The Corpora of Mandarin Chinese and German Animal Expressions

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1. Introduction

Animal expression (AE) develops as a part of language along the time with the society. Everyday usage may disappear as Zheng (1993:6) says: the amount of basic lexemes of a language grows by 20% per 1000 years. So are the "modern" AEs in Spalding's work (1969:120) *Gossenmolch* (gutter-newt – policeman), *lascher Bock* (limp-buck – wimp) and *Eule* (owl – girl) no more used today. On the other hand, new AEs are created as a result of the technical development, e.g. *Maus* (mouse – the computer equipment mouse) and *Elchtest* (elk-test – dynamic test of the car stability). The present corpora contain 2980 Mandarin Chinese (MC) and 2630 German (G) written and spoken AEs. The included metaphorical vehicles are:

Mammals: monkey, bear/panda, badger, squirrel, elk, elephant, donkey, fox, gazelle, hare/rabbit, deer, dog, hyena, hedgehog, jaguar, camel, cat/tomcat, leopard, lion, lynx, mouse/rat, horse/steed/zebra, cattle/ox/bull/buffalo/ cow/calf, sheep/buck/lamb/goat/ram/kid, jackal, pig/sow, tiger, whale, weasel, wolf, sable.

Birds: eagle, magpie, duck/mandarin duck, owl, goose/wild goose, vulture, cock/chicken, Zhen,[1] owl, crane, cuckoo, nightingale, parrot, peacock, oriole, turkey, crow, roc, reed bunting, swallow, swan/swan goose, sparrow, woodpecker, sparrow hawk, stork, pigeon/turtledove, bird, ostrich.

Amphibians: frog, toad, salamander.

Reptiles: dinosaur, crocodile, turtle/soft tortoise, snake.

Molluscs: oyster, shell/clam, snail, squid/calamari.

Annelid: ant, bee/wasp/drone/bumblebee, fly/dayfly, flea, praying mantis, cricket, chafer, crab, louse, maggot, moth, mosquito, caterpillar/silkworm, butterfly, spider, tick, cicada.

Worms: worm.

Fish: eel, fish, shark, pike, carp, manta.

Mythical creatures: dragon, Phoenix, Qilin.[2]

The metaphorical vehicles in G and MC are not concurrent with each other. Whereas the mandarin duck and the hyena appear to be as notable as the wolf in MC, there are neither mandarin duck nor hyena metaphors in G frequent. On the other hand, there are variations of vehicles in G with respect to a specific animal species, e.g., cattle, bull, buffalo, calf, cow and ox, while only the macro term - cattle '*niu* 牛' is used in MC. This study deals with all the important vehicles in each of the languages, even though they do not appear in the other one.

Since half of the collected metaphors are seldom used nowadays, language change and language development in MC and G are observed by means of the application of the corpus, such as the reason for the disappearing of an AE and the newly generated metaphorical tenors. Also the concepts of the animal names are investigated. As human beings live close to animals since beginning of the history, studies based on this corpus about how people observe, describe animals and using animal names in their languages may help to understand or reveal culture backgrounds and cultural differences.

1.1 Definition of the terms

Animal expressions in the present corpora include: metaphors, similes, proverbs, sayings, frozen collocations, grammatically ill-formed collocations and routine formulae (Alexander 1978, Carter 1987, Moon 1998) as long as they are fixed expressions, not ad-hoc terms or freely generated phrases and contain at least one animal name that has metaphorical meaning (tenor).

German refers to High German, say the official language in Germany. *Mandarin Chinese* refers

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[1] *Zhen*   is a Chinese legendary bird with poisonous feathers.

[2] *Qilin* is a Chinese legendary animal, it is sometimes refered as Chinese unicorn.

to Mandarin Chinese, the official language in Taiwan.[3]

1.2 Methodology
The written data are collected from literature and dictionaries (Chang 1992, Liang 1992, Riegler 1907, Büchmann 1972, Röhrich 1991 and elsewhere). Spoken data are gathered from mass media, daily conversation and questionnaires. The data are categorized by the animal names in alphabetical order in EXCEL. Different kinds of data relating to individual AEs were recorded in up to 12 separate fields, including phonetic transcription of the MC, word-to-word translation, metaphorical tenor of the AE, the origin, the underlying conceit, semantic feature of the metaphorical vehicle, frequency, etc. This paper reports mainly the field of the semantic feature and its interaction with other fields. The semantic features are abstracted as follows:

1. compound A: e.g. *shui³she²yao¹* 水蛇腰 (water-snake-waist – a slender waist), here "snake" carries the semantic features [+slender, +curvaceous]. The features are heavily bound with other elements in the AE.
2. compound B: in many cases the sole metaphoric sense of the vehicle is the intensifier of a word, as e.g. in *Affenhitze* (monkey-heat – scorching and sizzling heat) the monkey stands for [+intensifier].
3. phrase: An example for this category is *null Bock* (nil-ram – it doesn't really grab me to it) here the "ram" contains the semantic features [+mood, +desire, +lust].
4. sentence: *shan¹zhong¹wu²lao³hu³, hou²zi cheng¹da⁴wang²* 山中無老虎 猴子稱大王 (mountain-center-no-tiger monkey-call-big-king – the weak can king and dominate without the existence of the strong), here the tiger conveys the sense of the whole sentence [+head, +powerful, +significant]

Lakoff & Johnson (1980) indicate that the Americans very often integrate the concepts such as "love is madness" and "time is money" into their daily used language and actions. Such conceptual metaphor is a use of imagery based on concepts which is heavily culture-related. The present AE corpora also demonstrate that our adopting animal names as metaphorical vehicles in our languages is closely related to situation or to culture. Low (1988:133) points out that AEs refer to undesirable traits, reflecting human views of animals as lower forms of life. The present corpora give a different view. Though animal metaphors are often applied as abuse, some of them are used positively (e.g. terms of endearment, benediction, praise, jest …) and neutrally (e.g. objects, euphemisms, exclamatory expressions…).

3. Semantic functions of animal names in languages
Only the most productive Vehicles will be briefly discussed below because of the space of this paper.

3.1 In Mandarin Chinese
The followings will discuss only most productive metaphorical vehicles: domestic animals occupy 35.2%, wild animals 20.7% and mystical animals 9.5% of the collected MC corpus.

3.1.1 Names of domestic animals
Table 1 lists the semantic functions of the most productive vehicles, where with percentages indicate the more salient features. Horse belonged to important transportation means and played an important role in the war. These roles are still active in languages, though not in society. *Bing¹ma³* 兵馬 (troop-horse) first stands for military forces, now also for workforce or personnel. *Qian¹jun¹wan⁴ma³* 千軍萬馬 (thousand-soldier-ten thousand-horse) means not only a huge army, but also an imposing scenery. The metaphorical vehicle *ma³* 馬 (horse) records the Chinese history – the transportation, war, social activities, old utensil, clothing and philosophy, as shown in table 1.
    In modern usage, as languages contact extensively, when translating the phonetic combination

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[3] The official language in People's Republic of China is also MC. Here I concentrate on the Mandarin in Taiwan as it is my mother tongue. There are linguistic differences between both regions, though a large overlapping of the language variants.

/ma/, the morphological representation *ma³* 馬 is adopted, such as in *ma³sai⁴ke⁴* 馬賽克 (mask; censorship), *ma³la¹song¹* 馬拉松 (marathon), etc. The reasons for this are: *ma³* 馬 is one of the 5000 most frequent Chinese morphological representations, it has a neutral or positive connotation as shown in table 2, and further, /ma/ is a common phonetic combination in alphabetical languages. *Ma³* 馬 is here a semantically arbitrary application.

Ji¹ 雞 (chicken) has a similar development. *Ji¹po²* 雞婆 (chicken-aunt) is a phonetic translation from the Taiwanese *gebe⁴* (someone who likes to take care of something which is not his business), a frequent AE in newspapers. The linguists believe that *jipo* "雞婆" should be written as *jiapo* "家婆", but the mass media persist the usage. The Chinese character *ji* 雞 is probably used because the semantic feature [+talkative] of the chicken-AE does fit to the sense "smart-alecky, saucy, brassy". *Long²* 龍 (dragon) has the similar and even more stronger usage to *ma³* 馬 (horse) and *ji¹* 雞 (chicken) that will be further discussed in 3.1.3.

Yang² 羊 (sheep) is not productive in MC. One of the salient features of it is [+profit] that is also one for *niu²* 牛 (cattle). *Niu²* is similar to *ma³* 馬 (horse), both introduce the old and new society, such as *lao³niu²che¹* 老牛車 (old-cow-car – a very slow car) and *niu²rou⁴chang²* 牛肉場 (cattle-meat-field – striptease).

Table 1. Semantic functions of domestic animal names in Mandarin Chinese

Vehicles	Semantic Functions
Cat	Weakness 27.3%, shrillness, falseness, lechery, gluttony
Cattle	big size 11.1%, strength 11.1%, stupidity 9.3%, sluggishness 5.6%, stubbornness 5.6%, intensifier 5.6%, slowness, profit,
Chicken	inferiority 23.4%, announce the daybreak 10.6%, talkative,
Dog	inferiority 23.7%, serf 10.5%, cheat 6.6%, stupidity 5.3%
Horse	strength 14.9%, war 12.3%, transportation means 9.6%, power 7.9%, good people 3.5%, woman 2.6%, toil, agile, stupidity, labour, diligence, wild
Mandarin duck	wedded bliss 66.7%,
Pig	stupidity 29.4%, laziness 17.6%, dirt 17.6%
Sheep	profit, event,

3.1.2 Names of wild animals

The semantic features are highlighted through the blend of other lexical items in the AE, e.g. *tiger* in MC can combine with *wolf*, and its [+greed, +hunger, +cruelty] are stressed, as in *lang²tun¹hu³yan⁴* 狼‧虎嚥 (wolf-swallow-tiger-gobble –wolf down; gobble up; devour ravenously) and *ru²lang²si⁴hu³* 如狼似虎 (like-wolf-like-tiger – as ferocious as wolves and tigers; like cruel beasts of prey). When *sheep* and *tiger* come together, *tiger*'s [+cruelty, +violence, +danger] is emphasized, as in *yang²ru⁴hu³kou³* 羊入虎口 (sheep-in-tiger-mouth – in a perilous position). There are 11.78% AEs with two or more vehicles in MC, but only 1.93% in G. This reveals the syntactic and semantic nature of MC.

The MC *hu³* 虎 (tiger) occupies the domain 'big, strong', the other features such as [+courageous, +vitality, +proud, +significant, +energetic] are included in this domain; big and strong can be 'powerful' or conversely 'dangerous' depending on the need. This makes *tiger* a "wonderful" semantic contributor for the subject 'man', we therefore have a good number of *tiger*-AEs in MC denoting 'man', e.g. *biao¹xing²da⁴han⁴* 彪形大漢 (young tiger-form-big-man – husky fellow) and *hu³jiang⁴* 虎將 (tiger-general – brave general), etc. This domain is bordered by gender. It is kept for males in MC and cannot be applied to females. When it is, the sense is shifted to 'a terrible woman', as in *mu³lao³hu³* 母老虎 (female tiger – tigress; fractious women), *hu³gu¹po²* 虎姑婆 (tiger-aunt – evil

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[4] Taiwanese is a dialect that 73.3% of speakers speaking in Taiwan (Huang 1993:21). The stranscription of Taiwanese is based on IPA (Interantional Phonetic Alphabet).

woman)[5] and *bai²hu³xing¹* 白虎星 (white-tiger-star – jinx; women who bring hard luck), showing only negative *tiger* semantic features. Cultural background is required for understanding such expressions.

AEs demonstrate sense extension involved with metonymy, e.g. *e²mei²* 蛾眉 (moth-eyebrow – delicate eyebrows; beautiful woman). A part-for-whole coding strategy amply exploited in language.

Although some domestic animals are also food products, *yu²* 魚 (fish) and *niao³* 鳥 (bird) are semantically representative for [+profit, +gain], such as in *fang⁴chang²xian⁴diao⁴da⁴yu²* 放長線釣大魚 (cast-long-line-catch-big-fish – to wait patiently for one's chance; good bait catches good fish) and *yi⁴shi²liang²niao³* 一石兩鳥 (one-stone-two-bird – to kill two birds by one stone) and so on.

The animal pairs *yuanyang* 鴛鴦 (Mandarin ducks), *hudie* 蝴蝶 (butterflies), *fenghuang* 鳳凰 (Phoenixes), *longfeng* 龍鳳 (dragon-Phoenix) und *jiandie* 鶼鰈 (the legendary bird-flatfish) represent also in pairs in MC no matter they exist in nature or in fantasy.

Table 2. Semantic functions of wild animal names in Mandarin Chinese

Vehicles	Semantic Functions
Bird	gain 10.3%
Crane	isolation 30%, freedom 30%
Deer	profit 28%,
Fish	profit 17.1%
Fox	malevolence 41.7%,
Snake	malevolence 46.7%, dread 33.3%
Tiger	power 24.4%, danger 22.1%, malevolence 15.1%, cruelness 9.3%, courage 4.7%, greed 3.5%, big, great, swallowing, jumping, vitality, proud, significant, valuable, energetic, robust, awfully, auspicious, superstitious
Wolf	malevolence 26.9%, cruelness 15.4%
Worm	damage 64%, laziness 28%, inferiority 24%

3.1.3 Names of mystical animals
The above discussion supports Lakoff and Turner's (1989: 170ff in Moon 1998:197) proposal: "animals form the second highest level, and are seen in terms of 'instinctual attributes and behaviour.'" However, another kind of AE, formed by mystical animal names, is used with over 10% in MC AE (only 0.67% in G) and should be taken into consideration. MC mystical AE convey [best people, strong man, power]. They can even be [holy, auspicious] as shown in table 3.

From the viewpoint of derivation, dragon lexemes unlike other animal lexemes that favor to describe the appearance, e.g., *ying¹gou¹bi²* 鷹鉤鼻 (hawk-hook-nose – aquiline nose) and *yu²du⁴bai²* 魚肚白 (fish-belly-white – the whitish color of a fish's belly; gray dawn), etc. or the character of the referents, e.g., *gou³ji²tiao⁴qiang²* 狗急跳牆 (dog-rush-jump-wall – a cornered beast will do something desperate) and *ji²ru²re⁴guo¹shang⁴de'ma³yi³* 急如熱鍋上的螞蟻 (hot-pot-on-of-ant – as restless as ants on a hot pan). Dragon lexemes only mention the body parts but have no description (*long²yan³* 龍眼 dragon-eye – longan) or only draw attention to the dragon's movement but still leave the space and imagination to the language users, as in *long²xing²hu³bu⁴* 龍 行 虎 ▪ (dragon-walk-tiger-pace – a great warrior's firm strides are like the dragon's and the tiger's) and *long²fei¹feng⁴wu³* 龍飛鳳舞 (dragon-fly-phoenix-dance – like dragons flying and phoenixes dancing; lively and vigorous flourishes in calligraphy). A mystical creature has no determined appearance to be described, thus, also it offers the speaker and listener a space for imagination and a blank to fill in on their own accord.

The same as the modern usage of above mentioned *ji¹* 雞 (chicken) and *ma³* 馬 (horse), *long²* 龍 (dragon) has even become a morphological root in transliteration, e.g. meaning textile goods: 奧龍 (Orlon), 帝人帝特龍 (Teijen Tetoron), 特多龍 (Tetoron), 愛絲龍 (Exlan) and 毛麗龍 (Vonnel) (Yao 1992:343). Homonyms play a key role as the words are loaned. *Long²* not only is a semantic

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[5] *Hu³gu¹po²* (tiger-aunt –evil woman) is originally a fairy tale figure who transformed into a loving old grandma, but actually just wanted to devour children.

marker denoting [+positive, +super], but it also serves as a popular phonetic representation for the phonological unit [+liquids] + [-front vowels] + [+nasal C.]. This is a robust tendency for many Chinese characters when loaning words from other languages: semantic marker > phonetic element.

There are many meteorological and astronomical terms which have adopted *long²*, since *long²* carries the semantic concept of nature – sky, earth, water and fire. As a bound morpheme used to describe the head of the lexeme, dragon represents this group of adjectives "remarkable, valuable, important, strong, powerful, super", all positive, e.g. *long²zi³* 龍子 (dragon-son – descendents of emperors in ancient times) and *long²zhong³* 龍種 (dragon-race – Chinese people). It reaches all dimensions big, deep, wide, high, far. The female counterpart of *long²* (dragon) is *feng⁴* 鳳 (phoenix) which also carries the same positive sense, e.g. *long²feng⁴pei⁴* 龍鳳配 (dragon-phoenix-match – union of a dragon and a phoenix). *Feng⁴* 鳳 is male when compounds with *huang²* 凰 or *luan²* 鸞 such as in *feng⁴qiu²huang²* 鳳求凰 (male phoenix-ask-female phoenix – the male chasing after the female) and *luan²feng⁴he²ming²* 鸞鳳和鳴 (female phoenix-male phoenix-harmony-sound – be blessed with conjugal felicity; be a happy couple).

Table 3. Semantic functions of mystical animal names in Mandarin Chinese

Vehicles	Semantic Functions
Dragon	best people 32.8%, auspiciousness 32.8%, strong man 16.4%, holiness 9.8%, power 9.8%
phoenix	auspiciousness 60%, beauty 30%
Qilin	auspiciousness 66.7%

3.2 In German

The followings will discuss only most productive metaphorical vehicles in G corpus: domestic animals 37% and wild animals 10.1% of the collected AEs.

3.2.1 Names of domestic animals

Null Bock haben (nil-ram-have – it doesn't really grab me to it) and *auf etwas Bock haben* (to-something-ram-have – feel like doing something) may have it's origin in the late 70ties and became popular among teenagers (Röhrich 1991: 227). The adjective "stier" is a homonym of *Stier* (bull). Drosdowski (1997:713) says this is a conversion of the low German and of the Dutch word *stur* being influenced by the animal name *Stier*. Even around 1600 the Dutch *stuur* (stern,gruff) is used in sense of "staring like a bull in a wild and threatening way".

The distinct responsibilities of semantic domains is demonstrated by AEs. Take vehicle *Katze* (cat) as an example, [weak, false, small, unimportant, flattering, quick, shrill] are conceptualized in a German speaker's mind and a good number of *Katze* expressions connote these semantic features. Therefore *Katze* is a "perfect" semantic contributor for the subject 'woman'. Many German *Katze* expressions denote this meaning, such as *Kätzchen* (little cat – an endearment for a woman), *falsch wie eine Katze* ((a woman who is) as false as a cat) and *Schmusekatze* (flattering cat – an endearment for a woman). This domain is occupied by *Katze*, and should not be invaded. It is bordered by gender,[6] i.e., the semantic features of *Katze* [+small, weak, false, moody] don't function for males, otherwise the meaning will shift to [+intoxicate, loaded, hangover], the behavior when a man is drunk, as in *Katzenjammer* (cat's complaint – the complaint after a hangover).

Some semantic features of the metaphorical vehicles seem awkward and have puzzled linguists, driving them to trace folk-etymology for answers (Riegler 1907, Storfer 1935, Büchmann 1972, Röhrich 1991:818). However, they can be understood when applied semantic interconnection and interaction, e.g., one of the semantic feature of German *cat* is [+nothing], as in *Das ist für die Katz* (this is for the cat – This is worth nothing, I don't know why I bothered) or *Dann gehört er der Katz* (this belongs to the cat – This is in vain, I don't know why I bothered). The Germans nevertheless can understand the meaning of *Das ist für die Katz* (this is for the cat – this is worth nothing) from the other semantic features of *Katze*: [+small] (as in *Katzenschwanz*[7] and *Katzentisch*[8]) and [+unknown

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[6] The Katze (cat) can also be applied to children, but not to men.
[7] Meaning: A cat tail – a trivial.
[8] Meaning: A cat's table – a little table for dining.

matter] (as in *die Katze im Sack kaufen*[9] and *die Katze aus dem Sack lassen*[10]). The interconnection and interaction of semantic features explains. The senses of the vehicles in question are intimately related since they are developed from the same animal and denote the same cultural background. Salient elements will surface and occupy syntactic position available with understood elements backgrounded.

According to Braun (1993:495) the meaning of *Hahnrei* (cuckold – a deceived husband) may have been originally *Kapaun* (capon), as being used as late as 16/17th century. This may provide an explanation for the origin of the saying *jmdm. Hörner aufsetzen* (someone-horn-put on – to cuckold someone). There was a custom to cut the spurs of the capon and to implant them into it's crest where they continued growing like horns.

Table 4. Semantic functions of domestic animal names in German

Vehicles	Semantic Functions
Horse	strength 12.2%, stupidity 12.2%, arrogant 10.2%, transportation means 8.2%, values 8.2%, robustness 6.1%, heavy workload 6.1%, common people
Cow	stupidity 27.8%
Calf	silly behaviour 53.8%, stupidity 30.8%, money 23%
Ox	stupidity 41.2%, heavy labour 23.5%
Bull	stupidity 17.6%, aggressiveness 17.6%, intensifier 17.6%
Sow	intensifier 26.3%, dirt 15.8%, obscenity 15.8%, happiness 13.2%, mess 10.5% , insidious 7.9%,
Chicken	stupidity 16.7%, woman 10%, craziness 10%, mess 10%, talkative, proud
Rooster	man 18.2%, weather vane 18.2%
Cat	Insignificance 14%, superficiality 8%, flattering behaviour 8%, small amount 6%, falseness, quickness, shrillness, ill-temper, pursuance, cleanliness, misfortune, cowardice, absurdity, intolerableness
Tomcat	hangover 55.6%, depression, craziness, misfortune
Dog	poverty 13%, wickedness 9.8%, intensifier 7.6%, worthlessness 6.5%, baseness 5.4%, insignificance 5.4%, malevolence 4.3%, someone 3.3%, labour
Pig	dirt 37.5%, mess 25%

3.2.2 Names of wild animals

The notable semantic functions of *Tiger* (tiger) [+quickness, +jealousy], *Vogel* (bird) [+symbol of freedom],[11] *Wurm* (worm) [+wriggling forward] and *Fisch* (fish) [+no intelligence, +uncertainty, +unreliability] as discussed in Riegler (1901) are fading, some of them are lost during the course of last century.

Many endearments in terms of animal names are observed in G. They reveal the traditional gender roles in German society: The endearments that are applied to women are derived either from a domestic animal (lamb: *Lamm*, *Lämmchen*), pets (cat: *Schmusekatze*, *Kätzchen*, rabbit: *Hase*, *Hasi*, *Häschen*), a culture follower[12] (mouse: *Mäuschen*, *Mausi*) or small and light birds (swallow: *Spatz*, *Spätzchen*, dove: *Täubchen*), whereas, those for men are derived from a wild animal, the bear: *Bärchen*, *Knuddelbär*, *Brummbär*. This linguistic fact first shows the human nature that men are physically stronger than women. Secondly, traditionally women were responsible for the household while men were considered to be the breadwinners in the society. As the notion fades in modern society, language continues to file it.

Originally the meaning of *Elefantenhaut* (elephant skin) was merely the skin of an elephant. By sense extension the expression gained an additional meaning. The semantic feature [+thick/fat] plays here the decisive role. The outer physical size transformed into a behaviour feature. The extension of

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[9] Meaning: To buy a cat in a sack – to buy something without knowing what that is.

[10] Meaning: To let cat go out of the sack – to tell the covered truth; let the cat out of the bag.

[11] The *Vogel* (bird) is still the symbol of freedom in German society, but not shown in modern German language. *Vogelfrei* (bird-free – outlawed) is a closed one.

[12] Culture followers are animals that live in close proximity to humans.

the meaning of *Elefantenhaut* (to have a thick skin; to be insensitive, inured, indifferent, apathetic) goes from the skin of the elephant to insensitive people. This tendency of changing from concrete concept to abstract concept echoes Aitchison's (2001:130) universal laws: Humans "using everyday external bodily behaviour to describe internal events".

Sometimes both Chinese and German peoples share the same points of view regarding some animals. But the differences in the interpretation and in the opinion lead to the development of different AEs. That a snail carries a shell is observed by both peoples and AEs are produced accordingly. They are *wu²ke²gua¹niu²* 無殼蝸牛 (no-shell-snail – people who are not capable of purchasing houses) and *gua¹niu²zu²* 蝸牛族 (snail-tribe – people who do not possess real estate) in MC, where the basic need - housing, is concerned, and *sich in sein Schneckenhaus zurückziehen* (self-in-one's-snail shell- withdraw – to go into one's shell) und *jemanden zur Schnecke machen* (someone-to-snail-make – to come down on someone like a ton of bricks) in G, it concentrates more on the behaviour and emotional phases. The underlying conceits vary in these snail-expressions and the idiom schemas are recognizable.

Table 5. Semantic functions of wild animal names in German

Vehicles	Semantic Functions
Bird	comic 11.1%, symbol of freedom
Fish	fish-fishing 26.4%, fish-water 14.7%, profit 11.8%, event 11.8%, fish-swimming 11.8%, no intelligence, uncertainty, unreliability
Fox	cleverness 28.6%, shrewd 19%, anger 19%
Rabbit	fear 26.7%, woman 20.7% event 17.2%
Snake	poison 15.8%, cunning 15.8%
Tiger	power 66.7%, courage, hunt, jealousy, protector, quickness, gasoline
Wolf	cruelness 27.8%, destruction 22.2%, hunger 16.7%, greed 16.7%, malevolence 16.7%
Worm	parasite 25%, small size 20%, defenselessness 20%, defect 15%, danger 15%, wriggling forward

4. Conclusion
4.1 The concepts of animal names
Fixed expressions are culturally marked lexical items and they are "established as pithy ways of expressing and referring to concepts" (Moon 1998:43), so are AEs. The vehicles of AEs can be domestic animals, wild animals or mystical creatures. There are more AEs generated from domestic animals than from wild ones. Since human beings and domestic animals live closely together and come into everyday contact, the concepts of these expressions relate to [normal, insignificant]. Because those animals depend on human beings, these AEs also convey the concepts of the [good-hearted, weak]. On the other hand, the concepts of wild-animal expressions tend toward [big, crude] or [great, dangerous], since wild animals are difficult to tame. The semantic functions that generated more than 2.6% expressions of the respective vehicles are listed in table 6. Some vehicles produce only a limited number of AEs, nevertheless concepts are found among them. This goes back to specific ideas and concepts that people associate with these vehicles, e.g. *Ameise* (ant): busty, *Esel* (donkey): stupidity, *yuan¹yang¹* 鴛鴦 (mandarin ducks): wedded bliss, and *lu⁴* 鹿 (deer): profit.

While there are many newly invented AEs, such as those related to computer (*Maus* mouse – the computer equipment mouse, *qian¹xi¹chong²* 千禧蟲 thousand-year-worm – millennium bug), the tendency of fading AEs are also invasive. The reasons for the disappearing or replacement of a semantic function can be traced from the development of the technology and society, e.g. people wear *yan⁴wei³fu²* 燕尾服 (swallow-tail – swallow-tailed coat) instead of *chang²pao²ma³gua⁴* 長袍馬掛 (long-robe horse-gown – a ceremonial wide-sleeved jacket of a mandarin) in a ceremonial occasion. When electronic mail are popular, the retronym *snail mail* is produced. Neither *zwei Finger Adler-System* (two-finger-eagle-system – the beginner's method to type using two fingers) nor *Elchtest* (elk-test – dynamic test of the car stability) were needed some decades ago. Language contact changed the structure of a language, such as the enlargement of roots (*long²* 龍 dragon stands for textile) and the development of semantic markers (such as *ma³* 馬 horse) to phonetic representations.

Table 6. Concepts of the Animal Expressions in Mandarin Chinese and German

Vehicles	Mandarin Chinese	German
ant	tiny	Bustle
bear		rudeness, power, men, intensifier
beast	cruelty, fright	Malice
bee		diligence, attractiveness, women
bird	profit, gain	comic effect
		cuckoo: devil
		goose: stupidity
		nightingale: beautiful singing
		peacock: vanity
		raven: blackness
		sparrow: tiny
		stork: delivering kids
		swan: presentiment
		vulture: greed, devil
crane	calmness, isolation	
Mandarin-ducks	wedded bliss	
sheep	profit, event	stupidity, profit, gain, need of protection, property
		lamb: Patience, innocence, love, gentleness, defenselessness
		buck: stubbornness, lust, men
cat	weakness	something small, insignificance, superficial, flattering behaviour
		tomcat: results of alcohol consumption, hangover
cattle	big size, height, strength, stupidity, laziness, stubbornness, intensifier, big size, sluggishness, intensifier	Worthlessness, immoral person
		bull: stupidity, aggressiveness, intensifier
		calf: stupidity, silly behaviour, money, foolishness
		cow: stupidity
		ox: stupidity, heavy labour
chicken	inferiority, announce the daybreak	women, craze, stupidity, mess
		rooster: men, weather vane
cricket		curiousness, mood
deer	profit,	
dog	inferiority, deceit, stupidity, serf, cheat	misery, poverty, wickedness, meanness, insignificance, worthlessness, malice, anybody, intensifier, in connection with weather, baseness, malevolence
		poodle: intensifier
donkey	stupidity	stupidity, stubbornness
dragon	holiness, power, best people, strong, auspiciousness	Wickedness
fish	profit, gain, goal	profit, gain, event, things, fish-fishing, fish-water, fish-swimming
		pike: nimbleness
flea		tiny, restlessness, intensifier
fly		tiny, insignificance
fox	wickedness	red, clever, crafty, troubles
hare		fear, women, event
hedgehog		protective posture
horse	means of transport, war, forces, strength,	means of transport, values, strength, robustness, hard work, miner

	women, good people, power	standards, stupidity, arrogance, common people
lion		strength, king, power, center, malice, danger
louse		annoyance, brazenness
monkey		foolishness, intensifier
mouse	villain	something small, cute appearance, money
		rat: enthusiasm
phoenix	beauty, propitiation, auspiciousness	
pig	stupidity, laze, dirt, filth	dirt, filth, luck, mess
		sow: dirt, filth, luck, indecency, ambush, intensifier, obscenity, happiness, mess, insidious
qilin	propitiation, auspiciousness	
chicken	inferiority, announces daybreak	
snail		slow
snake	malice, fright	poison, trick
tiger	strength, courage, greed, danger, malice, cruelty, power, malevolence	strength, power
weasel		quickness
wolf	wickedness, cruelty, malevolence	hunger, greed, malice, cruelty, destruction, malevolence
worm	inferiority, decomposition, laze, damage	tiny, defenselessness, parasite, disturbance, defect, danger
		maggot: spoilt, disparage

4.2 Other possible applications of the corpora

Other possible applications of the corpora are as follows: From the field of "underlying conceit" we can observe how Germans and Chinese observe, perceive animals and produce AEs. It seems that Chinese tend to generate more expressions from animal's appearances, whereas the Germans more from animal's habitats, such as the above mentioned snail-expressions. When examining in particular those AEs of the same metaphorical meanings but different vehicles, cultural difference can be exposed.

As many vehicles serve solely as intensifier in German AEs, while there are a good number of AEs with two or more vehicles in MC (11.78%). To reveal syntactic and semantic nature of the languages in question could be a topic for further study.

Many AEs are proper names (e.g. *Maus* mouse – the computer equipment mouse) or technical terms (e.g. *Elchtest* elk-test – dynamic test of the car stability) but they are common for language users. We can analyze their syntactic structure or metaphoricality to see the principles of analogy (see Aitchison 1992:40ff).

Based on the field of "metaphorical tenor", we can analyze the life philosophies, aesthetic values, modes of thinking of the peoples. Moon (1998:163) recognizes the connoted evaluation of fixed expressions. In the course of present study, it became clear that AEs are vocabulary of peoples' values, because about 80% of them are used to scorn or warn people, i.e., they convey values from different societies, for example, [stupid], [worthless], [fast], [pretty] are most salient animal concepts in those expressions, a $dai^1tou^2e^2$ 呆頭鵝 (stupid-head-goose – a man who is not aware of a woman's flirt) is considered as "stupid" in a Chinese speaking society, while *albernes Huhn* (silly-chicken – a giggly woman) stands for "stupid woman" in Germany. $Ren^2sheng^1bu^4du^2shu^1$ $huo^2zhebu^4ru^2zhu^1$ 人生不讀書 活著不如豬 (people-life-not-read-book live-not-as-pig – people living in the world would be ignorant if they do not study) is thought to be "worthless" in a MC speaking society. Further more, together with the field "frequency", we can compare newly generated AEs and old-society AEs to observe the change of social structures.

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