A corpus-based study on A MAN IS A LION
in Mandarin Chinese and British English

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ABSTRACT

Previous studies seldom adopted the corpus as data source to conduct animal research on individual animals. Therefore, based on the GREAT CHAIN METAPHOR and the categorization of metaphors in terms of its nature, this study focused on the lion metaphors when the target domain is the man. The data for Mandarin Chinese were collected from the Modern Chinese Corpus compiled by the Centre for Chinese Linguistics of Peking University (CCL Corpus). The data for British English were collected from the British National Corpus (BNC). This paper aims to identify the differences between the lion metaphor A MAN IS A LION in the two languages – Mandarin Chinese and British English. Through analyzing the 899 and 694 expressions that are mapped from the lion onto the man in Chinese and English respectively, the study has found supportive evidence for HUMAN BEINGS ARE ANIMALS by generalizing 14 lion metaphors under the umbrella of A MAN IS A LION in each language.

Keywords: great chain metaphor; lion metaphors; Mandarin Chinese; British English; a man is a lion

INTRODUCTION

It is not uncommon to hear someone being referred to as a dragon, donkey, pig, cat or some other animal in China. These expressions indicate that this person is very noble and capable, stupid and stubborn, lazy or lovely respectively, in Chinese culture. However, not all these animals convey the same connotations in different cultures. Taking English culture as an example, although the donkey and pig convey similar connotations as in Chinese culture, the dragon and cat bear different connotations. Referring to someone as a dragon in English culture means that this person is very ferocious. Referring to someone, mostly a woman, as a cat means that this person harbours evil intentions. Such phenomena manifest the ubiquity of animal expressions in our daily life, the close relationship between the animal and the human beings as well as the existence of the similarities and differences in animal expressions cross-culturally.

Since conceptual metaphors are pervasive in both thought and language (Lakoff & Johnson 1999, p.45), the phenomena discussed above might be mirrored in animal metaphors. Surprisingly, contrary to our intuitive prediction or expectation, there are not many animal metaphors identified in previous studies due to limited research conducted on animal metaphors. In other words, studies on animal expressions are relatively few (Hsieh 2004; Hsieh 2006) and studies on animal metaphors across cultures are not extensive enough (Talebinejad & Dastjerdi 2005). Thus, a vast area in this field has not been explored yet. For example, as Nambiar (2009,p.1) argues, "The field of discourse analysis can be seen as all encompassing because it draws from a variety of disciplines and theoretical positions to understand the underlying social structures", hence, discourse analysis can be explored by adopting a cognitive linguistic approach. Taking such a stance, Vengadasamy (2011) derived the conceptual metaphor TIGER IS THE LAND from a literary text, *Haunting the Tiger*. Here, the animal, tiger

functions as the target domain rather than the source domain as in most studies on animal metaphors. Therefore, it might be interesting to conduct some research on animal metaphors by focusing on the expressions with the animal as the target domain. For the present study, it aims to contribute to the research on animal metaphors by investigating the lion metaphors when the target domain is the man.

LITERATURE REVIEW

Comparing the studies on animal metaphors in Chinese and English, several similarities and differences can be identified. In terms of the similarities, firstly, most studies in both languages focused on the conceptual metaphor HUMAN BEINGS ARE ANIMALS and the evaluation of the animal metaphorical expressions with the human beings as the target domain (Liu 2010; Zheng 2009; Halupka - Rešetar & Radić 2003; Allen 1984). Based on her analyses of over 50 animal terms metaphorically used to refer to people, Liu (2010) argues that the evaluation of animal metaphors in Chinese and English are mainly negative, and such evaluations are changeable within different times. Through analyzing animal metaphors, plant metaphors and food metaphors in English, Zheng (2009) claims that it is a common scenario in western culture to discriminate and despise the female. Based on 96 animal terms that specifically target women of 20 various ethnic groups, Allen (1984) finds that animal metaphors are adopted as epithets and convey abusive meaning towards ethnic women. A survey of 100 university students of linguistics using a questionnaire containing 40 animal names by Halupka - Rešetar and Radić (2003) find that animal names in Serbian are more often used abusively than affectionately when addressing people.

Second, most studies in both languages adopted dictionaries and questionnaires as the most common source for data collection. Only sporadic studies obtained the data from the corpus. For example, Zhou (2010; 2010) conducted two corpus-based studies on animal expressions in Mandarin Chinese and English. One of his studies provides evidence for Kövecses's argument that metaphorical highlighting and metaphorical utilization are two important properties of metaphorical mappings (2010, p.91-93). In addition, he argues in the other study that when applying animal names to human beings, those that refer to the woman bear more and deeper discriminative meaning than those that refer to the man. Hsieh (2004; 2006) conducted two corpus-based studies on animal expressions in Mandarin Chinese and German. In one study, she claims that animal expressions can convey values held by people in both cultures (2004). In the other study, she claims that animal expressions can be used as terms of secular benedictions in Chinese and endearment in German (2006). Third, most studies collected the data without limiting the number of the animals that they concentrated on. Only a few researches focused on the metaphorical expressions or metaphors concerned with one or two individual animals. For example, Zhou (2009) analyzed the linguistics expressions that reflect the similarities and differences between Chinese and English horse metaphors. He claims that the similarities are rooted in the universal existence of HUMAN BEINGS ARE ANIMALS and the differences resulted from cultural differences of the two languages. Fontecha and Jiménez Catalán (2003) examined the word pairs of fox/vixen, bull/cow in English and Spanish and found that these animal pairs can be metaphorically applied to people in both languages. In addition, the main metaphorical meanings of the female terms connote worse qualities than those of the male terms.

In terms of the differences, the studies in Chinese were conducted from three perspectives. First, there are more cross-cultural studies, which analyzed animal metaphors by classifying them according to whether their source domains and target domains correspond to each other in two cultures, mostly in Chinese and English (Liao 2000). Second, they analyzed animal metaphors by comparing the metaphors applied from different kinds of animals such as domestic animals, non-domestic animals,

imaginary animals and so on (Wang & Liu 2009). Third, they investigated different target domains that most animals can be mapped onto such as the human, the economy, and the politics (Su 2008). The studies in English were conducted from two different perspectives - to find evidence for the existence of the metaphor HUMAN BEINGS ARE ANIMALS or for any metaphor they predicated before conducting the research. For example, Spence (2001) analyzed the application of animal names to human beings in several European languages such as English, French, Italian, German and Spanish. O'Brien (2003) depicted the use of organism, object, natural catastrophe, war and animal metaphors in the immigration restriction debate in American history in the early 20th century. Talebinejad and Dastjerdi (2005) discussed 44 animal metaphors generated by native speakers of English and Persian. They all find support to the existence of HUMAN BEINGS ARE ANIMALS from their studies. Additionally, MacArthur (2005) predicated the existence of "CONTROL OF AN UNPREDICTABLE/ UNDESIRABLE FORCE IS A RIDER'S CONTROL OF A HORSE" (p. 72) in English and Spanish. Then he analyzed the linguistic expressions pertinent to a particular scenario of the horse and the rider in the two languages and provided evidence for the use of this metaphor in both cultures.

Therefore, previous animal studies in Mandarin Chinese and British English have provided evidence to show the possibility of understanding human beings' attributes in terms of nonhuman attributes, in particular, animals' attributes, as claimed by the GREAT CHAIN METAPHOR. However, these studies seldom adopted corpus as their data source to conduct any research in depth by focusing on any individual animal cross-linguistically. Since "one of the major developments in metaphor research in the last several years has been the focus on identifying and explicating metaphoric language in real discourse" (Group 2007, p. 1) rather than from isolated constructed examples out of the scholars' intuition, this study selects to collect data from two corpora where all the data have been produced by the writers and speakers in various contexts. Thus, this study aims to conduct a corpus-based research on the lion metaphor in Mandarin Chinese and British English in order to contribute to the literature in this area. In particular, this study aims to explore the lion metaphors cross-linguistically when the target domain is the man.

THEORETICAL FRAMEWORK

When the source domain is the lion and the target domain is the man, the study focuses on the metaphor of A MAN IS A LION, which is under the umbrella of HUMAN BEINGS ARE ANIMALS. Thus, the GREAT CHAIN METAPHOR (Lakoff & Turner 1989) is chosen to be the theoretical framework of this study, in particular, the basic Great Chain of Being. In addition, metaphors can be either image-based or knowledge-based in nature, based on which, the lion metaphors generalized from the data can be categorized. Therefore, these two terms are also introduced in this section.

The GREAT CHAIN METAPHOR consists of four parts: the Great Chain, the commonsense theory of the Nature of Things, the GENERIC IS SPECIFIC metaphor and the communicative Maxim of Quantity (Lakoff & Turner 1989, p.171-172). They function differently in the GREAT CHAIN METAPHOR. Specifically, the Great Chain manifests that all forms of beings are in a hierarchical system in the world. The commonsense theory of the Nature of Things reflects the relationship between the attributes of each form of being and the way each form of being functions or behaves. The two components give the GREAT CHAIN METAPHOR a character of a commonsense theory. The GENERIC IS SPECIFIC metaphor makes the GREAT CHAIN METAPHOR metaphoric (Lakoff & Turner 1989, p. 172) and the communicative Maxim of Quality restricts it in the sense of what can be understood in terms of what by selecting out the highest level properties suitable for a particular situation (Lakoff & Turner 1989, p. 173).

Being the core part of the GREAT CHAIN METAPHOR, the Great Chain of Being includes two versions. One is the basic Great Chain, which is relevant to the relationship between the human beings and the 'lower' forms of existence such as the animal, the plant as well as the inanimate object. The other is the extended Great Chain, which is relevant to the relationship between the human beings and the society, God as well as the universe. From Lakoff and Turner's perspective, the basic version is universal, but the extended version is Western-specific (1989, p. 167).

For the metaphor HUMAN BEINGS ARE ANIMALS, the basic Great Chain functions unconsciously. It is a cultural model, which displays various kinds of beings and their properties hierarchically on a vertical scale. From the higher level to the lower level of the beings, there exist the human, the animal, the plant and the inanimate object. Correspondingly, the properties that range from the higher level of the being to the lower level of the being vertically are reason, instinctual behavior, biological function and physical attributes (1989, p.166-167). The highest property of a being decides which level it belongs to and one kind of being shares all the properties of its lower level, but not vice versa (Lakoff & Turner 1989, p. 168).

Collaborating with the other three elements of the GREAT CHAIN METAPHOR, the basic Great Chain makes it possible to understand human beings' attributes in terms of nonhuman attributes and vice versa (Lakoff & Turner 1989, p. 172). In order to understand human attributes in terms of animal attributes, Lakoff and Turner as well as Kövecses hold the same point of view. That is, the animal must be personified first, and then the human characteristic that has been mapped onto the animal should be mapped back onto the human to help understand human beings (Lakoff & Turner 1989, p. 196; Kövecses 2002, p. 125; Kövecses 2010, p. 153).

Regarding the categorization of metaphors, there are knowledge-based metaphors and image-based metaphors in terms of the nature of the metaphor (Kövecses 2010, p. 42-44). The knowledge-based metaphor refers to those that are based on human beings' basic knowledge of concepts. And the basic knowledge structures constituted by some basic elements, such as the elements of the travelers, the vehicle, the difficulties and so on in the metaphor of LOVE IS JOURNEY, are mapped from a source to a target (Kövecses 2010, p. 42). The image-based metaphor refers to those that are based on different images. In other words, some metaphors do not project the conceptual structure from the source domain to the target domain but map the image from the source domain onto the target domain (Lakoff & Turner 1989, p. 89). There are two kinds of image structures. One is the part-whole structure and the other is the attribute structure. The part-whole structure refers to the relation between a part and a whole, such as a roof and a house, or a tombstone and a grave. The attribute structure refers to the color, shape and so on (Lakoff & Turner, 1989, p. 90). Lakoff and Turner (1989, p. 90) claim that "It is the existence of such structure within our conceptual images that permits one image to be mapped onto another by virtue of their common structure".

THE STUDY

This study intends to explore the differences between the lion metaphorical expressions in Mandarin Chinese and British English by focusing on the expressions that take the man as the target domain. In particular, three research questions are investigated. First, when the target domain is the man, which aspect of the lion is the main source domain in Chinese and English respectively? Second, what corresponding conceptual metaphors can be generalized from each aspect of the source domain in Chinese and English respectively? Third, are there any differences reflected in Mandarin Chinese and British English?

Two corpora were used in this study. The Modern Chinese Corpus designed by the Center for Chinese Linguistics of Peking University (CCL Corpus) is chosen for Chinese and the British National Corpus (BNC XML Edition) is chosen for English. They are chosen as the data sources for the following reasons. First, both corpora are large enough with 307 million characters in Chinese and 100 million words in English. Second, the two corpora share common sources for data collection, such as literary works and newspapers. Third, both of them are concerned with the modern variety of the languages of their own country respectively, as the majority of the data in Chinese corpus are modern Chinese and the data in BNC are totally modern.

The data were collected and analyzed in five steps. First, the data from the corpora concerned with the lion in the two languages were extracted with a large enough context that is conductive to ascertaining the metaphorical meaning of each expression. Then the metaphorical expressions with the lion functioning as the source domain and the man functioning as the target domain were identified manually. Subsequently, all the identified expressions were categorized according to their source domains. The source domains of the metaphorical expressions are the lion's appearance, behavior and characteristic. This categorization is adapted from the work of Wierzbicka (1985). When defining the tiger (1985, p. 164), she thinks that when talking about the tiger, people will mention the tiger's habitat, size, appearance, behavior and the tiger's relation to people. Considering the similarity or overlap between the animal's size and appearance, as well as the distinct characteristics different animals bear, this study includes the lion's size into the category of the lion's appearance and adds another category of the lion's characteristic into the source domain. However, after analyzing all the data, no expression was found to indicate the relation between the lion and the human. Therefore, only three aspects of the lion were used as the source domains of the expressions, namely, the lion's appearance, behavior and characteristic. Following this step, the evaluation of each expression was ascertained according to the context. Finally, the metaphorical expressions with the man as the target domain were analyzed in detail and the results from the two languages were compared to address the research questions.

RESULTS AND DISCUSSION

This part will focus on the expressions when the target domain is the man in both cultures and compare them in detail to address the research questions. Meanwhile, the evaluation of the expressions will also be mentioned when it is necessary. The detailed information about the lion expressions when the target domain is the man in Mandarin Chinese and British English can be seen from Table 1.

TABLE 1. Lion metaphorical expressions in Mandarin Chinese and British English when the target domain is the man

Language	Mandarin Chinese				British English			
Evaluation	Negative	Neutral	Positive	Total	Negative	Neutral	Positive	Total
Appearance	3	72	22	97(10.8%	7	3	22	32(4.6%)
Behavior	20	6	467	493 (54.8%)	13	1	3	17 (2.4%)
Characteristic	28	7	274	309 (34.4%)	47	4	594	645 (93%)
Total	51	85	763	899 (100%)	67	8	619	694 (100%)

899 metaphorical expressions are mapped from the lion onto the man in Mandarin Chinese. Taking the three aspects of the source domain into consideration, namely, the lion's appearance, behavior and characteristic, the statistics in Table 1 shows that most expressions are generated from

the lion's behavior (493). The expressions generated from the lion's characteristic (309) are second in number, and the expressions generated from the lion's appearance are the least in number (97).

When the source domain is the lion's appearance, there are 97 expressions. Among them, 74 expressions are mapped from the lion's head or hair onto the man. 67 of them are used as an epithet for the same man because his hair is fluffy and sometimes unkempt, which occupy 69.1% of the total expressions generated from the lion's appearance. Five expressions are used to show the similarity between the lion's hair and the man's hair or hair style. Among them, four expressions target the Chinese man and one the foreign man. When the lion's hair is mapped onto the Chinese man, it stresses the length and thickness of the hair. When it is mapped onto the foreign man, it stresses the golden color of the hair. Thus, the conceptual metaphor that can be generalized from these expressions is MAN'S HAIR IS LION'S HAIR.

Fourteen expressions are mapped from the lion's whole image onto the man, stressing the combined feature of their strong bodies. Therefore, A STRONG MAN IS A LION, which is very positive in meaning. 7 expressions are mapped from the lion's nose onto the man's, and six of them are for non-Chinese man. Therefore, from the Chinese people's perspective, FOREIGN MAN'S NOSE IS LION'S NOSE. This metaphor is neutral in meaning, and just shows the similarity between the foreign man's big nose and the lion's.

When the source domain is the lion's behavior, there are 493 expressions. A careful analysis of the data revealed that 418 of the expressions are related to men's performance of the 'lion dancing' in Chinese Spring Festivals or some other special occasions. 22 expressions are projected from the lion to the angry man, which lead to three conceptual metaphors. They are A MAN OF JUSTICE IS AN ANGRY LION, A MAN WHO IS RUDE AND FEROCIOUS TO HIS DEPENDANT IS AN ANGRY LION and A VINDICTIVE MAN IS AN ANGRY LION. The first metaphor is totally positive, which describes those who fiercely fight against their enemy or those who are engrossed in doing something beneficial for others in an urgent situation and have no time to think for themselves by accepting the others' suggestion of having a rest or a meal, and finally become angry with those persistent persuaders. The second metaphor is derogatory in meaning. It is generalized from the expressions that set similar scenarios such as the husband is angry with the wife, the leader is angry with his subordinate or assistant, the foreign king is angry with his people, the foreign couch is angry with the ball players he is training and so on. That means, there is a rough superior-subordinate relationship between the one that is angry and the source of the anger. The angry one has relatively higher social status than the one he is angry with. The third metaphor is positive in meaning to show the anger of the man as well as determination and action to revenge offended female family members or relatives.

22 expressions are projected from the lion's roar to the man. And two conceptual metaphors can be generalized from them. One is A MAN OF JUSTICE IS AN ANGRILY ROARING LION and the other is AN IMPULSIVE MAN IS AN ANGRILY ROARING LION. The first metaphor is generalized from the expressions that are positive in meaning. It indicates that the man is angry and shouting loudly at someone else at the same time for doing something correct. In many cases, the situation is urgent, so there is no time for him to pay more attention to politeness. The second metaphor is generalized from the expressions that are negative in meaning. It projects the lion's anger and roar to the man to show that he is impulsive and easily loses his temper, though sometimes the situation he is in is understandable and deserves sympathy.

10 expressions, "*shi zi shuai tou*" are used positively to show the good work done by a football player who achieves one score for his team with the action of jumping high and bumping his head hard against the ball into the gate.

The lion's behavior of pouncing and charging can also be the source aspect of the metaphorical expressions, but there are only six of them. In addition, when the lion's other behaviors such as

'staring', 'shaking the mane', 'opening mouth', 'sleeping', 'panting', or 'swallowing' and so on are mapped onto the man, there are only one or two expressions that can be generalized from each of these behaviors. Therefore, these behaviors are not salient in Chinese culture.

When the source domain is the lion's characteristic, there are 309 metaphorical expressions. 227 expressions indicate the excellence of foreign football teams, people's high expectation on Chinese football teams or foreign kings. Among them, 131 expressions are for the same football team. That is the team of Cameroon whose epithet is 'African Lion'. And this team performs very well in competitions. There are also expressions referring to Chinese ball teams, such as Xiamen Red Lion Team for football and Xiamen Blue Lion Team for basketball. Thus, 'Lion' can be used as an epithet for sports teams. If it is used in the name of a foreign team, the team must indeed be excellent. If it is used in the name of a Chinese team, it means that the team is expected to be excellent and well performed in competitions. Therefore, two corresponding conceptual metaphors exist, which are AN EXCELLENT FOREIGN BALL TEAM IS A LION and A CHINESE BALL TEAM IS A LION. When the lion's characteristic is mapped onto foreign kings, it conveys the meaning that the king is very powerful and capable. He has the ability to control others or does whatever as he wishes. Therefore, A CAPABLE FOREIGN KING IS A LION. 20 expressions are positively used to describe the brave general or other high rank military men. Thus, A MILITARY MAN OF BRAVERY IS A LION. 17 expressions are derogatively used to refer to the man who makes unreasonably high demands when handling business or getting contact with others, which lead to the metaphor A MAN WITH UNREASONABLY HIGH DEMAND IS A WIDELY OPEN-MOUTHED LION. 11 expressions refer to a man or a team due to his or the team members' male gender. Such expressions are very neutral in meaning. In addition, 10 expressions are used to describe people who are famous and excellent in certain areas, such as the lion of arts, the lion of martial arts and so forth. Accordingly, there exists one conceptual metaphor. That is A FAMOUS MAN OF EXCELLENCE IS A LION.

Table 1 shows that 694 metaphorical expressions are mapped from the lion onto the man in British English. The majority of them are generated from the lion's characteristic, which occupy 93%. The metaphorical expressions generated from the lion's appearance and behavior only occupy 4.6% and 2.4% respectively.

When the source domain is the lion's appearance, there are 32 expressions. 20 expressions are mapped from the lion's whole image onto the man. Among which, the same usage of mapping the lion's fur onto the warrior's appearance appear 18 times, occupying 56.3% of the total expressions with the lion's appearance as the source domain. It can be inferred from the context that this usage shows positive attitude towards the warriors by saying that they look like lions and protect the king very well. The mappings from the other parts of the lion such as its head, mane, face, leg and so on are not salient by appearing mostly only once.

When the source domain is the lion's behavior, 17 expressions are mapped from the lion onto the man. 10 of them are generated from the lion's 'roar' and one from the lion's 'anger'. These expressions indicate that the man is as hungry and angry as a lion, or the man mimics the lion's roar, or the man's voice is very loud. Therefore, the lion's behavior of 'roar' is relatively salient in English and its evaluation is up to a particular context, which leads to the conceptual metaphor A MAN IS A ROARING LION.

When the source domain is the lion's characteristic, there are 645 metaphorical expressions. 505 of them reflect the lion's brave characteristic in the ball team, king, common man or sportsman. In particular, 470 are projected from the lion to football teams, and most frequently to a team named the British Lion. When the word 'lion' is used in the name of one team, it conveys the idea that the team is very brave and full of courage in competitions. Accordingly, there exists one metaphor A TEAM OF BRAVERY IS A LION. 14 expressions describe Richard the Lion-heart. He was called so due to his

bravery in wars. Therefore, A KING OF BRAVERY IS A LION. 13 expressions are used to describe the common man who is full of bravery and courage. So A COMMON MAN OF BRAVERY IS A LION. Eight expressions compliment some sportsman on their bravery in competitions. Correspondingly, A SPORTSMAN OF BRAVERY IS A LION. 65 expressions project the lion's nobleness onto the man, such as the kings, sportsmen, famous people or other common men, to show that these people are very noble. The majority of the sentences are positive in meaning, and these expressions lead to A NOBLE KING IS A LION, A NOBLE MAN WITH HIGH STATUS IS A LION, A NOBLE SPORTSMAN OF EXCELLENCE IS A LION, A FAMOUS MAN OF EXCELLENCE IS A LION, and A NOBLE COMMON MAN IS A LION. 13 expressions are negatively used to describe a rapist, a man who has inappropriate desire for woman or who has so many sexual partners. Therefore, A MAN WITH STRONG SEXUAL DESIRE IS A LION. 12 expressions are used to describe a man of ferocious, cruel, and scaring character. 12 expressions are used to indicate the same sportsman who runs very quickly, so A RUNNING-FAST MAN IS A LION. 10 expressions are used to say that a man is with strength, courage and wisdom, so A STRONG MAN OF COURAGE AND WISDOM IS A LION. Eight expressions are derogatorily used to describe a man who has lost his power by mapping a caged lion, an old and fable lion, a fat lion, a toothless lion, or a sleeping lion onto him. Therefore, A MAN WHO HAS LOST HIS POWER OR ABILITY IS A LION OF NO THREAT.

CONCLUSION

When the target domain is the man, most metaphorical expressions in Mandarin Chinese are projected from the lion's behavior, and most metaphorical expressions in British English are projected from the lion's characteristic. The conceptual metaphors that are generalized from the lion's appearance are image-based. Those that are generalized from the lion's behavior are both knowledge-based and image-based. Those that are generalized from the lion's characteristic are knowledge-based.

In addition, under the umbrella of A MAN IS A LION, 14 conceptual metaphors are generalized from the Chinese data and 14 conceptual metaphors are generalized from the English data. The metaphors that are generalized from the lion's appearance, behavior and characteristic are 3, 5, 6 respectively in Chinese, and 0, 1, 13 respectively in English. Therefore, the metaphors that are generalized from these two languages are the same in number. However, there also exist some differences. First, nearly the same number of metaphors is generalized from the three aspects of the lion in Chinese. However, the majority of the metaphors are generalized from the lion's characteristic in English. Second, in terms of the lion's appearance, three metaphors are generalized from the Chinese data. They are MAN'S HAIR IS LION'S HAIR, FOREIGN MAN'S NOSE IS LION'S NOSE, and A STRONG MAN IS A LION. The first two metaphors are under the umbrella of MAN'S SPECIFIC BODY PART IS LION'S SPECIFIC BODY PART. Third, in terms of the lion's behavior, no matter the three metaphors that are under the umbrella of A MAN IS AN ANGRY LION or the two metaphors that are under the umbrella of A MAN IS AN ANGRILY ROARING LION in Chinese, some are positive and some are negative. However, the one metaphor that is generalized from the lion's behavior in English, namely, A MAN IS A ROARING LION, is mostly negative. Apart from this, as a salient behavior in both cultures, the lion's roar is most often connected with the lion's anger in Chinese. However, these two behaviors are not necessarily connected in English. That is why there is an 'ANGRILY ROARING LION' in Chinese culture, but only a 'ROARING LION' in British culture. Fourth, in terms of the lion's characteristic, Chinese metaphors stress more on the mapping from the high ability and bravery of the lion onto the man, and English metaphors stress more on the mapping from the bravery and nobleness of the lion onto the man. Comparing the metaphors for bravery in the two languages, Chinese stresses that bravery is a

feature of a military man, so A MILITARY MAN OF BRAVERY IS A LION. English endows more range of people with this characteristic. Therefore, A TEAM OF BRAVERY IS A LION, A KING OF BRAVERY IS A LION, A COMMON MAN OF BRAVERY IS A LION and A SPORTSMAN OF BRAVERY IS A LION. In addition, there is one metaphor only existing in Chinese. That is A MAN WITH UNREASONABLELY HIGH DEMAND IS A WIDELY OPEN-MOUTHED LION, which is negatively used all the time. There are three metaphors only existing in English, which are A MAN WITH STRONG SEXUAL DESIRE IS A LION, A RUNNING-FAST MAN IS A LION and A MAN WHO HAS LOST HIS POWER OR ABILITY IS A LION OF NO THREAT.

In summary, this study provides further evidence for HUMAN BEINGS ARE ANIMALS by generalizing certain number of lion metaphors for A MAN IS A LION from the data in Mandarin Chinese and British English.

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