results show that, students have many difficulties while learning idioms and teachers' lack of interest made it more difficult for the students to learn idioms.

4. Analysis and Discussion

This part is about the analysis of the data based on the meaning of the idiomatic expressions in English and Kurdish. A set of samples have been chosen in each language for the analysis. The discussion starts from English samples and then it moves to the Kurdish ones. In both languages, the animal idiomatic expressions are going to be analyzed based on three prototypes; birds, fish, and non-birds: all the other animals besides the two other types that have been mentioned.

4.1 Animal Idiomatic Expressions in English

In this part, the animal idiomatic expressions in English language are going to be analyzed. The expressions are categorized based on the three prototypes:

1. Kill two birds with one stone. *NTC's American idioms dictionary.*

This idiom relates to doing two things at the same time; the two birds in the expression relate to the two actions that one wants to perform. This expression is used positively to represent people who try to do two things at the same time. In both languages, this expression is common and its meaning is obvious to the speakers of the language which is why, it can be counted as transparent.

2. An early bird. *Longman Pocket Idioms Dictionary.*

This expression refers to someone who gets up or arrives early. While this expression has positive connotations as it suggests being productive or punctual, it can also have negative implications, as arriving too early can sometimes be inconvenient or unnecessary. This idiom is considered transparent because its meaning is straightforward, allowing listeners to quickly grasp its intent without much explanation.

3. Mad as a wet hen. *NTC's American idioms dictionary.*

This idiom compares someone who is extremely angry to a hen that has been drenched in water. When hens are wet, they become flustered. Thus, the connection to human anger lies in the hen's exaggerated reaction, resembling how people might appear when they are overwhelmed by anger. Moreover, the idiom is considered transparent, because its meaning is understood from the literal image of a wet hen.

4. Count one's chickens before they hatch. *NTC's American idioms dictionary.*

The fourth idiom is a cautionary phrase that advises against assuming the outcome of a situation before it actually happens. The metaphor is connected to the process of hatching eggs; it refers to the idea that counting eggs as chickens before they hatch would be premature. Therefore, this idiom is counted as semi-transparent because its meaning can be inferred partially and it requires some background knowledge of the metaphor.

5. A fish out of water. *Longman Pocket Idioms Dictionary.*

This idiom relates to someone who feels uncomfortable or out of place, akin to how a fish would feel out of its natural environment. In other words, just as a fish depends on water for survival and cannot function properly on land, a person who feels like ‘a fish out of water’ is in unfamiliar setting where they may lack the skills, confidence, or knowledge to navigate successfully. The directness of the metaphor makes it transparent and easy to understand.

6. Shed crocodile tears. *Longman Pocket Idioms Dictionary*.

This expression ‘crocodile tears’ is used to relate to fake crying or pretending to feel sad; it comes from the myth that crocodiles cry when they are eating not when they are sad. Moreover, it is used negatively to point out to someone who fakes being sad. Its opaque nature arises from the cultural and mythological references it contains.

7. Have other fish to fry. *Longman Pocket Idioms Dictionary*.

This idiom indicates having more important matters to attend to. It is used in a situation when someone tells you to do something, but you have other important things to do, thus you say “I have other fish to fry”. The idiom is semi-transparent because the overall meaning can be partly inferred through the meaning of the component parts.

8. There are plenty other fish in the sea. *Longman Pocket Idioms Dictionary*.

This expression suggests that there are many opportunities or partners available. In other words, this idiom is used to reassure someone after a disappointment, particularly in romantic relationships. It conveys the idea that opportunities are abundant, and one set back, like the end of a relationship, does not mean all hope is lost. In this idiom, countless fish in the sea are symbolizing endless opportunities. Therefore, its meaning is semi-transparent as its meaning can be inferred partially through the component parts ‘fish’ and ‘sea’.

9. Take the bull by the horns. *Longman Pocket Idioms Dictionary*.

Dealing with a problem directly is connected to taking a bull by its horns in the ninth expression, thus the meaning is semi-transparent as the meaning can be understood partly through the component parts. Moreover, this expression has a positive implication and it is used to encourage someone to deal with a problem directly. In other words, this idiom suggests tackling a problem head-on rather than avoiding or postponing it. Grabbing a

dangerous animal such as a bull by its horns highlights bravery, control, and determination in confronting obstacles. Thus, the idiom encourages action over avoidance. It also reflects strength and control.

10. A wolf in sheep's clothing. *Longman Pocket Idioms Dictionary*.

This idiom refers to someone who hides harmful intentions under a harmless appearance. Moreover, this expression has a negative implication, because it refers to someone who cannot be trusted. Moreover, it highlights the danger of deceit and hidden motives, emphasizing the importance of being cautious about appearances. The expression is also serves as a warning to be cautious of individuals whose words, behaviour, or outward appearance seem too good to be true. The expression is transparent because its meaning is obvious and it is used in the same way in both languages.

11. When the cat's away (the mouse will play). *Longman Pocket Idioms Dictionary*.

This idiom is semi-transparent because the overall meaning can be understood through the meaning of the component parts. It is obvious that when someone in authority is not present, the people, the employees, or the people who work for that person can do what they want, in other words, they will not be serious in their jobs. Moreover, this expression is used negatively because it tells us people are being serious in their jobs because of the boss.

12. You can't teach an old dog new tricks. *NTC's American idioms dictionary*.

This idiom is transparent its meaning is easily understood; When it comes to learning new things, it is hard to make old people try new ways of doing things because they are used to do them in the old way. In that situation, we are referring to people as 'old dogs' as they cannot easily learn new things; this expression is used in negative situations.

13. Throw someone to the wolves. *NTC's American idioms dictionary*.

This idiom is transparent because the meaning is the same as the component parts; throwing someone to the wolves, literally means sacrificing them; it is used negatively in situations when someone sacrifices another one for his/her own sake. The meaning directly evokes the image of a person being abandoned to dangerous wolves, symbolizing betrayal. It also describes a situation where someone is left to face difficulties alone.

4.2 Animal Idiomatic Expressions in Kurdish

In this part, the Kurdish animal idiomatic expressions are going to be analyzed. The samples are categorized based on the three previously mentioned prototypes including, bird, fish, and non-bird:

14.Qel be qelî delê rut reş bê. The pot calling the kettle black. *Idiom In Kurdish language.*

When a person possesses a negative trait and accuses others of having the same flaw, the fourteenth expression is used to emphasize that both parties share this characteristic. The animal 'qel' (turkey) is used negatively to represent individuals who possess undesirable qualities while blaming others for the same faults. This expression is semi-transparent because its meaning can be partly inferred from the individual components, though some understanding of the metaphor is required.

15.Le qelanî kirdu le kotranîş. Someone who has lost two opportunities at the same time. *Idiom in Kurdish language.*

When someone loses two opportunities at the same time, we use the fifteenth expression in Kurdish. This expression is semi-transparent because part of the meaning is inferred through the component parts; someone has lost two birds 'qel-turkey' and 'kotir-pigeon', the two birds relate to the two opportunities. Moreover, this expression is used in negative situations.

16.Masî derya defroşêt. When someone does not own something, but wants to sell it. *Idiom in Kurdish language.*

In the sixteenth expression, a thing that you do not own is compared to "Masî derya" (sea fish), emphasizing that it is in the sea, far beyond one's reach, and not something that can be claimed or possessed. This metaphor suggests that someone is trying to take ownership of something that isn't theirs, which reflects a sense of dishonesty. The idiom is semi-transparent because part of its meaning is inferred; expressing the impossibility of claiming something that isn't rightfully yours, can be inferred from the individual components. The negative connotation comes from the implication that one cannot take something they do not truly possess, highlighting the dishonesty or impracticality of such an action.

17.Wek masî waye carêk ser äw carêk jêr äw dekwê. Someone who does not have any responsibilities. *Idiom in Kurdish language.*

When someone only focuses on living their life without taking on any responsibilities or contributing to society, they are compared to a fish that simply swims aimlessly in the water, doing nothing else. The metaphor of the fish highlights a person's passive existence, suggesting they are going through life without taking any active role or facing any real challenges. In this context, the fish is used negatively to symbolize laziness or lack of purpose. The idiom is considered transparent because its meaning is clear and directly related to the literal image of the fish swimming without engagement in anything meaningful.

18.Deîy çawî qirjê. Fresh water. *Idiom in Kurdish language.*

In the eighteenth expression, the fresh water is compared to the eyes of a crab in freshness, thus this idiom is transparent. The "eyes of a crab" metaphor is used positively to convey the idea of something being fresh and untainted, much like how fresh water is pure, refreshing, and clean. In other words, the comparison highlights the visual qualities associated with crab eyes 'bright, and clear', likening them metaphorically to something that is unspoiled, and clean much like fresh water.

19.De were em kere lew qurawe derbêne. Someone who suffers from a situation and does not know what to do. *Idiom in Kurdish language.*

When someone does not know what to do in a situation, s/he expresses it by saying the nineteenth idiom. Moreover, in this idiom a difficult situation is compared to a donkey being stuck in mud; the animal 'donkey' is used negatively to represent someone being stuck in a situation; thus, the meaning is transparent and this idiom is very common in Kurdish language.

20.Tobey gurig merge. Someone who has done bad things, promised to change, but repeats the same behavior cannot be trusted. *Idiom in Kurdish language.*

The twentieth expression is a very common expression that is used by Kurdish people in situations where someone apologizes and repeats the same mistake time after time; the animal 'wolf' is used negatively to represent someone who cannot be trusted. The expression is transparent because its meaning is clear and is used daily. It conveys the idea

of someone being deceitful or untrustworthy, as wolves are often associated with dangerous or unpredictable behavior in folklore. The phrase emphasizes that, despite apologies or promises to change, the person's actions continue to reveal their unreliability.

21. Be kolî şêrewe niye. It is a piece of cake. *Idiom in Kurdish language.*

The twenty-first expression is transparent because when a task is described as 'not on the back of a lion', it means carrying it out is easy. The phrase evokes the image of a powerful animal as lion suggesting that a difficult task requires effort and strength. However, by stating that something is 'not on the back of a lion', the idiom implies that the task is far less challenging.

22. Dar helbre segê diz diyare. someone who did something wrong may think you are referring to them if the topic relates to their actions. *Idiom in Kurdish language.*

The twenty-second expression is semi-transparent because the overall meaning can be partly inferred through the meaning of the component parts. This expression relates to a situation where someone did something especially a bad deed, s/he suspects that anything that people talk about, they mean him/her. In this expression, the animal 'dog' used negatively to represent someone who did something bad.

23. Dest be demê şêrda dekat. A brave person. *Idiom in Kurdish language.*

The twenty-third expression is transparent because its meaning relates to being brave and it shows that someone is not afraid of anything, even a lion. In this expression, the animal 'lion' explains a human quality positively. The lion, often seen as a symbol of courage and strength, highlights the bravery of the person being described, suggesting that they face challenges fearlessly. This idiom is easily understood, as it directly connects the lion's fearlessness to the person's own courage, making it clear that the individual is courageous and unshaken by difficult situations.

5. The comparison of Animal Idioms in English and Central Kurdish

Both English and Kurdish languages are rich in animal idiomatic expressions, which often draw on the symbolic qualities of animals to convey complex meanings or moral lessons. The comparison of animal idioms in English and Kurdish highlights several similarities and differences, particularly in terms of transparency, opacity, and the connotations associated with the animals used.

One notable similarity between English and Kurdish animal idioms is the shared use of certain animals to express similar ideas. For instance, both languages have expressions that use the "wolf" to represent deceitful or untrustworthy behavior. In English, the idiom *a wolf in sheep's clothing* describes someone who hides harmful intentions behind a harmless appearance, while in Kurdish, *tobey gurig merge* conveys the same idea of someone who repeatedly makes promises but cannot be trusted. In both idioms, the wolf symbolizes danger and betrayal, and both are used to describe negative human traits.

Another similarity is the use of the *fish* metaphor. In English, the idiom *a fish out of water* refers to someone who feels uncomfortable or out of place, much like a fish removed from its natural environment. Similarly, in Kurdish, the expression *masî derya defroşêt* describes someone who attempts to sell something they do not own, likening them to a fish in the sea that is out of reach. Both expressions use the fish metaphor to illustrate a sense of displacement or inappropriateness, though in slightly different contexts.

One of the primary differences between English and Kurdish animal idioms lies in the level of transparency and opacity. Animal idioms in English tend to include a mixture of transparent, semi-transparent, and opaque expressions, while animal idioms in Kurdish are primarily transparent or semi-transparent.

For example, in English, *shed crocodile tears* is an opaque idiom, as the connection between a crocodile's tears and humans' insincerity is not immediately clear without cultural or contextual knowledge. On the other hand, many Kurdish animal idioms are semi-transparent, meaning their meaning can be partially inferred, though understanding the metaphor may still require some explanation. For instance, *le qelanî kirdu le kotranîş* (someone who loses two opportunities at the same time) uses the *qel-turkey* and *kotir-pigeon* to symbolize missed opportunities, a metaphor that requires some background understanding to fully grasp. Similarly, *masî derya defroşêt* (when someone doesn't own something but wants to sell it) invokes the *sea fish* to represent unattainable things, which is a metaphor that needs some contextual insight to fully understand.

6. Conclusions

It is concluded that:

1. Both English and Kurdish languages use animals in idiomatic expressions to convey complex human traits and experiences. Despite differences in cultural context, many

animals, such as the *wolf*, *lion*, and *fish*, carry similar symbolic meanings across both languages, particularly in representing traits like deceit, bravery, and discomfort. In both languages, some of the expressions have negative implications.

2. Some of the animal idiomatic expressions can be found in both languages with the same use and meaning such as: the pot calling the kettle black- qel be qelî delê rut reş bê, a wolf in sheep's clothing- gurig le pêstî meř, etc.
3. There is a noticeable difference in the transparency of animal idioms between English and Kurdish. English idioms often include a wider variety of idiomatic transparency, ranging from transparent to opaque expressions, while Kurdish idioms predominantly fall into the transparent or semi-transparent category. This reflects a difference in how the two languages use metaphorical meaning.
4. Both languages employ animal idioms with both positive and negative connotations, though the animals chosen often symbolize different qualities. For instance, animals like the *lion* and *bird* tend to have positive associations, representing bravery, efficiency, or opportunity, while animals like the *wolf* and *crocodile* are used to symbolize negative traits like deceit, untrustworthiness, or manipulation.

ده‌برینه ئیدیۆماتیکیه‌کانی ناوی گیانداران له زمانی ئینگیزی و کوردیدا: توێژینه‌وه‌یه‌کی به‌راوردکارییه

لانه ئامانج مه‌حمود¹ – راز عزیز احمد²

¹ به‌شی ئینگیزی، کۆلیژی په‌روه‌رده‌ی بنه‌رته، زانکۆی راپه‌رین، رانیه، هه‌ریمی کوردستان، عێراق.

² به‌شی کوردی، کۆلیژی په‌روه‌رده‌ی بنه‌رته، زانکۆی راپه‌رین، رانیه، هه‌ریمی کوردستان، عێراق.

پوخته:

ئهم توێژینه‌وه‌یه‌ به‌دواداچون بۆ واتای ده‌برینی ئیدیۆمی ناوی ئازهلان له زمانی ئینگیزی و زمانی کوردی-زاری ناوه‌راستدا، ده‌کات. ئامانجی سه‌ره‌کی ئهم توێژینه‌وه‌یه‌ نیشاندانی لیکچون و جیاوازییه له رونی و نارونی ئیدیۆمی ناوی ئازهلان له زمانی ئینگیزی و کوردی-زاری ناوه‌راستدا. بۆیه ئیدیۆمه‌کان له فه‌رهنگی ئیدیۆماتیکی جێی متمانه‌ی جیاواز به‌ هه‌ردو زمانه‌که ده‌ره‌نراون، بۆ نمونه فه‌رهنگی ئیدیۆمه‌کانی گیرفانی لۆنگمان، فه‌رهنگی ئیدیۆمه‌کانی ئه‌مریکی ئین تی سی، ئیدیۆم له زمانی کوردی و فه‌رهنگی ئیدیۆم له زمانی کوردی. ژماره‌یه‌کی زۆر له ئیدیۆمه‌کان ده‌ره‌نراون بڕوانه‌ پاشکۆی A(خسته‌کانی 1، 2، و 3) و B (خسته‌کانی 4، 5، و 6)، به‌لام کۆمه‌ڵیکیان بۆ مه‌به‌ستی شیکاری هه‌ل‌بژێردراون.

ئیدیۆمه کان له سه ر بنه مای سی نمونه ی سه ره تایی پۆلین کراون؛ بآنده و ماسی و غهیره بآنده؛ که هه مو ئاژه له کانی تر له خۆده گریت جگه له و دو جوړه ی تر که باسکراون. جگه له وهش، مانای ده ربینه ئیدیۆماتیکیه ئاژه لیه کان به یی روونی و ناروونیان له گه ل واتا ئه ریخی و نه ریئیه کانیاں شیکراونه ته وه. ئه نجامه کان ئاماژه به وه ده که ن، که چه ند ده ربینیک له هه ردو زمانه که دا به هه مان به کاره یان و واتای یه ک ده دۆزیه وه له کاتیکدا هه ندیک ده ربینی تر هه ن، که تایه تن به زمان و کتوره که. جگه له وهش ئیدیۆمه ئینگلیزیه کان له ده ربینی رونه وه تا نارون له خۆده گریت، له کاتیکدا ئیدیۆمه کوردیه کان ده که ونه پۆلی رون یان نیمچه رونه وه.

کلیله وشه کان: ئیدیۆمی ناوی گیانداران، ده ربینی ئیدیۆماتیک، روونی/ناروونی واتا، زمانی ئینگلیزی و کوردی.

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Appendices

Appendix A :The English Animal Idiomatic Expressions

Table 1: 'Bird' Idiomatic Expressions

No.	Idiom	Meaning
1.	Wise as an owl	Very wise
2.	Kill two birds with one stone	to accomplish two things at the same time with a single action.
3.	To be a chicken	To be afraid of taking risks
4.	A sitting duck	to be vulnerable or defenseless against an attack or danger.
5.	A bird brain	A stupid person
6.	The bird has flown	The person you were looking for has escaped
7.	A bird in the hand (is worth two in the bush)	It is better to accept something that you have, than to try to get something better you are not sure of

8.	An early bird	Someone who gets up or arrives somewhere early
9.	The early bird catches the worm	If you do something before other people, you will gain an advantage
10.	A little bird told me	I know something but I am not going to say who told me
11.	Free as bird	Completely free
12.	Mad as a wet hen	Angry
13.	The chickens have come home to roost	All the problems have returned to the person who caused them and that person must now solve them or take the blame.
14.	Count one's chickens before they hatch	to plan how to utilize good results before they have occurred.

Table 2: 'Non-bird' Idiomatic Expressions

No.	Idiom	Meaning
1.	The elephant in the room	A problem or an issue that everyone aware of but no one wants to discuss openly
2.	Take the bull by the horns	To deal with a problem in a direct or confident way
3.	A wolf in sheep's clothing	to be deceptive or to appear harmless while having sinister intentions.

4.	Cat got your tongue	When someone does not talk
5.	There is not enough room to swing a cat	The room or house is very small
6.	When the cats away (the mouse will play)	When someone in authority is not there, people can do what they want
7.	It's raining cats and dogs	It is raining hard
8.	Dog eat dog	People doing nasty things to competitors in order to succeed
9.	Throw somebody to the dogs/wolves	To allow someone else to be criticized in order to gain advantage of it
10.	You can lead a horse to water, but you can't make him drink	You can give someone an opportunity, but you can't force them to do something they don't want to
11.	Let sleeping dogs lie (proverb)	One should not search for trouble and one should leave well enough alone.
12.	Throw someone to the wolves	To sacrifice someone
13.	You can't teach an old dog new trick (proverb)	Old people cannot learn anything new.

Table 3: 'Fish' Idiomatic Expressions

No.	Idiom	Meaning
1.	A frog in your throat	to have difficulty speaking because your throat is dry or hoarse.
2.	Shed crocodile tears	To pretend that you feel sad or sorry
3.	A big fish in a small pond	Someone who is important only in a small place
4.	Drink like a fish	To drink a lot of alcohol very often
5.	Feel like a fish out of water	To feel uncomfortable because you are in a situation that does not suit you
6.	Have other fish to fry	To have other important things to do
7.	There are plenty other fish in the sea	You can find someone else to love
8.	Live in a goldfish bowl	To be in a situation where a lot of people know about your life
9.	A big frog in a small pond	an important person in the midst of a less important setting.

Appendix B :The Kurdish Animal Idiomatic Expressions

Table 4: 'Bird' Idiomatic Expressions

No.	Idiom	Meaning
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1.	Bazî be serewe nîştotewe	_ Kirawe be piyawêkî gewre. _ He became a great man.
2.	Cucele le payzda dejmêdrêt	_ Kar be êncame. _ Actions speak louder than words
3.	Çoleke xot çît u goştawt çîye	_ Be yekêk dewtrêt ke heřeşeyekî lê bikat. _ When someone threatens you.
4.	Deîy qajuy řeşe	_ Be yekêk deîen ke pêstî řeş bêt. _ A black-skinned person.
5.	Deîy keleşêrî ser bare dare	_ Be yekêkî biçuk dewitrêt ke hemîşe xoy derxat. _ Showing off.
6.	Deîy mirîşke be kiře	_ Be yekêk deîen her le maîewe bêt u neçête derewe. _ An introvert.
7.	Deîy mirîşkî aşewane	Be yekêk deîen beser em u ewewe bileweřt. Backbiting
8.	Deîy mirîşkî awe rutkirawe	_ Be yekêkî řut u řecal dewitrêt. _ A poor person.
9.	qel be qelî deîe rut řeş bêt	_ Be yekêk dewtrêt ke xoy bed bêt u xelîk bednaw bikat. _ The pot calling the kettle black.
10.	Kew eweye beranber kew bxwênêt	_ Be yekêk deîen ke le paşemile basî yekêkî tir bikat. _ Backbiting
11.	Kotir le demaxî defřêt	_ Lutî hênde berze kotir hêllaney têda dekat.

		_ An arrogant person
12.	le qelanî kirdu le kotranîş	_ Le herdu la bêbeşî kirid. _ He has lost two opportunities at the same time

Table 5: 'Non-bird' Idiomatic Expressions

No.	Idiom	Meaning
1.	Eger meřim nedîwe le hozê, pişqilim dîwe le perêzê.	_ Şitim be xomewe dîwe w em şite hîçupuçane debînim galtem be dunya dêt. _ I have seen many other things; this is nothing for me
2.	De were em kere lew quřawe derbêne.	_ Bedaxewe yan be tewsewe le helwêstêkda dewtrêt ke yekêk tuşy helwêstêkî nalebar bubêt, destewestan be destiyewe doş damabêt. _ Someone who suffers from a situation and does not know what to do
3.	Tobey gurig merge.	_ Mirovî bed hergîz cêy biřwa niye. _ Someone who has done bad things, promised to change, but then repeats the same behavior cannot be trusted.
4.	Pirse gurganêy pê kird.	_ Pirsî pê kird u be qisey nekirid, pirsekey her bo gileyî dwaroj bu. _ He asked him, but did not do what he suggested
5.	Be gurgan xiwarduyda.	_ Hawrê bun piştî têkird u beřelây kird. karêkî kird biwe hoy girftarî. _ They were friends, but one of them betrayed the other
6.	Bergî meřew danî gurig.	_ Be şêwe piyaw çake w le derunîşda pîs u bedpiyawê. _ He appears to be good, but he is not

7.	Bez be kitk despêrêt.	<p>_ Kareke yan şiteka be kesêkî napak u dest pîs despêrêt, ke çawî têdebîrêt u deyxiwat. wate kurit bîne.</p> <p>_ He commends something to a stingy person.</p>
8.	be ker nawêrê be kurtan şêre.	<p>_ Be yekêk deln ke be dujminekey xoy newêrêt u be yekêkî zebun biwêrêt.</p> <p>_ He is too scared to confront his enemy, so he takes everything out on the innocent person.</p>
9.	be kolî şêrewê niye.	<p>_ Äsane. dest deygatê, dest dekewêt.</p> <p>_ It is a piece of cake</p>
10.	Pişîle le malî niye mişkan tîlîlîyane.	<p>_ Gewre lewê niye, cîlewîr lewê niye, biçuk serbest u berefîan çî deken deyken.</p> <p>_ When the cat's away, the mouse will play</p>
11.	Êuştir u kepuleyan newitwe	<p>_ Êw zelame zile bew xiwadine keme danakewêt. bo sukî w tewis dewitrêt.</p> <p>_ This idiom is used for insulting people.</p>
12.	dar hefbre segî diz diyare.	<p>_ Be yekêk delên ke tawanêk, gunahêk, xirapeyekî kirdibêt, toş basî şitêk bikeyt keçî ew lewêwe bîbate ser xoy, yan qiseyek bikat nîşaney ewe bêt.</p> <p>_ Someone who has done a bad thing and you talk about something which related to what they did, and they think you mean them.</p>
13.	Derya be demî seg pîs nabêt.	<p>_ Êger yekêkî dem pîsî bê abrûy neşesen bebê gunaî qisey naşîrîn be yekêk blêt, bo ewey em kese dilgîr nebêt u welamî ew nedatewe, bo dilxoşî danewey pêy delên derya be demî seg pîs nabêt.</p> <p>_ When someone talks bad about someone good, in return we say this idiom to indicate that it does not matter how bad they talk about him/her, we know he/she is good.</p>
14.	Dest be demî şêrda dekat.	<p>_ Dilêre çaw netirse.</p> <p>_ A brave person</p>
15.	Pirse gurgane.	<p>_ Piris kirdine be yekêk bo karêk ke netewê beqisey bikey, belam her bo gileyî dwaşoj bêt. piris pêkirdinî rwaletî w be qisenekirdin.</p>

		_ You ask someone for their opinion, but you are not going to do what they told you
16.	Deîyê hûştirî naw pemwe.	_ Be kesêkî dirêjî quç dewitrêt ke legel çend mindalêkda be rêda biřwat. _ An overweight person who walks with children
17.	Deîyê řewî gezîzan xwardwe.	_ Bo galte be kesêkî deîên ke lawaz bê. _ A skinny person
18.	Deîyê le demî gurig berbibwe.	_ Be yekêk dewitrêt ke zor birsî bê w be helpe nanekey bixwat. _ Someone who eats quickly because he/she is starving.
19.	Deîyê le geruî mar derhatwe.	_ Zor řaste. zor pake. _ Very clean.
20.	Deî le gwêy gada nustiwe.	_ Be kesêk dewitrêt le deng w basêk be êge bê. _ Someone who has no idea about an issue
21.	Deîyê marî hewit sere.	_ Be kesêk dewitrêt weznî zor bê u haruhac bê u betwana bê. _ A skilled person.
22.	Řewî bepîryewe hatwe.	_ Be kesêk dewitrêt ke bexit řuy têbkat. _ He is lucky.
23.	Řewî be pêç lêdedat.	_ Be kasêkî fêlbaz deîên ke xerîkî telekebazî bê. _ A playful person
24.	Řewî mal u řerî derewe.	_ Le malda Leserxo w hêmne le dereweş äza w neberde. _ He is calm at home, but brave outside
25.	Jiyanêkî sege mergiye.	_ Jiyanêkî tal u naxoş çirukaneye, be tews u galtepêkrdnewe yan bedaxewe dewitrêt. _ A hard life

26.	Seg be zebrî kilik esqan deşkênêt.	_ Be yekêk dewtrêt ke be piştbestin be kesêkî tir şitêk bikat. _ Someone depends on someone else to do something
27.	Seg bonî pêwe nakat.	_ Wata şitêkî pîse, yan kirdeweyekî naşrîn u nabecêye. _ A bad deed
28.	Seg xawenî xoy nanasêtewe.	_ Wate hênde çîr u cencal biwe. _ A crowded place
29.	Seg destî deşkêt kilkî heldebestin.	_ Be karêk dewtrêt ke hîçî beser hîçewe nebêt. _ An ill-organized job
30.	Seg dile.	_ Be yekêk deîn her roje w yarêk bigrêt. _ Someone who has multiple lovers
31.	Seg le kulêre řanakat.	_ Wate kes le beşî baş u jiyanî baş ger be serberziyewe destî bikewêt, xoy bêbeş nakat. _ When you have a good life, you do not run from it!
32.	Seg weřî buk derpeřî.	_ Be yekêk dewtrêt ke be dem hemw teqe w řeqe w dengubasêkewe řabkat w sengîn u giran nebêt. _ Someone who has a say in everything
33.	Segî dway swarane.	_ Leřuy sukiyewe be yekê dewtrêt ke hemîşe bedway piyawî gewrewê bêt. _ He is always following the ones from authority
34.	Şêr be gwê degrêt.	_ Zor betwana w äza w lêhatwe. _ A skilled person.
35.	Ferîke ker.	_ Be piyawêkî qebey äqif suk dewitrêt. _ A big and dumb man.

36.	Ker bazaře.	_ Kareke bêserubere hîçî beser hîçewe niye. _ The job is not well-organized.
37.	Ker be co bimirêt şehîde.	_ Be kesêkî newsin dewtrêt ke le zor xwardinewe nexoş kewtibet. _ Someone who gets sick because he eats a lot.
38.	Ker lekwê kewtiwe, kunde lekwê d'rawe.	_ Be kesêk dewitrêt âgay le karêk nebêt u biyewêt çareserî karêk bkat, belam neşarezayane tehelçêt. _ When you are suggesting solutions to something you do not know anything about.
39.	Kerî em bare niye.	_ Be yekêk dewitrêt ke dereqetî eyşêk neyet. wate em kare bew nakrêt. _ Someone who cannot do something.
40.	Kerî le qurda çeçîwe.	_ Be yekêk dewitrêt le karêkda pekî kewtibêt, serî lêderneçêt, yan çewaşe bubêt. _ When someone does not know what to do.
41.	Gurge w le pêstî meř daye.	_ Ba serzarî pak u dîlsoze, lejêrîşewe napake. _ Wolf in sheep's clothing

Table 6: 'Fish' Idiomatic Expressions

No.	Idiom	Meaning
1.	Defêy çawî qirjalê	_ Be awêk defên ke zor saf u pak u řun bêt. _ Fresh water.
2.	qirjalî du sere.	_ Be yekêk dewitrêt řuy řastî bo nebêt u leřuy řamyaryewe bêbar bêt. _ Two-faced person.
3.	Masî derya defroşêt	_ Be yekêk dewitrêt xawenî şitêk nebêt u bîbexşet. _ When someone does not own something, but wants to sell it.

4.	wek masî waye carêk ser äw carêk jêr äw dekwet	_ Be yekêk dewitrêt hîç êrkêkî beserewe nebêt. _ Someone who does not have any responsibilities.
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