



A Pragmatic Analysis of Animals in Turkish Proverbs

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Article Information

Article History:

Received October 19, 2024

Revised November 13, 2024

Accepted November 25, 2024

Available Online June 1, 2025

Keywords:

Pragmatics,
Proverbs,
Implicature,
Turkish culture

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Abstract

Eco-linguistics is a science that studies the relationship between language and people with their natural surroundings, including animals. One of these relations is manifested in proverbs. Eco-linguistics explores how language reflects humans' perception and utilization of the ecosystem. In this perspective, animal-relevant linguistic materials can be taken as a valuable entry for ecological study, as people's attitudes towards animals in their daily conversations that contribute to constructing sound human-animal relations. Proverbs have a significant impact on controlling the way speakers use language. Proverbs encompass a wide range of imagery, including references to food, colour, clothing, body parts, and animals. The realm of animal life in proverbs is highly intricate and serves as a means to comprehend the human domain. The examination and interpretation of proverbs hold significant importance in academic discourse. Proverbial terms present a significant problem for translators and instructors of foreign languages. In this study, the researcher has chosen to focus on Turkish animal proverbs as a means of narrowing down the range of proverbs to be analyzed according to pragmatic functions with reference to eco-linguistic aspect. This paper adopts an analytical approach in line with eco-linguistics, which Medina (2011: 19) defined as "the study of the relation of language to the environment."

DOI: [10.33899/radab.2024.154626.2251](https://doi.org/10.33899/radab.2024.154626.2251), ©Authors, 2023, College of Arts, University of Mosul.

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تحليل تداولي للحيوانات في الأمثال التركية

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المستخلص :

علم اللغة البيئي هو علم يدرس العلاقة بين اللغة والناس مع محيطهم الطبيعي، بما في ذلك الحيوانات. وتتجلى إحدى هذه العلاقات في الأمثال. يستكشف علم اللغة البيئي كيفية إدراك البشر واستخدامهم للنظام البيئي. ومن هذا المنطلق يمكن اعتبار المواد اللغوية المتعلقة بالحيوان مدخلا قيما للدراسة البيئية، إذ تساهم مواقف الناس تجاه الحيوانات في محادثاتهم اليومية في بناء علاقات سليمة بين الإنسان والحيوان. للأمثال تأثير كبير في التحكم في طريقة استخدام المتحدثين للغة. تشمل الأمثال مجموعة واسعة من الصور، بما في ذلك الإشارات إلى الطعام واللون والملابس وأجزاء الجسم والحيوانات. إن عالم الحياة الحيوانية في الأمثال معقد للغاية ويعد وسيلة لفهم المجال البشري. لفهم الأمثال وتفسيرها أهمية كبيرة في الخطاب الأكاديمي. تمثل مصطلحات الأمثال مشكلة كبيرة للمترجمين ومدرسي اللغات الأجنبية. وقد اختار الباحث في هذه الدراسة التركيز على الأمثال الحيوانية التركية كوسيلة لتضييق نطاق الأمثال المراد تحليلها وفق الوظائف التداولية مع الإشارة إلى الجانب اللغوي البيئي. ويعتمد هذا البحث منهجاً تحليلياً يتوافق مع علم اللغة البيئي الذي عرفه مدينا

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(2011: 19) بأنه "دراسة علاقة اللغة بالبيئة". والأسئلة التي تحاول هذه الدراسة الإجابة عليها هي؛ (1) ما الوظائف التداولية للأمثال الحيوانية التركية؟ (2) ما المعاني الدلالية المختلفة المحتملة للأمثال الحيوانية التركية؟ (3) كيف يستخدم الشعب التركي الأمثال ضمن النطاق اللغوي البيئي لتقديم صورة شاملة للحيوانات؟
الكلمات المفتاحية: علم اللغة البيئي ، امثال ، الثقافة التركية ، معان دلالية

1. Introduction

The study of proverbs has been examined via several perspectives, including personal, formal, religious, cultural, and cognitive. And what makes this study unique is, possibly, being natural environment perception in Turkish proverbs which argues that the language of the person can be affected by the value (attitude towards) of the environment from culture to another. In light of Turkish animal proverbs, this research undertakes a pragmatic examination as a step in the quest for Turkish attitudes regarding all types of animals, as reflected in the corpus of proverbs. It employs a pragmatic perspective to examine Turkish metaphorical animal proverbs and their interconnectedness with human existence. The problem that the current study is trying to fill up is how do Turkish people function animal proverbs as an attempt to understand the natural environment of Turkish culture. Therefore, indirect meanings of the proverbs will be illustrated even though it is not literally expressed.

The aim of this study is to explore the pragmatic functions of proverb used by Turkish culture taking into consideration the eco-linguistic aspect. And also, to see how the metaphorical language affects on the comprehension of the proverb. In addition, positive and negative connotations of the animal components are to be demonstrated. Therefore, the examination of the portrayal of animals in Turkey can be categorized as a subject of inquiry within the field of eco-linguistics. To achieve these aims, the researcher raises the following questions: (1) What are the pragmatic functions of Turkish animal proverbs? (2) What are the potential different connotative meanings of Turkish animal proverbs? (3) How do Turkish people use proverbs within the eco-linguistic purview to provide a comprehensive portrayal of animals?

2. What is Implicature

H. P. Grice (1913–1988) was the first to systematically study cases in which what a *speaker* means differs from what the *sentence* used by the speaker means. Invoking is a type of speaker meaning, according to Grice. Nevertheless, Grice and others started using the word "implicate" in phrases, just like the words "imply," "presuppose," and "mean" are used in sentences and persons.

Grice established the idea of conversational implicature in (1975) to demonstrate how the hearer might infer (recognise) meaning conveyed by the speaker (speaker meaning), which is not explicitly encoded in the words. For instance, under the right conditions and based on the interlocutors' shared presumptions, it can be assumed that John has come if speaker A asks, "Has John arrived?" and speaker B replies, "There is a blue car in the driveway."

Grice made a distinction between conventional and conversational implicatures, which are connected to specific terms like "but" or "therefore" and emerge because speakers are expected to adhere to broad conversational conventions. Take for example the following exchange:

A (to passerby): I am out of gas.

B: There is a gas station round the corner.

In this instance, B implies rather than explicitly states that the petrol station is open because doing so would make his statement irrelevant to the situation.

3. What is Eco-linguistics?

Historically, the field of eco-linguistics has primarily concentrated on the phenomena of language shift and endangerment. However, it is worth noting that eco-linguistic investigations can also delve into the examination of language patterns that shape individuals' cognitive processes and their interactions with the environment (Stibbe, 2015). Since the 1990s, Eco-linguistics has emerged as a field of study that investigates the ways in which discourse can convey the connection between human beings and the environment. Additionally, it aims to illuminate and explore the narratives that influence individuals' lives and society as a collective entity. The narratives are intricately woven into metaphorical proverbs that reflect the speaking community's collective understanding of existence and its various aspects.

In an effort to increase awareness of the connection between humans and the environment, Maran (2007, pp. 269-294) sought to comprehend the relationship between meaning and context through an ecological perspective rooted in Semiotics. The author put up a theoretical framework that combines biological and cultural eco-semiotics to depict a one-way connection between humans and the environment. The researcher presented an all-encompassing theoretical structure for comprehending the field of eco-linguistics, employing textual illustrations of detrimental and resource-depleting behaviours seen in various media outlets such as periodicals, advertisements, films, and works of fiction.

4. Brief Description of Proverbs

Proverbs are concise and pithy expressions that capture wisdom, moral teachings, and practical advice. These short sayings, often passed down through generations, serve as a means of conveying cultural and social values. Mostly, proverbs function as culturally situated texts, and thus can only be understood through a theory of action (Odebunmi, in Melefa, Om & Thomas: 2014, pp. 81-89). The Turkish populace has also assimilated proverbs from other cultures and languages. The influence of religion is seen in the abundance of Turkish proverbs that draw inspiration from Islam. Proverbs of Arab provenance have become integrated into the Turkish language. The enduring prevalence of maxims derived from the Holy Quran and authentic Hadiths of Prophet Muhammad has been generally acknowledged (Muallimoglu, 1990:11).

Aksoy (1989, 41) posits that the primary objective of proverbs is to serve as guiding principles, impart lessons and guidance, and convey truths. Proverbs, being an integral component of various languages and cultures, serve as vessels for conveying cultural norms and values, while also exemplifying the astuteness and sagacity of the respective societies. While the utilisation of proverbs may exhibit variations across different societies, a shared characteristic among all proverbs is their ability to address a diverse array of human concerns and activities. According to Gorjian (2008:1), proverbs can be defined as widely recognised and utilised statements that convey many concepts such as experience, knowledge, counsel, morality, truth, virtue, genius, irony, and so on.

According to Meider (2004: 9), proverbs serve as reflective tools that convey knowledge and ideas derived from the collective wisdom of a society, encompassing extensive experiences, observations, moral principles, opinions, and philosophical perspectives on life. The aforementioned background exerts an influence on the syntactic and semantic composition of the proverbs. Individuals that share a common national identity typically adhere to shared cultural norms and values. Preserving and transmitting this information to future generations becomes a responsibility incumbent upon every nation. A proverb represents the cleverness of an individual and the collective wisdom of a larger group. Similar to many other nations, the Turkish populace has historically employed both oral and written traditions as a means to safeguard and propagate their cultural values. Anonymous proverbs serve as a commendable illustration by embodying the cultural ideals inherent to a society. Turkish individuals often employ the use of appropriate proverbs to convey a situation in a more extensive manner, hence facilitating concise comprehension among the audience. According to Muallimoğlu (1990:8), Turkish proverbs possess a significant historical and linguistic value, being regarded as some of the most ancient proverbs in existence. Hence, the application of a scientific methodology to assess Turkish proverbs has the potential to yield valuable and substantial advancements across various academic disciplines.

Ramirez (2018) posits that proverbs can be characterised as a form of implicit expression, rather than explicit articulation, which serves to bolster one's arguments within the realm of popular knowledge. In addition, the speaker argued that proverbs are classified as a component of figurative language due to their utilisation as an indirect means of conveying a collection of presuppositions pertaining to a mutually understood concept, as opposed to expressing them in a straightforward manner. The goal of popular wisdom, as perceived by the individual in question, encompasses a diverse array of subjects. These subjects include various instances of proverbs that convey popular wisdom, without any malicious intent towards the listener. Examples of such proverbs may be found in relation to weather, as well as the months of the year. Therefore, we will undertake an analysis of the three primary categories encompassing the intention of proverbs, namely criticism, advise, and warning. In addition to the aforementioned three, we shall also delve into the ethical principles embodied in Turkish proverbs.

5. Procedure

In this study, a sample of 20 Turkish animal proverbs were gathered from the following dictionary: Atasözleri sözlüğü (Aksoy, 2013) which contains 2667 Turkish proverbs in total and, when possible, an English translation will be provided to reveal some of their pragmatic and proverbial characteristics. As these proverbs contain two animals in each, they are categorized into three groups according to the type of the animal, whether pet or wild and as the following:

Group (1) pet + pet

Group (2) wild + wild

Group (3) pet + wild

Additionally, English translation of the animal proverbs will be provided. This study adopts Paul Grice's implicature to specify some of the pragmatic messages such as; indirectness and connotative meanings of proverbs with reference to eco-linguistics.

6. Data Analysis and Discussion

Focusing on the linguistic and cultural values, the analysis of the present study attempts to explore the pragmatic functions of animal proverbs and the interpretation of the meaning, i.e; the metaphorical representation of the proverbs. The collected data comprised three ideal-confirming that tell the addressee whether a wisdom or a criticism or to give advice about a certain situation.

In this section, the researcher takes into account three aspects of linguistics to analyze the proverbs; eco-linguistics, implicature as well as the connotative meaning of each animal mentioned in the proverbs. Furthermore, each of the proverbs contains two items of animal in which each item contrasts with the other either in value or beauty or strength, etc. as demonstrated below:

Eco-linguistic representation of pet animals (horse, donkey and dog)

1. **Atına eşek mi dedik**

Translation: Did we call your horse a donkey!?

2. **Atlar tepişir, arada eşekler ezilir**

Translation: Horses make a show to present their power and donkeys are crushed among them.

3. **Attan inip eşeğe binmek**

Translation: To get down from a horse and get up on a donkey.

4. **At ölür, itlere bayram olur**

Translation: When the horse dies, the dogs celebrate.

5. **Köpeğe gem vurma, kendisini at sanır**

Translation: Do not hit the dog, it may see itself a horse.

In the first three proverbs, there is a sense of huge antonym used among three animal lexemes that highlights a contrastive eco-linguistic representation of donkey "eşek", dog "köpeğ" and horse "at". Traditionally, in Turkish culture the element "eşek" (donkey) is represented in the most valueless animal compared to "at" (horse). This valueless that attributes of the donkey as Yilmaz et al., (2013: 651) mentioned, comes from the fact that Turks, in the past, used donkeys very much in their life because of their crucial role in the country's agricultural economy for hundreds of years. In the 21st century, however, the donkey in Turkey has **lost its status** in the society and has been replaced by mechanical means of transportation and power. The same as donkey, the dog "köpeğ" has no precious value though it is pet animal in Turkish community. As a result, this social experience is a clear description for the donkey and the dog in that they have negative connotations. This is why the literal meaning of these two mammal animals might give the impression of negative images in social environment of human-animal context.

In contrast, the position and value that the Turks gave to horse "at" is very high due to the glorious role that can be observed in the authentic hadith where the prophet of Allah says;

"الخيّل معقود في نواصيها الخير الى يوم القيامة"

which can be translated as "Raising horses is the way to Allah." In addition to this, horses which have been a comrade for Turks, established many states throughout the history of the Ottoman empire wars and has occupied a significant part in their wars. Therefore, a positive connotation of horse "at" is mapped to the community of Turks accompanied by strength and value.

Depending on the linguistic implicit meaning, the first proverb is said for those people who quickly get upset by the others' words thinking that the speaker damaged the reputation of something belongs to them. Thus, the "donkey", though it is a pet animal, is regarded as low value in almost all societies. The second proverb implies that the strong people conflict with each other and the weak ones get hurt among them because of their simplicity. The strong people represent "horse" and the weak represent "donkey".

The implicit meaning of the third proverb pertains to the social position. This is very obvious when someone intentionally moves to a lower location giving up a great job he was working at. In other words, the great social position (represented by the horse) is replaced by a lower position (represented by the donkey). In the animal hierarchy, donkey is placed lower than the horse as both these animals belong to two similar groups, namely tame animals.

The meaning of the fourth maxim states indirectly that the death or absence of some useful, valuable and personable people (represented by the horse); is in the interest of some self-interested, jealous and despicable people (represented by the dog) to leave or be dismissed from his/her position; it makes them happy. In such a case, the self-interested people will be very happy because they will achieve their interests more easily.

The last proverb implicitly demonstrates that a worthless person who thinks he/she is valued, really appreciates him/herself and believe him/herself. It urges to be careless about those who offend people as an extremely effective weapon.

Eco-linguistic representation of wild animals (lion, fox and wolf)

6. Aç kurt aslana saldırır

Translation: A hungry wolf may attack even a lion.

7. Gezen tilki yatan aslandan yeğdir

Translation: A hardworking fox is better than a sleeping lion.

In these proverbs, three creatures "kurt" (wolf), "aslan" (lion) and "tilki" (fox), are biologically categorized by predatory and malicious connotations in Turkish culture. Simply because these animals are very close in nature. In zoology, the lion "aslan" is traditionally interpreted as courage, nobility, royalty and bravery in Turkish culture and to be more vicious and harmful compared to other wild animals. Nevertheless, the lion in the above maxims is metaphorically criticized as being once tyrant and lazy once again. In order to gain something and success, people should work hard and not to sleep all the time. And therefore, lions are authorized by less vicious animals. So that the situational metaphor related to lion is mapped onto the concept of laziness as manifested in the meaning of the proverb. This cultural observation is depicted to the human life where the 'weak outfoxes the strong.'

The first proverb is said for the sake of poor and weak people especially those who have nothing in their life even a piece of bread to satisfy their hunger. To identify the indirect meaning of this proverb, the content “kurt” (wolf) which is weaker than “aslan” (lion), represents poor and the tyrannized people by the authority of tyrants represented by “aslan” (lions) in Turkish community. As a result, the weak people inevitably attack and overcome the tyrants who give no rights to others, especially food. In other words, to get rid of oppression and persecution. The central message implied here comprises a criticism and caution for all those authoritative persons whom pay no attention to their citizens whether they are hungry or they still alive or not.

The second proverb urges people to diligence and work and not to be lazy. Though “tilki” (fox) is biologically weaker than “aslan” (lion) in nature, but still both of these animals are known as predators. Thus, ‘lion’ in this proverb refers to an insignificant person despite of his bravery but he is not productive in life. The implicature encoded here is that people who work to gain their pensions would be more successful to accomplish and achieve their ambition. Even though they lack power or social situation but they still better than the lazy ones represented by the strong people. However, when a lion is compared to an animal that is placed at a lower level like a fox, it becomes useless.

Thus, a negative connotation of lion “aslan” is linked to human Turkish community when relying on their meaningless power and features they have without doing any useful work. In contrast, though fox “tilki” and wolf “kurt” represent weakness but they indicate positive connotations compared to lion. Simply because they can be associated with business life, active and have a successful amount of savings.

Eco- linguistic representation of pet + wild (sheep and wolf)

8. Sürüden ayrılan koyunu kurt kapar

Translation: Any sheep separated from the flock, it will be captured easily by a wolf.

Simply, the eco-linguistic message conveyed by this proverb is that “many is better than few”. This maxim deploys and strengths intensively the relation among a specific group and this animal relations function as a vehicle to express human behavior. Resignation leads to destructive consequences represented by the item “kurt” (wolf). In Turkish culture, “kurt” is a symbol of scare whereas “koyun” (sheep) is a weak and innocent animal.

In the scope of indirectness, being united and cooperated in human life ensures that people are always strong. In other words, the implicature encoded that friends should be consistent and well-knit to each other especially if friendship is tied to the business. If a member leaves the way everyone goes and take a separate path, or leaves a job done with the help of friends, will suffer and get a great harm. Accordingly, he/she becomes lonely and easily damaged and thus he/she has no advocates.

The connotative meaning of “kurt” (wolf) is destruction and it has a negative connotation. “koyun” (sheep), on the other hand, is a symbol of weakness, therefore it has a negative connotation.

7. Results and Conclusion

As mentioned above, Turkish people use proverbs within the eco-linguistic purview to provide a comprehensive portrayal of animals. The Turkish ecosystem facilitates the connection, mediation, and

translation of complex layers of meaning in the relationships between humans and animals. Its purpose is to identify and explain the various possibilities for expressing and categorising living nature, as well as to highlight the natural animalistic and linguistic components of human culture and its written works. A linguistic analysis of Turkish animal proverbs is useful for examining the metaphors used by this community and uncovering proverbs that promote behaviours preserve the natural environment. These proverbs highlight the connection of sustainability between humans and animals, as well as among the various plant and animal systems. This feature enables us to assert that proverbs and society retain a reciprocal and contemplative interaction. Within this particular context, proverbs hold significant value as a subject of investigation, as they serve to unveil and scrutinise the various manifestations of distinct facets that are delineated within a certain community.

The connections between the perpetrator “wolf” (**kurt**) and its target “sheep” (**koyun**) are the most archetypal contrasts in this research. As a matter of fact, the images of wolf (**kurt**) and sheep (**koyun**) have metaphorical values.

Thus, proverbs and animal legends often contain pragmatic functions. For instance, an animal of dignity never seeks insignificant prey; wherever there is food, there will be contenders. This work makes a valuable addition to the field of linguistics.

Each animal in Turkish proverbs has various functions. For instant, “aslan” the lion, in zoology, is traditionally interpreted as courage, nobility, royalty and bravery in almost all cultures and to be more vicious and dangerous compared to other wild animals. Nevertheless, the lion in these Turkish maxims; “Aç kurt aslana saldırır” and “Gezen tilki yatan aslandan yeğdir” has different functions, that is metaphorically criticized as being tyrant once and lazy once again.

These animals, according to (Arsentieva 1989), whether they are pet or wild, are looked upon with great different connotations and interpretations based on social, regional, cultural and other factors. For instance, donkeys are the subject of the most negative proverbs; whereas horses are set to be the animals with the most positive proverbs. Fox was the species with the biggest ratio of negative/positive proverbs. The donkey, elephant, wolf, dog, lion, goose, chicken, and camel are particularly notable in the inventory. The low level of ascription of negative and positive traits suggests that pre-scientific cosmology or careful environmental observation may not have largely affected the production of these groups of proverbs. On the other hand, the high praising of the positive features of horses informs us about the relationship of humans with their liquid value in antiquity. Every nation has its own worldview reflected in the language which depends on the customs and traditions. For centuries proverbs and sayings have been keeping rules of Islam that constructs the lifestyle of the nation and urges to wisdom to be passed from generation to another.

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Appendix

Turkish Animal Proverbs

Group (1): Pet + Pet

1. Atına eşek mi dedik

Translation: Did we call your horse a donkey? (i.e; We did not say something bad, don't be upset)

Meaning: It is said for those who quickly get sad by the others' words and he/she thinks that the speaker damages the reputation of something belongs to him. Thus, the "donkey", though it is a pet animal, it is regarded as low value.

2. Atlar tepişir, arada eşekler ezilir

Translation: Horses make a show to present their power and donkeys are crushed among.

Meaning: The strong people conflict with each other and the weak ones get hurt among them.

3. Attan inip eşeğe binmek

Translation: To get down from a horse and get up to a donkey.

Meaning: When someone moved to a lower location from a great job he was working on. In other words, leaving a great or valuable livelihood in hand (which is a horse) and following little or less valueless thing (a donkey).

4. Ata et, ite ot verilmez

Translation: Meat for the horse, grass for the dog should not be given.

Meaning: Unqualified people should not be given works or jobs that are not suitable for them.

5. At ölür, itlere bayram olur

Translation: When the horse dies, the dogs celebrate.

Meaning: Sometimes the death or departure of a virtuous person is beneficial for the lesser ones.

6. Aç at yol almaz, aç it av almaz

Translation: A hungry horse does not move; a hungry dog does not hunt.

Meaning: To satisfy others by giving them food to eat in order to work well. Once you want others work for you, then you have to feed them at least and this is part of their rights.

7. Atım tepmez, itim kapmaz deme

Translation: Do not say my horse does not get angry and my dog does not steal.

Meaning: We should not forget that everyone has some harsh habits shows it in unexpected times, even those who love you so much will harm you.

8. Köpeğe gem vurma, kendisini at sanır

Translation: Do not hit the dog, it may see itself a horse.

Meaning: A worthless person proud of himself and thinks truly worth himself.

9. Komşunun tavuğu komşuya kaz görünür

Translation: The neighbor's chicken is seen as a goose for his neighbor.

Meaning: A person's stuffs seem larger and more valuable in other persons' eyes. This is the result of human jealous.

10. Bugünkü tavuk yarınki kazdan iyidir

Translation: Today's chicken is better than tomorrow's goose.

Meaning: **If it is necessary to choose between the income that reaches us today and the greater income that will come tomorrow, then it is correct to choose today's income. Because what comes tomorrow is not guaranteed.**

Group (2): Wild + Wild

11. Gezen tilki yatan aslandan yeğdir

Translation: A hardworking fox is better than a sleeping lion.

Meaning: Urging to work and not being lazy.

12. Kurdun adı yaman çıkmış, tilki vardır baş keser

Translation: The wolf is famous in brutalizing, but there are foxes kill people.

Meaning: There are some weak people do evil and malicious things that the authoritative people do not do.

13. Aç kurt aslana saldırır

Translation: A hungry wolf may attack even a lion.

Meaning: The poor is ready to do anything to eat.

Group (3): Pet + Wild

14. Arkalı it kurdu boğar

Translation: A supported dog can kill a wolf.

Meaning: The weak and belittled people can accomplish the most difficult tasks when they find strong support and help for them.

15. Kurtla koyun, kılıçla oyun olmaz

Translation: Playing wolves and sheep and playing with a sharp sword are impossible.

Meaning: We should stay away from harmful things.

16. Ölmüş koyun kurttan korkmaz

Translation: A dead sheep is no longer afraid of a wolf.

Meaning: **The one who loses everything because of an aggressive person (a tyrant), will not fear of him yet. He attacks him and revenge.**

17. Deveden büyük fil var

Translation: The elephant is bigger than the camel.

Meaning: You should not be arrogant. Because there are other creatures bigger and stronger than you. Looking from the ivory tower (underestimating everyone and seeing yourself as different)

18. Şahin ile deve avlanmaz

Translation: It impossible to catch a camel by a falcon.

Meaning: There are certain ways and tools to do a certain job. Every work has its own instruments.

19. Sürüden ayrılan koyunu kurt kapar

Translation: Any sheep separated from the flock, the wolf will eat it easily.

Meaning: A person who leaves his friends or groups whom they do business together to do it himself, will be unsupported and failed and gets a great harm.

20. Ürümesini bilmeyen köpek sürüye kurt getirir

Translation: The dog (as a guard) who does not know how to bark, will bring wolves to the flock.

Meaning: The one who does not know how to behave with people, brings problems to himself.

No	Proverbs	Animal Lexemes	Connotative Meaning	Positive & Negative Connotations	Function
1	Atına eşek mi dedik	horse donkey	Bravery valueless	Positive negative	criticism
2	Atlar tepişir, arada eşekler ezilir	horse donkey	Strong weak	Positive negative	wisdom
3	Attan inip eşeğe binmek	horse donkey	High rank Low rank	Positive negative	criticism
4	Ata et, ite ot verilmez	Horse dog	-----	----	advice
5	At ölür, itlere bayram olur	Horse dog	Authority envious	Positive negative	wisdom
6	Aç at yol almaz, aç it av almaz	Horse dog	-----	----	advice
7	Atım tepmez, itim kapmaz deme	Horse dog	---	---	advice
8	Köpeğe gem vurma, kendisini at sanır	Dog horse	Valueless valuable	Negative positive	advice
9	Komşunun tavuğu komşuya kaz görünür	Chicken goose	Low rank High rank	Negative positive	wisdom
10	Bugünkü tavuk yarınki kazdan iyidir	Chicken goose	Less benefit High benefit	Negative positive	wisdom
11	Gezen tilki yatan aslandan yeğdir	Fox lion	Hardworking laziness	Positive Negative	wisdom
12	Kurdun adı yaman çıkmış, tilki vardır baş keser	Wolf fox	Innocent evil	positive Negative	wisdom
13	Aç kurt aslana saldırır	Wolf lion	Oppressed tyrant	positive Negative	warning
14	Arkalı it kurdu boğar	Dog wolf	Coward bravery	Negative Positive	wisdom
15	Kurtla koyun, kılıçla oyun olmaz	Wolf sheep	Predator prey	Negative positive	wisdom
16	Ölmüş koyun kurttan korkmaz	Sheep Wolf	prey Predator	Positive negative	advice
17	Deveden büyük fil var	Camel elephant	Less strong More strong	Negative positive	wisdom
18	Şahin ile deve avlanmaz	Eagle camel	Strong weak	Positive negative	wisdom
19	Sürüden ayrılan koyunu kurt kapar	Sheep wolf	Prey predator	Positive negative	wisdom
20	Ürümelerini bilmeyen köpek sürüye kurt getirir	Dog wolf	Less strong More strong	Positive Negative	wisdom

Table (1): Positive and Negative Connotations of Animal Lexemes