

A Comparison of Dog Metaphor in German, Igbo and Chinese

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Abstract

This study is a comparative study of dog metaphor in German, Igbo and Chinese. The comparative cognitive analysis of German, Igbo and Chinese animal-related idioms/proverbs was carried out to show how they share common conceptualization, while they reflect different cultural beliefs. Four research questions were used to investigate the animal-related idioms/proverbs in German, Igbo and Chinese. The main aim is to explore the socio-cultural influences upon conceptual domain mapping characterizing the human behaviour is animal behaviour conceptual metaphor upon the metaphoric use of animal-related idioms/proverbs of the three languages and cultures. In order to achieve this aim, we refer to both the Conceptual Metaphor Theory (CMT) and its improved version the Cultural Cognitive Theory (CCT). The data was extracted from a number of idioms/proverbs in German, Igbo and Chinese. The idioms/proverbs were collected from books, internet sources, personal communication and intuitive knowledge. Using data including dog idioms/proverbs, we compare conceptual domain mappings. We also, compare the characterization of dog in the idioms/proverbs in order to identify both the positive and negative attributes in the conceptualization involved in the metaphoric use of dog in the idioms/proverbs of the three languages. The findings of the study show amongst other things that culture-specific features shape the metaphoric use of dog in idioms/proverbs of the three languages. Also, the findings from the culture-specificity in the use of dog metaphor reveal both positive and negative human traits in the three languages under study. In addition, the characterization of the animal behaviour and human behaviour result to both desirable/positive and undesirable/negative traits. Finally, the findings reveal some ways humans are correlated with dog attributions in German, Igbo and Chinese. Further researches requiring broader database and theories are recommended herewith to ascertain cross-cultural variation across other languages and cultures.

Keywords: Comparative study, Dog metaphor, proverbs, German, Igbo, Chinese

Introduction

Animal metaphors have been a great part of our language especially idioms/proverbs. Such idioms/proverbs have had the power to reflect both cognitive and cultural richness. Metaphorical understanding, according to Lakoff and Johnson (1980) occurs through a mapping across conceptual domains, that is, from a concrete source domain to an abstract target domain of experience. Our interaction with animals have given a significant place to them in our metaphorical thinking so that Kovecses (2002) cited in Johnson (2008) considers them as the extremely productive source of domains in our conceptual metaphors. Works on metaphoric interpretation reveal that non-native speakers encounter difficulty in comprehending metaphors (see Boers 2003, Littlemore & Low 2006). The outcome of the understanding of human-in general-and human behaviour-in particular-in terms of animal behaviour has generated the PEOPLE ARE ANIMAL metaphor. Studies reveal that the tendency to use animal to refer to human beings is universal. Notwithstanding, there is a high degree of culture-specificity in the pervasiveness of animal metaphors underlying the idioms/proverbs on the one hand and the type of animal which is used to refer to a certain human trait on the other hand (Deigman 2003, Johnson 2008).. The current study is a comparison of dog metaphor in German, Igbo and Chinese. The comparative cognitive analysis of German, Igbo and Chinese animal-related idioms/proverbs was carried out to show how they share common conceptualization, while they reflect different cultural beliefs. The main aim is to explore the socio-cultural influences upon conceptual domain mapping characterizing the HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR conceptual metaphor upon the metaphoric use of dog-related proverbs of the three languages and cultures. The dog is found in all the geographical regions of the world and is deemed to be the closest of all domestic animals to the humans. A considerable amount of research has been done on proverbs within the field of study known as Paremiology. Since it appears that no work has been done, to the knowledge of the researcher, in the area of comparative studies of German, Igbo and Chinese dog-related idioms/proverbs, this study is set to fill the academic gap. This is more so as Lakoff and Tuner (1989)

note that the domain of animal life is one of the most elaborate ones, which we use to understand the human domain. This is important to idioms/proverb analysis and understanding. The significance of the study lies in the fact that metaphor is unconsciously employed in our everyday communication and a wide range of metaphoric animal-related idioms/proverbs are evident in languages. Also, metaphoric idioms/proverbs like that of dog-related ones play important role in acquiring cultural knowledge. Hence the study will contribute to filling the gap in the literature on metaphoric animal-related idioms/proverbs on the one hand, and enriching the cross-linguistic studies between languages like German, Igbo and Chinese on the other hand.

Research questions

In order to provide answers to the aims/objectives of the study, the following research questions are formulated to guide the study:

1. What are some of the dog- metaphors in German, Igbo and Chinese?
2. What are the different domain mappings in the dog-metaphors of the three languages?
3. How does the characterization/mapping of dog behaviour to human behaviour result to both positive/desirable and negative/undesirable traits in the three languages and cultures?
4. What are some of the ways humans are correlated with dog attributions in German, Igbo and Chinese?

Literature review

Theoretical review

The issue of metaphor has been tackled from various perspectives within different disciplines. Scholars' definitions of metaphor vary according to their focus and interests (Glucksberg & McGlone 2001). According to Belkhir (2014: 42), metaphor is 'the figure of speech in which a name or descriptive term is transferred to some object form but analogues to that which it is properly applicable'. A metaphor compares totally unrelated items, in other words, it describes one thing in terms of another. Lakoff (1993) notes that metaphor is the main mechanism through which we comprehend abstract concepts and perform abstract reasoning. Simple definition of metaphor according to Lakoff & Johnson (1980:5, 2003:3) is understanding and explaining one kind of thing in terms of another, they went further to note 'it does seem that metaphor is part of our everyday discourse'. Metaphor functions in proverbial discourse such as; 'explaining, clarifying, describing, expressing, evaluating, and entertaining'. The conceptual metaphor theory (CMT) was propounded by George Lakoff, a linguist and Mark, Johnson a philosopher in their book titled 'In Metaphors We Live By' (1980). The claims of the theory, according to Lakoff and Johnson (1980:4) is that metaphor plays a central role in structuring human thoughts, as they posit; '...metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act is fundamentally metaphorical in nature'

Animal metaphors are used ubiquitously across languages to refer to human behaviour. Kövecses (2005) notes that through the conceptual metaphors HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR may be universal cross-culturally, i.e. animal metaphors may be used to describe people in all cultures, their expression in terms of the source domains used (by the particular animal) may vary as a function of the linguistic and cultural background in question.

Kövecses (2002) further developed the works of Lakoff and Turner (1989) in the Great Chain Metaphor theory, he remarks; 'much of human behaviour seems to be metaphorically understood in terms of ANIMAL behaviour, that is, animals as metaphors for our fears, aspirations, and desires and our physical and emotional and spiritual connections with the animal' (ibid: 124). This has implications in the PEOPLE ARE ANIMAL conceptual metaphor in which the source domain of animals is mapped into the target domain of humans. According to him, the linguistics expressions related to animals get their meaning when '...animals were personified first, and then, the 'human basics animal characteristics' were used to understand human behaviour', (ibid: 125). He further highlights the notion of the conceptual metaphors 'meaning focuses, which he explains as 'a major theme whose functions are summarized thus:

‘Each source is associated with a particular meaning focus/foci, that is,/are , mapped into the target. The meaning target is conventionally fixed and agreed on within speech community; it is typical of cases of the source, and it is the characteristics of the source only.

The target inherits the focus/foci of the source’ Kövecses (ibid: 110). Also, according to him, the conceptual metaphors HUMANS ARE ANIMALS and OBJECTIONAL HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR is reflection of the main meaning focus; where in the conceptual system the highly general metaphor HUMAN IS ANIMAL consist of at least the following conceptual metaphors:

- HUMAN IS ANIMALS
- OBJECTIONABLE HUMAN BEHAVIOURS
- ANIMAL BEHAVIOUR
- OBJECTINABLE PEOPLE ARE ANIMALS
- DIFFICULT TO HANDLE THINGS ARE DOGS
- SEXUALLY ATTRACTIVE WOMEN ARE KITTENS Kovecses (2002: 125)

Empirical review

In his comparative study of animal-related proverbs in English and Chinese, Jie (2008) notes that some conceptual metaphors are universal and the universality can be found at the generic level; animals have their own features and cultural connotations in different languages. He concludes that it is only when people are acquainted with the cultural conventions and long customs can they begin to understand the cultural differences in animal proverbs between the two languages. According to him, there are cases where a particular expression is in correspondence with meaning and culture as noted in the example below:

‘You may lead a horse to the water, but you cannot make him drink’.

In Chinese, it also uses the same animal of “horse”. The proverb says, ‘you may be acting in the best interests of the horse by taking him to the trough, but if he doesn’t want to drink he is not going to’. This means that you can do your utmost to make a person share your views, yet there is a point beyond which he will not go. In this proverb, “a person who doesn’t want to accept others’ opinion” is understood in terms of “a horse that doesn’t want to drink”. The proverb applies to the conceptual metaphor of PEOPLE ARE ANIMALS.

METAPHOR

SOURCE -----TARGET a
horse ----- a person

Hsieh’s (2006) study uses Goddard’s (1998) semantic molecules approach to examine the Corpora of Animal Expressions in Mandarin Chinese and German. The aim is to explore the semantic interaction and the cultural background within the form of society. The findings reveal that there is a connection and interaction among the molecules and animal names which serve as semantic contributors in distinct domains. Also animal expressions exhibit various mentalities in both societies. Ching-yu’s (2006) study is similar to the current study because they discuss animal proverbs/expressions. They however differ in their approaches. While Hsieh’s (2006) study uses Goddard’s (1998) semantic molecules to examine cat’s expressions the current study uses Lakoff & Johnson (1980) CMT and its improved version CCT (in Kovecses 2005) to analyse animal proverbs in German, Igbo and Chinese.

The study of Rashidi &Ghaedi (2013) is on contrastive discourse analysis of Persian and English animal proverbs. They aim at the analysis of the discursal features of Persian and English proverbs relating to cat, dog, and donkey and the thematic classics they belong to. They adopt Busman’s (1995) model of Prototype alongside Schmitz’s (1983) Isomorphism to full or lack of isomorphism between Persian and English proverbs relating to animals. The findings reveal among other things that animal proverbs in English proverbs show that society, economy, politics, prototypes are much more dominant than law, belief or religion prototypes as found in an Iranian context or themes on culture in general. Also the social prototype falls into thematic categories of behaviour, working, experience, performance and way of life. Furthermore, both cultures have a common working prototype collectively; in conclusion, the study observes that proverbs in both societies are treasures of wisdom. Also, as it concerns similarities (full isomorphism), has to do with linguistic universals. Since metaphor is

universal, and a lot of concepts are similar in both languages, the similarities in animal proverbs can be explained away by this fact. Also, differences or lack of isomorphism are traced to differences in culture, beliefs and values of Persian and English speakers. Hence, translators have to be bicultural to understand and translate properly the heavy semantic load that is culture specific in some proverbs. The study of Rashidi & Ghaedi (2013) is similar to the present study because they both discuss animal proverbs. They however differ in that, while Rashidi & Ghaedi (2013) is on contrastive discourse analysis of English and Persian proverbs relating to dog and donkey, and the thematic classes they belong to. The current study compares German.

Igbo and Chinese metaphoric proverbs relating to animals such as Dog. The human is animal behaviour and the socio – cultural specifics that bring about variations in the three cultures/languages.

Liu's (2013) work is a comparative study of English and Chinese Animal Proverbs from the perspective of Metaphors. The study is carried out from 3 main aspects: the same animal produce the same association and metaphorical meaning; the same animal produce different emotions and associations; different animal produce the same association and metaphorical meaning. His findings show that animal proverbs are an important part of language, an indispensable element of culture. The comparison of the 3 types of animal proverbs shows the similarities and differences in living environment, language styles, religious beliefs, values, thinking mode and aesthetics of the two cultures. The researcher concludes that research has deepened the understanding of people in different cultures who exhibit similarities or differences of different cultures by employing similar or different proverbs. Understanding this phenomenon is helpful for us to promote communications and overcome language exchange barriers. The work of Liu (2013) is similar to the current work because the two are on animal proverbs, this notwithstanding, Liu (2013) compares English and Chinese animal proverbs while the current study compares Igbo and Chinese animal proverbs. Again, while Liu's (2013) work set out to investigate three aspects; the same animal produce the same association and metaphor meaning, the same animal produce different emotions and associations, and different animals produce same association and metaphorical meanings. The current study sets out to establish the presence of the animal proverbs for both languages, investigate the conceptualization of human behaviour is animal behaviour and establish that the variations are brought about by socio- cultural specificities in both cultures.

Sameer's (2016) study is a comparison of English and Arabic proverbs on dogs and horses. The study uses elected model gathering approach of Lakoff & Turner (1989), and Hsieh's (2006) approach of semantic molecules. The focus is on a cognitive, social and pragmatic view in order to establish that metaphoric and metonymic –mappings are cognitive mechanism which yield sets of explicature and form the origin of implicature. The findings reveal that in both languages the proverbs have the same functions and refers to the same intended meaning. Thus implying the same mental mechanism, for metaphor and metonymy. Hence, it can be said that both dogs and horses have nearly the same semantic molecules in both languages. They indicate the same contents, that is, dogs' proverbs usually indicate something bad and scruffy while those containing horse expressions indicate something good and noble. Sameer's (2016) study and the present study are both on animal proverbs. They however differ in that the former compares proverbs on dogs and horses in English and Arabic but the later compares proverbs on dog, sheep, fowl, goat, monkey and tortoise in Igbo and Chinese. Also the approaches differ; Sameer's (2016) study focuses on cognitive, social and pragmatic views while the current study uses CMT and CCT approaches.

Okoye's (2021) study is on 'a domain-based comparative analysis of Igbo and Chinese animal-related Proverbs. The study employs both the Conceptual Metaphor Theory (CMT) and Cultural Conceptual Theory (CCT) to investigate the cognitive mechanisms that are employed in the comprehension and the use of animal proverbs in Igbo and Chinese based on their metaphoric and socio-cultural environments. The study concludes that it is only when people are acquainted with the cultural conventions and long customs can they begin to understand the cultural specificities in animal proverbs between the two languages.

Theoretical framework

The theories adopted for this study are CMT from cognitive dimension and CCT from cross-cultural dimension. We employ the cognitive theory because it offers valuable insights into how metaphor works in cognition, in other words; it explains how the common mental mechanisms function in the process of metaphor understanding. The cross-cultural dimension is employed to show that conceptual metaphor is subject to change across different languages and cultures. And this change is caused by many factors which are social-cultural in nature. By so doing, it demonstrates that though the HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR metaphor is common to different languages and cultures, it is also characterised by diversity as claimed in CCT. This reveals that the CCT cannot be ignored in the study of conceptual metaphor in German, Igbo and Chinese animal idioms/proverbs.

Methodology

Our data have been extracted from a number of compilations of dog idioms/proverbs, in German, Igbo and in Chinese. Out of all these, we have decided to delimit our scope of research in order to provide this piece of study with more accuracy and more detailed explanatory and descriptive power. Thus, we have selected these idioms/proverbs quite perceptively. Our data is classified based on the structure of cognitive linguistics, Lakoff and Johnson conceptual metaphor theory (1980) and Kövecses' cultural cognitive theory (2005). The current study is done based on descriptive- inductive. Due to the limitation of the study, thirty (30) dog-related idioms/proverbs are presented, ten (10) for each of the languages. We examined the conceptual domain mapping characterizing the HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR conceptual metaphor upon the metaphoric use of dog-related idioms/proverbs of the three languages and cultures. These are the different domain mappings suggested by Lakoff and Johnson (1980). Then, these idioms/proverbs are analyzed and discussed in accordance with CMT and CCT views.

Data presentation

The data are herdy presented below followed by analysis and discussions.

1. LOYALTY;

German: Ein gutter hund schützt seinen welpen: A good dog protects his puppy.

Igbo: Nki tā ánāghị́ àtá ọkpụkpụ́ anyàbàrà yá n'ólú. A dog does not eat the bone hung on its neck.

Chinese: 狗不吃狗。 gǒu bù chī gǒu. Dog does not eat dog

2. HARDWORKING/ GUARDING

German: wenn der Hund wach ist, darf der Hirte schlafen: when the dog is awake the shepherd may sleep.

Igbo: Íkpó nki tā ánāghị́ àkwúsi mà nki tā éjìdèbèghị́ ánú ọ nà- àchụ. Dog's rattler never ceases rattling except the dog catches a game.

Chinese: 好狗护三部。 hǎo gǒu hù sān bù. A good dog protects neighbourhood

3. GRATITUDE

German: Ein Hund scheutt sein armes Zuhause nichtt. A dog does not shun his poor home.

Igbo: É mééré nki tā ọgọ, ò téé ọdụ

When you do something good to the dog, it will show by wagging its tail.

Chinese: 狗不嫌家贫 gǒu bù xián jiā pín. A dog doesn't shun its poor home

PATIENT

German: geduldiger hund frisst den dicksten knochen. Patient dog eats the fattest bone.

Igbo: Ọ kpụkpụ́ jụọ ọyí, nki tā è wéé tábá yá.

If the bone gets cold, then the dog can eat it.

Chinese: 每只狗都可以咬一口。 měi zhǐ gǒu dōu kěyǐ yǎo yīkǒu.

Every dog is allowed one bite.

5. COURAGE

German: den inneren schweine hund über win den: to overcome your inner pig dog

Igbo: Ọ bù nki tā kārā ọbì nà-èrì íhé é jìrì chụ àjà.

A courageous dog eats what is used for sacrifice.

Chinese: 对主人来说, 狗就是狮子 dui zhǔrén lai shuo gou jiu shi shizi . For his master a dog is a lion

6. Barking

German: hunde die bellen, beissen nicht; dogs that bark do not bite .

Igbo: Nkí tã gh̄ ọ́kátá ù jã, yá tãá àtà kà éwéé mārā nà ézē di yá ñ'ónū . When the dog has barked for some time, it should try biting so that people will know that it has teeth.

Chinese: 一只狗吠叫什么的, 其余的狗吠他。 yī zhī gǒu fèi jiào shénme de qíyù de gǒu fèi tā. One dog barks at something, the rest dogs bark at him.

7. BITING//HARMFUL

German: the silent dog is the first to bite **Igbo:**

Ójú nki tã ànyā, ò tãá ónyé nwē yā
 If the dog is overwhelmed he bites its owner

Chinese: 沉默的狗是第一个咬人的。

Chénmò de gǒu shìdì yī gè yǎo rén de. The silent dog is the first to bite.

8. QUARRELLING

German: zwei hunde kämpfen um den knochen und der dritte rennt damit davon. two dogs fight for a bone and the third one runs off with it.

Igbo: À nághì òkúnýéré óké nki tã àbùọ́ nmírí n'ótù éjù.

You do not put water in one clay-pot for two male dogs

Chinese: 两只狗为骨头争斗, 第三只与它一起逃跑. liǎng zhī gǒu wèi gǔtòu zhēngdòu, dì sān zhī yǔ tā yìqǐ táopǎo. Two dogs strive for a bone and the third one runs off with it.

9. BLAMING THE WRONG PARTY

German: Wenn sie nicht selbst aufgehängt werden wollen, geben sie dem Hund die Schuld für den diebstahl der wurst. If you don't want to be hung yourself, blame dog for stealing the sausage.

Igbo: Ò nághì òbù nki tã rísí á ñ si, ézē è réé éwū.

It is not possible that after the dog has eaten excreta, the goat will get dirty teeth instead.

Chinese: 黑狗得到食物, 白狗得到责备。

hēi gǒu dédào shíwù, bái gǒu dédào zébèi.

The black dog gets the food, the white dog gets the blame

10. DECEPTION

German: von ihm nimont kein hund ein stück brot: give dog a bad name and hang him.

Igbo: Ò nà-àbù ónyé chọọ́ ígbū nwánki tã, ò gùọ́ yá ájọ́ áhà.

If you want to hang a dog, you give him a bad name.

Chinese: 给狗一个美味的名字, 吃它。 gěi gǒu yīgè měi wèi de míngzì, chī tā. Give the dog a tasty name and eat him.

Data Analysis and Discussion

Cultural experiences that people have with their animals influence the prototypical animal concepts used in the mappings of the HUMAN BEHAVIOUR is ANIMAL BEHAVIOUR conceptual metaphor. Mapping in metaphor occurs between the source and target domains. The source and target domains in Table 1 below correspond respectively to the DOG BEHAVIOUR and HUMAN BEHAVIOUR in the three languages under study (German, Igbo and Chinese).

S/ N	DOG BEHAVIOUR	IDIOMS/PROVERB	HUMAN BEHAVIOUR
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1.	<p>(a) German: Protecting</p> <p>(b) Igbo: Not Eating</p> <p>(c) Chinese: Not Eating</p>	<p>Ein gutter hund schützt seinen welpen: A good dog protects his puppy.</p> <p>Íki tā ánāghí àtá òkpúkúpú ányàbàrà yá n'ólú. A dog does not eat the bone hung on its neck.</p> <p>狗不吃狗。 gǒu bù chī gǒu. Dog does not eat dog</p>	Loyalty
2.	<p>(a) German: Being Awake</p> <p>(b) Igbo: Rattling</p> <p>(c) Chinese: Good Dog</p>	<p>wenn der Hund wach ist, darf der Hirte schlafen: when the dog is awake the shepherd may sleep.</p> <p>Íkpó níki tā ánāghí àkwúsi mà níki tā éjídèbèghí àhụ ò nà- àchụ. Dog's rattler never ceases rattling except the dog catches a game.</p> <p>好狗护三部。 hǎo gǒu hú sān bù. A good dog protects neighbourhood</p>	Hardworking
3.	<p>(a) German: Not Shunning</p>	<p>Ein Hund scheutt sein armes Zuhause nichtt. A dog does not shun his poor home.</p>	Gratitude
	<p>(b) Igbo: Wagging Tail</p> <p>(c) Chinese: Not Shunning</p>	<p>É mééré níki tā' ògò, ò téé òdù. When you do something good to the dog, it will show by wagging its tail.</p> <p>狗不嫌家贫 gǒu bù xián jiā pín. A dog doesn't shun its poor home</p>	
4.	<p>(a) German: Patient Dog</p> <p>(b) Igbo: Eating cold bone</p> <p>(c) Chinese: One bite</p>	<p>geduldiger hund frisst den dicksten knochen. Patient dog eats the fattest bone.</p> <p>Ó kpúkúpú júò óyí, níki tā è wèé tábá yá. If the bone gets cold, then the dog can eat it.</p> <p>每只狗都可以咬一口。 měi zhǐ gǒu dōu kěyǐ yǎo yīkǒu. Every dog is allowed one bite.</p>	Patient
5	<p>(a) German: Overcoming</p> <p>(b) Igbo: Courageous</p> <p>(c) Chinese: Master's Dog is a Lion</p>	<p>den inneren schweine hund über win den: to overcome your inner pig dog</p> <p>Ó bù níki tā kārā óbì nà -erí íhé é jìrì chù àjà. A courageous dog eats what is used for sacrifice.</p> <p>对主人来说, 狗就是狮子 dui zhǔrén lai shuo gǒu jiu shi shizi . For his master a dog is a lion</p>	Courage

6	<p>(a) German: Barking</p> <p>(b) Igbo: Barking</p> <p>(c) Chinese: Barking</p>	<p>hunde die bellen, beissen nicht; dogs that bark do not bite .</p> <p>Íki tā gbókátá ùjā, yá tàá àtà kà éwèé mārā nà ézē di ` yá n'ónū . When the dog has barked for some time, it should try biting so that people will know that it has teeth.</p> <p>一只狗吠叫什么的, 其余的狗吠他。 yī zhǐ gǒu fèi jiào shénme de, qíyù de gǒu fèi tā. One dog barks at something, the rest dogs bark at him.</p>	Barking
7	<p>(a) German: Biting</p> <p>(b) Igbo: Biting</p> <p>(c) Chinese: Biting</p>	<p>the silent dog is the first to bite</p> <p>Ójú nki tā ānyā, ò tàá ónyé nwē yā If the dog is overwhelmed he bites its owner</p> <p>沉默的狗是第一个咬人的。 Chénmò de gǒu shì dì yī gè yǎo rén de. The silent dog is the first to bite.</p>	Harmful
8	<p>(a) German: Fighting</p> <p>(b) Igbo: Fighting</p>	<p>zwei hunde kämpfen um den knochen und der dritte rennt damit davon. Two dogs fight for a bone and the third one runs off with it.</p> <p>À nághi òkúnnyéré óké nki tā àbù ùò mmírí n'ótù éjù. You do not put water in one clay-pot for two male dogs</p>	Quarrelling
	<p>(c) Chinese: Striving</p>	<p>两只狗为骨头争斗, 第三只与它一起逃跑。 liǎng zhī gǒu wèi gǔtóu zhēngdòu, dì sān zhī yǔ tā yìqǐ táopǎo. Two dogs strive for a bone and the third one runs off with it</p>	
9	<p>(a) German: Blaming</p> <p>(b) Igbo: Blaming</p> <p>(c) Chinese: Blaming</p>	<p>Wenn sie nicht selbst aufgehängt werden wollen, geben sie dem Hund die Schuld für den diebstahl der wurst. if you don't want to be hung yourself, blame dog for stealing the sausage.</p> <p>Ò nághi àbù nki tā rísí á ñsi, ézē è réé éwū. It is not possible that after the dog has eaten excreta, the goat will get dirty teeth instead.</p> <p>黑狗得到食物, 白狗得到备。 hēi gǒu dédào shíwù, bái gǒu dédào zébèi. The black dog gets the food, the white dog gets the blame .</p>	Blaming the wrong person

10	<p>(a) German: Giving a name</p> <p>(b) Igbo: Giving a name</p> <p>(c) Chinese: Giving a name</p>	<p>von ihm nimont kein hund ein stuck brot: give dog a bad name and hang him.</p> <p>Ó nà-àbù ónyé chọ́ọ́ ígbū nwáńki tā, ò gùọ́ yā ájọ́ áhà. If you want to hang a dog, you give him a bad name.</p> <p>给狗一个美味的名字, 吃它. gěi gǒu yīgè měi wèi de míngzì, chī tā. Give the dog a tasty name and eat him.</p>	Deception
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Idioms/proverbs 1-5 in Table 1 above consist of some of the positive dog behaviours in the source domain that are mapped onto the target domain of human behaviours/ attributes in the three languages under study:

1. LOYALTY -- people who are loyal to family, friends and associates.
2. HARDWORKING/ GUARDING ---- hard working and dedicated people
3. GRATITUDE ----- people who are grateful for act of kindness received from others
4. PATIENT ---- people who waited patiently for their merited rewards.
5. COURAGE ----- people who achieved great feats through courage

In Table 1 above, idioms/proverbs 6-10 consist of some of the negative dog behaviours in the source domain that are mapped onto the target domain of human behaviours / attributes in the three languages under study:

6. BARKING—people who often issue idle threats with no actions
7. BITING/HARMFUL--- people who are quiet are often harmful
8. QUARRELLING – people who do not agree on issues often quarrel a lot. Especially the politicians.
9. BLAMING THE WRONG/INNOCENT PERSON – act of injustice often meted on the innocent/ poor people in the society.
10. DECEPTION ---people who cover their evil deeds in deception.

From the above, it can be inferred that some ways humans are correlated with dog attributions in German, Igbo and Chinese are as follows:

- LOYAL PEOPLE ARE DOGS •
- HARDWORKING PEOPLE ARE DOGS •
- GRATEFUL PEOPLE ARE DOGS •
- PATIENT PEOPLE ARE DOGS •
- COURAGEOUS PEOPLE ARE DOGS •
- BARKING PEOPLE ARE DOGS •
- BITING/HARMFUL PEOPLE ARE DOGS •
- QUARRELSOME PEOPLE ARE DOGS •
- WRONG/INNOCENT PEOPLE ARE DOGS
- DECEITFUL PEOPLE ARE DOGS.

Summary and Conclusion

The study has done a comparison of dog metaphor in German, Igbo and Chinese using CMT and CCT approaches. In answer to question one, that is, some of the dog metaphors in German, Igbo and Chinese, 30 idioms/proverbs on dog from the three languages under study were collected, presented and analysed.

As regards research question two, a descriptive account of the different domain mappings on the dog idioms/proverbs were presented. The dog behaviour in the source domain was mapped onto the human behaviour in the target domain .of the three languages under study (see Table 1 above).

In answer to the third research question; characterisation of animal behaviour is human behaviour concepts in the domain mappings show both positive/desirable traits (idioms/proverbs 1-5) and negative/undesirable traits (see idioms/proverbs 6-10). This agrees with Kövecses (2005) that the prototypical animal concepts that people use in conceptual metaphors are borne out of their experiences in the social and structural environments in which they are raised. This in turn influence the people's positive/favourable and negative / unfavourable use of dog in some idioms/proverbs in German, Igbo and Chinese.

In addition, the fourth research question on how human beings are correlated with animal attributes, the findings show that cultural features influence how humans are correlated with dog attributes in German, Igbo and Chinese.

The significance of the study is to contribute to raising the teacher and student's awareness towards the cross-cultural differences in dog metaphor among German, Igbo and Chinese. This study is hoped to be a modest contribution to fill the academic gap in the area of metaphor and cognition. It is hoped that the study has contributed to the body of data for further research in the area. In conclusion, since metaphors are ubiquitous in everyday language and have implication for the teaching/learning of languages, a future in-depth research is recommended.

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