HUMANS ARE ANIMALS: A Comparative Analysis of English and Punjabi Metaphors

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ARTICLE INFO	ABSTRACT

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Animal metaphors are shaped by cultural history, and although different cultures may share the same animal metaphors, their meanings can vary significantly. These metaphors function as rhetorical devices to conceptualize HUMANS AS ANIMALS. The present study explores the use of animal metaphors in both English and Punjabi, analyzing them through the lens of native speakers interpreting humans as animals. The study also intends to investigate whether there are some similarities or disparities in the use of animal metaphors in both the languages. The data is collected from Punjabi dictionary and English research articles. The theoretical framework applied is the Great Chain of Being Metaphor (Lakoff & Turner, 1989) and Conceptual Metaphor Theory (Lakoff and Johnson, 1980). The findings reveal that while both English and Punjabi utilize different animal metaphors to conceptualize humans as animals, there are both similarities and discrepancies in the conceptualization of animals as human being on the basis of cultural difference and the experiences. These differences highlight how animal metaphors can be culturally specific, resulting in varied interpretations across cultures. Such comparative research can help foreign language learners become more familiar with cultural elements, including the figurative meanings of expressions involving animals, as seen in metaphors.

1. Introduction

Metaphors have traditionally been regarded as mere ornamental features of language, often seen in poetic expression or rhetorical embellishments. However, this perspective should be broadened because metaphors go beyond language alone. They are deeply embedded in our everyday lives, influencing how we think and act, shaping the very nature of our cognition (Lakoff & Johnson, 1980). In fact, metaphors reflect the cognitive structures behind human thought, and the use of

language is heavily influenced by them. Among the various forms of metaphors, animal metaphors those involving specific animal species are frequently used to describe humans or objects. Due to the pervasive presence of animals in human environments, animal metaphors appear across many global languages. Talebinejad and Dastjerdi (2005) opine, the use of animal metaphors is often culturally specific. For example, the word "donkey" in English connotes a "hardworking person," while in Punjabi, it refers to a "stupid person."

Languages conceptualize animals in unique ways, influenced by various cultural factors such as religion, ethnicity, customs, morals, and beliefs. These cultural elements shape how people use language to understand and describe different aspects of their lives. Lakoff and Turner (1989: 187) recognized this cultural impact, suggesting that "metaphors are always understood relative to a background of assumptions and values, and with different backgrounds, the same metaphor can lead to very different interpretations." Emanatian's (1999, p. 205) states that people interpret animal metaphors based on their own cultural frameworks and personal experiences, not as they are understood by, for instance, native speakers of another language. For example, metaphors involving animals like lion, donkey, and crocodile are shaped by one's own experiences. To explore this, it became important for linguists to study animal metaphors across cultures to understand the similarities and differences in how animals are conceptualized. Metaphorical expressions are especially valuable for such studies because they are deeply connected to these cultural frameworks.

Much of our everyday wisdom stems from the animal kingdom, which has provided us with valuable metaphors and through the lens of animals we understand ourselves. Kövecses, (2000) opines that people have frequently turned to animals to explain human behavior, emotions, and relationships. Kovecses (1999) further argued that abstract concepts can only be understood metaphorically. Moreover, when it comes to animal metaphors, there is a strong case for the idea that anthropomorphizing animal traits and behaviors is almost always a necessary condition for applying animal names metaphorically (p. 187).

Kovecses (2003) states that metaphors are not only cognitive in nature but also culturally driven. As cultural factors vary across different societies, so do metaphors and their linguistic forms. In this way, cognitive and cultural elements are intertwined to form a single conceptual unit. Thus, what we refer to as conceptual metaphors are as much cultural phenomena as they are cognitive ones (p. 319).

Culture and cognition both shape and influence the animal metaphors. The meanings of metaphors vary across cultures due to different values, attitudes and beliefs towards certain animals (Deignam, 2003). Thus the social beliefs about animals are transmitted and preserved in a certain community. Within the traditional view of the Great Chain of Being, humans are seen as superior to animals, with the key distinction being that humans are governed by reason, which allows them to control their emotions. This issue of control is a fundamental aspect of any functioning community to protect the rights and interests of its members. As animals act based on instinct, the use of animal metaphors effectively conveys the need to regulate behaviors that, if left unchecked, could harm the interests of the group (MacArthur, 2005). Thus, animal metaphors provide insight into social practices.

Despite the cultural influences on animal metaphors, there is a general consensus that many of these metaphors carry negative connotations when used to describe humans. Hsieh (2006) found that numerous animal-related expressions are derogatory, with some even holding sexist overtones.

Fontecha and Catalán (2003) also emphasize that most animal metaphors inherently possess a pejorative tone, reflecting a hierarchical worldview where humans, seen as superior beings, are belittled by comparisons to animals, considered lower beings.

Metaphors are essential to how we structure our thoughts and language. They enable us to understand abstract concepts through concrete terms, often drawing upon concepts from one domain to describe others. Conceptual metaphor theory has greatly influenced cognitive science and holds cross-cultural significance (Lakoff and Johnson, 1980). This research focuses on animal metaphors, where characteristics and behaviors of animals are mapped onto humans. The Great Chain of Being Metaphor (Lakoff & Turner, 1989) serves as the framework for this study. This metaphor envisions a hierarchical structure where humans occupy the highest position, followed by animals, plants, objects, and physical entities. Within this framework, humans are metaphorically both animals and inanimate objects. The metaphorical meanings of animal-related terms likely stem from the personification of animals. Initially, human-like characteristics were attributed to animals, and over time, these traits were applied to describe human behavior as HUMANS ARE ANIMALS, OBJECTIONABLE HUMAN BEHAVIOR IS ANIMAL BEHAVIOR, and OBJECTIONABLE HUMANS ARE ANIMALS (Kövecses, 2003, p. 125).

In pragmatics, metaphors can be viewed as deviations from the maxim of Quality, functioning as conversational implicatures (Grice, 1975). These implicatures represent inferences rather than factual statements and may be retracted or denied in certain contexts. Due to this feature of "defeasibility," animal metaphors are often employed in political discourse to disparage opponents. Kuo & Kuo (2003) observed the use of animal metaphors during televised political debates in the 1998 Taipei mayoral election. Two out of three candidates used animal metaphors, such as calling the incumbent mayor a "hen," to suggest incompetence in leadership. Kuo & Kuo (2003) also found that as the election approached, the use of negative metaphors escalated. Despite the substantial research on animal metaphors, there is a notable lack of systematic cross-linguistic comparisons. Thus keeping in view this lack the study aims to fill this gap by comparing the use of animal metaphors in English and Punjabi.

The data for this study comprises of animal metaphors collected from both English and Punjabi, as they have become part of daily language usage. The Punjabi data are primarily based on the authors' linguistic intuition and knowledge of the language, supplemented by Punjabi dictionary and transcribed as Punjabi is a tonal language. Whereas the English data are taken from different net sources like journal articles etc. As stated above that metaphors are always culture bound, so the next section sheds light on the relationship between metaphors and cultural models.

2. Metaphors and Cultural Models

Emanatian (1995) explained that "the relationship between metaphors and cultural models changed and that no plain statement for its arrangement and priority will be required (P. 205). Shore (1996) too asserts that, cultural models are formed as mental representations, similar to other types of mental models, with the key difference being that the internalization of cultural models is shaped by more socially influenced experiences, unlike idiosyncratic models (p. 190).

2.1. Universal Significance of Metaphors

In cognitive linguistics the question whether conceptual metaphors are universal? is very complicated to be answered due to a huge number of spoken languages throughout the world and

the cultural diversity that is related to each language. As in any other field of Linguistic studies, here again, one needs to seek for evidences to demonstrate the universality of particular metaphorical expressions. One approach to analyze conceptual metaphors is to collect the data from one language and explore whether the same metaphors exist with corresponding meaning in the other languages (see, for example, Leach, 1963 & Wierzbicka, 1985). However this approach is not always helpful specifically in many inherent languages, where concepts are highly particular often ignoring universal patterns. However identifying similarities and differences often provide valuable perceptions into the nature of different languages, especially through the insight of metaphorical expressions (Kovecses, 2002). While some researcher distinguished between different categories such as birds, fish, insects and animals. This study follows a broader categorization, grouping all these types under the world-wide category of "animals". As Lakoff and Turner (1989) interprets the use of figurative language through the symbolic use of animals as in the metaphor "Great Chain of Being". Different studies across distinct cultural settings and languages investigated animal metaphors, as explored by Martsa (1997, 1999 & 2003).

The metaphorical expressions reinforce two fundamental types of conceptual mapping: one where human features and attributes are understood in terms of animal nature and characteristics and another where animal characteristics are interpreted through human attributes. The first mapping represents the hierarchy as a top-down structure, allowing higher level human qualities to be described using the lower level attributes behavior of plants, animals and even though the inanimate things. This interaction implies that human qualities and behaviors are often understood with metaphorical mapping through association with plants, animals and non- living objects.

Martsa (2003) expands on this concept, noting that human qualities are frequently conceptualized in terms of behavior and qualities found in lower-level of structure. In the same way Kovecses (2003) sheds light on the idea that this process is determined by wider conceptual metaphor "humans are animals" along with a chain of sub metaphors. Examples of these metaphorical mapping can be examined in different languages across distinct cultural settings.
Examples from English:
    i)   He is leading a dog's life. (He is leading a miserable and bad life)
    ii)   He is barking like a dog. (He is talking rubbish)
    iii)   He works like a donkey. (He works very hard)
Examples from Punjabi:
    i)   *O khotiaan alae kam kerda aae.*
/oː kʰoːtɪɑːn əˈlaː kəm kɛrˈdaː ɑː/ (Literally: He does donkey's works) A stupid man's works are like donkey's work.
    ii)   *O sara diin kuttiaan wang phirda aae.*
/oː səˈrɑː dɪn kʊtɪɑːn waːŋ pʰɪrˈdaː ɑː/ (Literally: He roams about whole the day like dog) A vagabond roams like a dog. Dog is a symbol of idleness.
    iii)   *Ali ik sherdil banda aae.*
/Aːliː ɪk ʃɛrˈdɪl bənˈdaː ɑː/ (Literally: Ali is lion hearted) Ali is brave like a lion. Lion here is a symbol of bravery.

a. Metaphorical Mapping between Concepts

"The nature of things" or ethno biological categories, an idea borrowed from folk theory, is deeply influenced by experiential and cultural knowledge of human interactions with other living objects (Lakoff & Turner, 1989). Ethnobiological categories are conceptualized to reflect the forms through which the speakers of any language understood living entities, involving plants, animals and inside and outside distinct cultures. According to Isacenko (1972) these categories are based in

the everyday experiences and experimental knowledge assembled over generations regarding particular plants and animals. However these categories are often diverge from scientific taxonomies, they are not totally unrelated nor they fully unpredictable. Berlin (1992) for instance argued that ethno biological categories are generally structured into hierarchical taxonomies with different and mutually independent classification.

Concerning about animal metaphors Martsa (2003) noted that evaluating the knowledge requires awareness to thematic direction of animal life behavior, habitual size, and relationship with humans and physical appearance. Among these "relation to people" is exposed as the most significant. This culturally vulnerable knowledge related to animals is stored as mental structures and can be retrieved so easily.

Moreover the principal of Marxism of Quantity, in communication is the cognitive structure that is derived from the features related to animals that are mapped into human qualities through metaphorical expressions. As Martsa (2003) argued that these pragmatic limitations determined the metaphorical addition of animal ideas and influence their lexical presentation in language. Through metaphorical mapping animals into humans only psychologically and culturally important qualities such as desires, behaviors and emotional states are typically transferred. These significant features then embedded in different linguistic structures. The hypothesis leading this study was that while some animal metaphorical expressions convey the related meaning in distinct cultures and most of the metaphors reflect cultural specific concepts. This evidence is supported by the argument that a member of any specific culture associates a particular characteristic with an animal, that specific animal may be metaphorically shed light on the attributes in their language (Deignan, 2003, p. 257). For example, Macarthur Purdon (2001) in the studies on attitudes of native English and Spanish speakers towards different animals found no persistent correlation between cultural conceptualization of animals and their metaphorical use. While dogs are often interconnected with loyalty in Punjabi folk and mystical traditions, this characteristic is not always reflected in metaphors which often carry native connotations. For instance in Punjabi calling someone a 'dog' can suggests they are die-hard. In the same way in English language metaphors like 'dog life' implies that something undesirable.

b. Cross-Cultural Perception of Metaphors

Deignan (2003) provided more insights into the cultural variation of animal variations of cultural metaphors raising two significant issues. First she argued that it is typically unpredictable which metaphorical meaning becomes familiar in a language, even when the cultural stereotypes and behaviors are considered. Second she proposed that the characteristics of animals used as metaphorical expressions may not always align with the qualities that are most prominent to the contemporary speakers of a language (p. 267). In the study the comparative use of the metaphor "horse" in Spanish and English revealed that while some metaphorical mappings originate from unique cultural conception. These do not record for the majority of the differences in metaphors between languages (p. 270).

To further explore these concepts, the study analyzed animal metaphors including animal names in English and Punjabi; two asymmetrical languages. The native speakers of both these languages investigated the metaphorical meanings providing a basis to investigate the degree of differences and similarities in interpretation. The analysis also aimed to identify possible interpretations of these structures. Universal attributes such as bravery and power were found to be presented by the lion in both Punjabi and English. Moreover for cowardice, another general idea, the associated

concept is different, the speaker of English language use "chicken" while the speaker of Punjabi language use "goat". In some instances, a signal image presents totally different ideas. For example in English language "sparrow" refers to a person that act foolish, while in Punjabi language the same term is used for a cowardice person. In the present work Lakoff and Turner's (1989) the "Great Chain of Being" metaphor and the Conceptual Metaphor theory by Lakoff and Johnson (1980) is discussed as the theoretical framework to examine the similarities and diversities, offering latent explanation for the metaphoric structures.

3. Methodology

3.1. Research Questions

1. How are metaphors conceptualized as human are animals in English and Punjabi?
2. What are the similarities and disparities in the conceptual metaphor *human are animals* in English and Punjabi?

3.2. Theoretical Frame Work

3.2.1. Great Chain of Being (Lakoff and Turner, 1989)

In the field of cognitive studies, Lakoff and Turner (1989) established the "Great Chain" metaphor as a "folk theory" that describes how different objects in the world are interconnected. This metaphor outlines a conceptual framework referred to as "Great Chain of Being" which formulates entities into distinct levels.

God is external to creation and occupies the top position in the Great Chain of Being. He exists beyond physical, time and space constraints. He possess all spiritual and divine qualities. In this hierarchy Angles who are pure spiritual beings with no physical bodies comes at the second position. They possess the divine qualities and exist beyond time, space and physical existence like God. After angles there are Deities which are known as 'pagan or false gods' and lower in rank than the angles. These deities, seen as pieces of God, were revered by humans and placed among them in the hierarchy. Though transcendent, they were human-like in nature, capable of exhibiting human emotions, reproducing, and even committing sin. Unlike angels, deities were not free from temptation or malevolence. At the fourth place are humans, who are a unique combination of spiritual and physical worlds. Associated with outstanding qualities such as character and thought. Like angels, humans possess divine attributes. However, unlike angels, human souls are "knotted" to physical bodies, subjecting them to physical sensations, passions, and desires, such as pain, hunger, thirst, and sexual longing—traits shared with animals lower on the chain. Humans are also capable of reproduction, distinguishing them from minerals and rocks at the bottom of the hierarchy. This dual nature—spiritual and animalistic—creates a moral struggle within humans. After human beings animals are defined by different impulsive behaviors and attributes. The "king of beasts," typically either the lion or the elephant, was considered the primate among animals. Each species also had its own "primate," an avatar superior in qualities specific to its type. Distinguished by biological behaviors and features are the plants. However, each plant was believed to have its own unique virtues, such as medicinal or edible qualities. Whereas Natural Physical Objects are identified by natural physical behavior and qualities. In the hierarchy at the lowest place are Complex Entities represented by functional roles and structural properties.

In both Conceptual Metaphor Theory (CMT) and the Great Chain of Being (GCB) theory, it is posited that our ability to understand metaphors is influenced by two main factors: personal

experience and cultural influences. Lakoff and Turner (1989, p. 66) argued that "cognitive models acquired through culture often persist over time and may differ from scientific knowledge." As a result, there has been significant interest in exploring the cultural role of metaphors, particularly through comparative studies of animal metaphors in proverbs, as these are a key component of culture.

In CMT, metaphors are an integral part of everyday language and shape how individuals perceive, think, and act in the world (Lakoff and Johnson, 1980, p. 453). A metaphor involves understanding one conceptual domain through another, with a cross-domain mapping where the source domain (more concrete) helps explain the target domain (more abstract) (Lakoff, 1992). These metaphorical mappings are not random but grounded in our lived experiences.

The animal domain is one such source domain used to describe human characteristics, behaviors, and morals. This relates to the conceptual metaphor human as animals, as proposed by Lakoff and Johnson (1980). Within this framework, various beings—humans, animals, plants, and inanimate objects—are hierarchically ordered, with humans at the top, followed by animals, plants, and inanimate objects. Further, each level contains sublevels. For example, larger animals, like elephants, are considered higher in the animal hierarchy than smaller creatures, like insects. Using the animal domain to describe human beings reflects the idea that those higher on the hierarchy possess the characteristics of those lower on the scale, but not the reverse (Lakoff and Turner, 1989).

CMT and GCB both emphasize that our cognitive ability to understand metaphors is shaped by either personal experience or cultural influences. As Lakoff and Turner (1989, p. 66) noted, "Cognitive models acquired through culture are often long-standing and may differ from scientific knowledge." This has led researchers to investigate the role of culture by comparing animal metaphors, especially those found in proverbs, as they are deeply embedded in culture.

The "Great Chain of Being" metaphor comprise of four key constituents:

1. The implied understanding of "Great Chain of Being".
2. A universal metaphor at a general level "generic is specific".
3. A reasonable framework concerning to the nature of the world.
4. The rule of communication established on the "Marxism of Quantity" (Lakoff & Turner 1989, p. 172).

3.3. Data Collection

To obtain answers to the above-mentioned objectives, the data is collected by the following procedure:
1. The English data is collected from various online sources and articles, while the Punjabi data is based on the researcher's intuitive knowledge as a native speaker of Punjabi, supplemented by *Wadi Punjabi Lugaat* by Salah-ud-Din (2002).
2. Data selection is restricted to animal names used exclusively in reference to humans.
3. The data is analyzed with the help of a mapping process and image-schema.

3.4. Data Categorization

The data is categorized in the following four categories on the basis of animal name and the meaning associated with them and analyzed qualitatively.
1. Same in form and meaning in both languages

2. Difference in form but meaning is the same
3. Same in form but having the different meaning
4. Exist only in English
5. Exist only in Punjabi

Following the categories stated above the data analysis process is given below in figure 1.
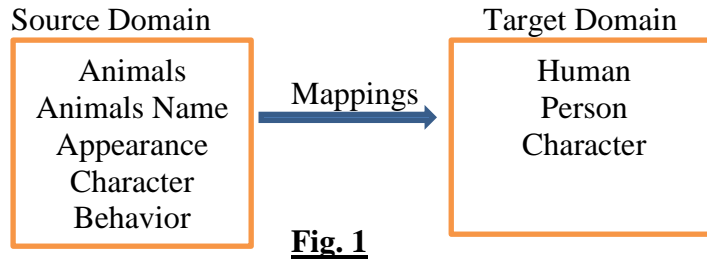
Source Domain   Target Domain

| Animals
Animals Name
Appearance
Character
Behavior | Mappings → | Human
Person
Character |

Fig. 1

4. Data Analysis

The data is analyzed as per the categories given above.

1: Same in form and meaning in both languages

Example 1.1:

Metaphor: Lion/*sher* /ʃɛr/ (lion) "A person of exceptional courage and bravery"
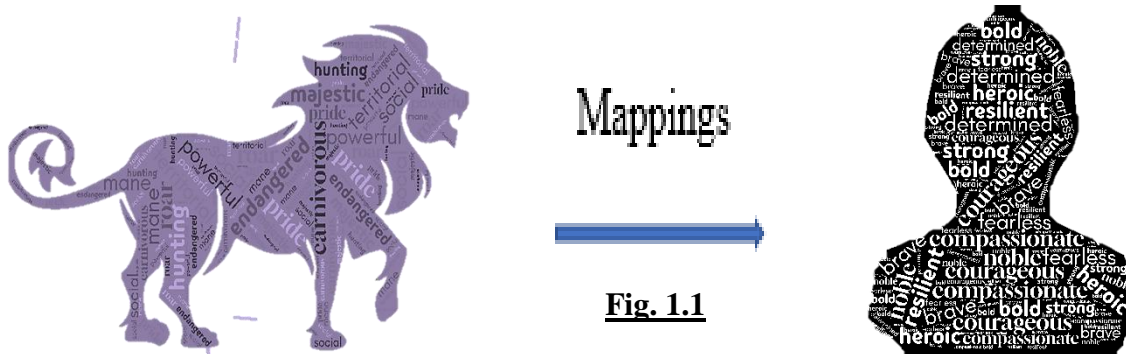   Source Domain (Animal)   Target Domain (Human)

Fig. 1.1

Interpretation: In Fig. 1.1 all the attributes of lion and a brave person are presented via word cloud. The Figure 1.1 shows all the positive attributes of animal that are linked with a human being to have a metaphorical interpretation. When a human being is called a "lion," it is typically used to convey positive qualities associated with lions, which are often symbols of strength, courage, leadership, and nobility. Here are the main reasons why someone might be referred to as a "lion". They are often considered the "king of the jungle" because of their fearlessness and dominance in the animal kingdom. Calling someone a "lion" suggests they have great courage and aren't afraid to face challenges or difficult situations. These are known for their physical strength and dominance. In this context, calling someone a "lion" implies they are strong, resilient, and capable of overcoming obstacles with power and determination. Lions are often seen as leaders in the animal kingdom, particularly in their pride, where they are the dominant figures. Similarly, a "lion" in human terms can refer to someone who is a natural leader, commands respect, and has the ability to guide others with authority. This animal is also symbol of nobility and royal lineage in many cultures. Calling someone a "lion" can be a compliment, implying that they carry themselves with

dignity, honor, and a sense of regality. So, when a human is called a "lion," it's usually to highlight their strength, bravery, leadership qualities, or noble character.

Example 1.2:

Metaphor: Crocodile tears/*magarmach dae athro*

/mɑːgərmɑːtʃ deː əθroː/ (crocodile tears) "An insincere display of grief"

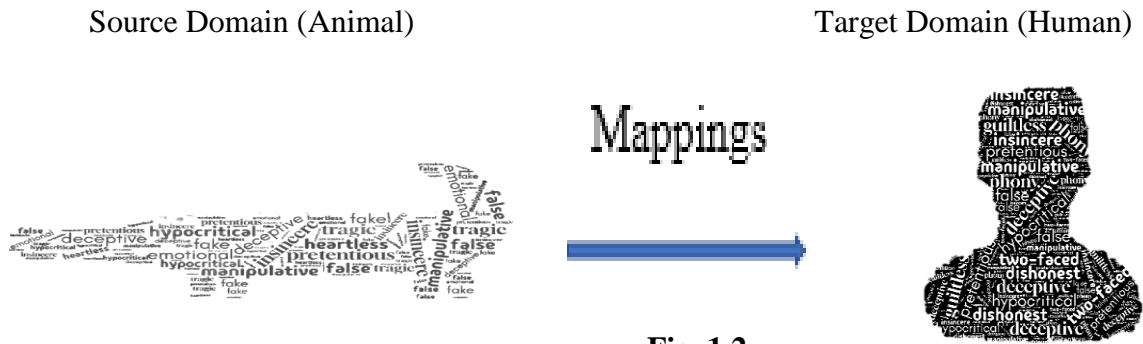Source Domain (Animal)   Target Domain (Human)

Fig. 1.2

Interpretation: In figure 1.2 the metaphorical expression "crocodile tears" refers to the behavior of crocodiles, which were once believed to cry while eating their prey. This idea comes from an ancient myth that crocodiles weep or shed tears as they consume their victims, creating an image of insincerity or false emotion. The term "crocodile tears" is now used to describe someone who is pretending to feel sorrow or emotion, often in a manipulative or hypocritical way. In reality, crocodiles do have tear ducts, and they may appear to shed tears due to physical reactions (like pressure from eating), but it's not related to genuine emotional expression. The metaphor plays on the idea of outwardly appearing sad or remorseful without truly feeling it.

Example 1.3:

Metaphor: Dog's life/*kutiaan wali zindagi* /kʊtɪɑːn wɑːli zɪnˈdɑːgi/ (dog's life) "A miserable and unhappy life.
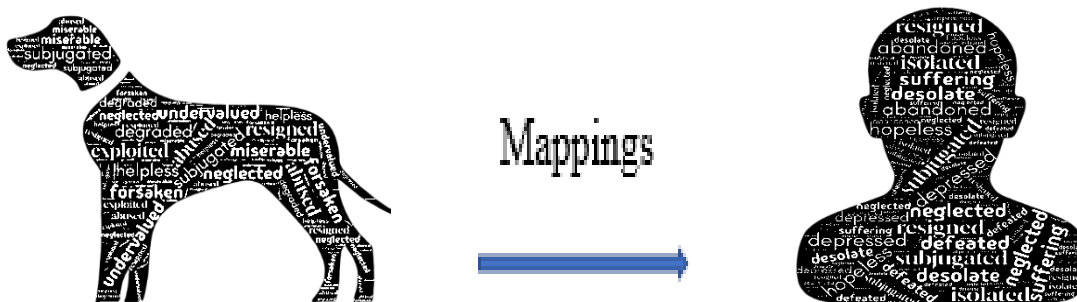Source Domain (Animal)   Target Domain (Human)

Fig. 1.3

Interpretation: The expression "a dog's life" given in figure 1.3 is typically used to describe a life that is difficult, unpleasant, or filled with hardships. It stems from the historical view that dogs, particularly those in less fortunate circumstances, had tough lives. In many cultures, dogs were not

always pampered pets but were often working animals, treated poorly or forced to endure tough conditions like hunger, poor shelter, or mistreatment. Over time, the metaphor came to symbolize a life of suffering or hardship, not necessarily an actual dog's life but the figurative sense of hardship that humans might experience. Ironically, in more modern times, the metaphor has also been used humorously to contrast the pampered lives of many pets, especially dogs in wealthy households, suggesting that a "dog's life" might be much better than a human's in some contexts! So, it can either carry a negative meaning, as in "a life of misery," or be used ironically to point out the ease some dogs have in affluent households.

Example 1.4:

Metaphor: Eagle eye/*akabi akh* /ʌkəbiː æx/ (Eagle eye) 'Having powerful vision'

Source Domain (Animal)   Target Domain (Human)

Fig. 1.4

Interpretation: When a person is said to have an "eagle eye," it means they have exceptional vision or observation skills, much like an eagle, which is known for its incredible eyesight. Eagles can see prey from great distances, sometimes up to 3 miles away, and their sharp vision allows them to spot even the smallest details from high in the sky. So, when this metaphor is used for a person, it's typically highlighting their ability to notice things others might miss, whether it's small details, errors, or important information. It can also be used to describe someone who is perceptive, attentive, or highly focused. For example, if someone is good at catching mistakes in a document or noticing things in their environment that others don't, they might be called someone with an "eagle eye." All the attributes of an eagle shared by a human are presented in figure 1.4 given above.

Example 1.5:

Metaphor: Wise crow/*siana kaan* /sɪˈɑːnɑː kɑː/ (wise crow) "Very intelligent person"

Source Domain (Animal)   Target Domain (Human)

Fig. 1.5

Interpretation: The metaphor wise crow given in example 1.5 can be used to describe a person who is considered intelligent or clever, especially in a practical or street-smart way. Crows are

actually very intelligent birds; they are known for their problem-solving skills, ability to use tools, and remarkable memory. Some species of crows even use objects like sticks or leaves to create tools to obtain food, and they can recognize human faces and remember them for years. In various cultures, the crow is sometimes seen as a symbol of wisdom and cleverness due to these traits. So, when someone is called a "wise crow," it's likely a compliment that acknowledges their sharp thinking, resourcefulness, and ability to make smart decisions, particularly in tricky situations. The metaphor could also imply that the person might not necessarily appear wise at first glance (since crows are often seen as "common" birds), but they possess a certain practical wisdom that might be understated or more subtle than conventional, bookish knowledge.

2: Difference in form but meaning is the same

Example. 2.1

Metaphor: To work like a dog/*khota* /kʰoːtɑː/ (donkey) "To work very hard"

Source Domain (Animal)   Target Domain (Human)

OR

Fig. 2.1

Interpretation: When someone who "works like a dog" or "works like a donkey," it's typically meant to suggest that they are working very hard, often to the point of exhaustion or without much rest. The figure 2.1 presents a mapping between a dog/donkey and a humanbeing. Both dogs and donkeys are known for their laborious, relentless work ethic, which is why these metaphors are used to describe someone who puts in a lot of effort or does a great deal of physically demanding work. Historically, dogs were not only companions but also working animals, especially in roles like herding, pulling carts, or guarding. They often worked tirelessly alongside humans. While some dogs today live more leisurely lives, this metaphor still evokes the image of a dog working hard. The metaphor can sometimes imply that the person is doing heavy or menial tasks, often without complaint. Donkeys have long been used as beasts of burden, particularly in agricultural settings. They are known for their patience and ability to carry heavy loads over long distances, often in harsh conditions. So, when someone is called a "donkey" in terms of work, it suggests they're doing hard, physical labor, often without much recognition or reward. The donkey's stoic nature emphasizes endurance and resilience. Both metaphors typically describe someone who's dedicated, dependable, and willing to work hard, though they can sometimes carry a connotation of being overworked or underappreciated.

Example. 2.2:

Metaphor: Bird/*khota damagh* /kʰoːtɑː d̪əˈmɑːɣ/ (bird/donkey brained) "A stupid person"

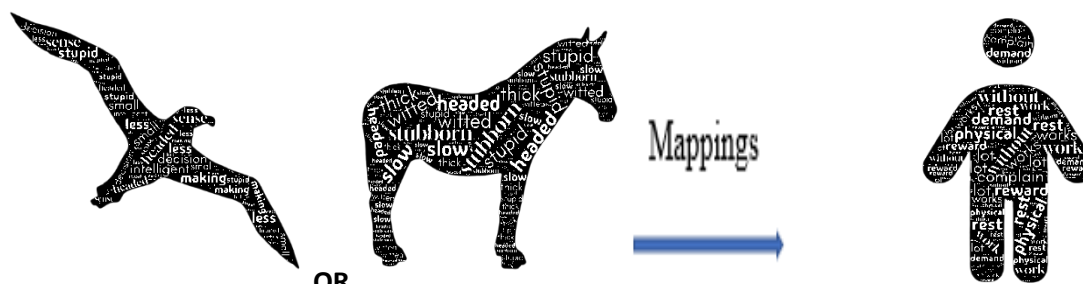Source Domain (Animal)   Target Domain (Human)

Fig.2.2

Interpretation: The figure 2.2 illustrates the mapping between a bird/donkey and a humanbeing. When someone is called a "bird brain" or a "donkey brain," it's usually intended as an insult or a humorous remark about their intelligence, or lack thereof. Here's a breakdown of each: The term "bird brain" comes from the idea that birds, especially smaller ones, are not very intelligent when compared to larger animals like mammals. While it's true that some birds (like crows or parrots) are very intelligent, historically, birds were perceived as having simple or "limited" brains, leading to the idea that someone with a "bird brain" must be scatterbrained, forgetful, or not very bright. In common usage, when someone is called a "bird brain," it implies that they are absent-minded, naive, or not thinking clearly, sometimes with the suggestion that their thinking is shallow or easily distracted. On the other hand, calling someone a "donkey brain" tends to have a slightly different implication. Donkeys are generally seen as strong, reliable, and hardworking animals, but they're not usually associated with high intelligence, either. They can be perceived as stubborn and slow-witted at times, though they can also be quite clever in certain situations. So, when someone is called a "donkey brain," it might imply that they are not particularly quick or sharp in their thinking. It could also suggest a lack of intellectual agility or that the person is overly focused on simple, straightforward tasks without considering more complex solutions. The term may also emphasize a person being a bit "thick-headed" or resistant to new ideas. In both cases, the terms play on stereotypes about animal intelligence and are used to poke fun at someone who might not be perceived as quick-witted or sharp.

3: Same in form but different meaning in both Langugaes

1. **English:** Owl (A scholarly person)
Punjabi: *Uluu* /ʊluː/ 'Owl' (A stupid person)
2. **English:** Donkey (A hardworking person)
Punjabi: *Khota* /kʰoːtɑː/ 'Donkey' (A stupid person)
3. **English:** Cow (A fleshy woman)
Punjabi: *Majj* /mʌdʒ/ 'Cow' (An over eater)
4. **English:** Lamb (A slow walker)
Punjabi: *Peid* /pɛɪd/ 'Lamb' (A stupid person)
5. **English:** Cricket (A very lively and energetic person)
Punjabi: *Jhingaa/* d͡ʒɪŋɡɑː/ 'Cricket' (A person who makes too much noise)
6. **English:** Sparrow (A very lively and energetic person)
Punjabi: *Chiri* / t͡ʃɪriː/ 'Sparrow' (A cowardice person)

4: Exist only in English

1. **Butterflies in your stomach** (The feeling of nervousness or anxiety)

2. **Smell like a rat** (To seem suspicious or untrustworthy)
3. **You look fishy** (To appear suspicious or untrustworthy)
4. **Busy bee** (An industrious person)
5. **Shark** (A dishonest person)
6. **Turkey** (A stupid person)
7. **Owl** (A scholarly person)
8. **Cricket** (Very lively and energetic person)
9. **Horse in hay** (A happy horse in fresh hay)
10. **Pig in slop** (As the pigs remain happy in filthy places)
11. **A little bird told me** (Used when someone wants to withhold the source of their information)
12. **Chicken out of** (To back out of something due to fear)
13. **Hungry enough to eat a horse** (Feeling very hungry)

5. Exist only in Punjabi

1. *Uloo da patha* /ʊlu: da: pəʈʰɑ:/
Translation: An owl's son (A stupid person)
2. *Mesni bili* /meːsniː bɪliː/
Translation: A crafty cat. (Cunning person)
3. *Zahrili naggan* /zəhriːliː nɑːɡən/
Translation: A poisonous snake. (Dangerous person)
4. *Lissi paed* /lɪsːiː pɛɪd/
Translation: A lazy lamb (Lazy person)
5. *Messa malap* /mɛsːɑː mʌlɑːp/
Translation: Crafty worm. (Crafty person)
6. *Chiri dil* /t͡ʃɪriː dɪl/
Translation: Sparrow hearted (Coward)
7. *Musst hathi* /mʊstː hɑːtʰiː/
Translation: A drunken elephant (Person who lives in his own world)
8. *Chalak lumri* /t͡ʃɑːlɑːk lʊmriː/
Translation: A crafty vixen (A cunning person)
9. *Sarnae da saap* /sɑːrnɛ da: sɑːnɸ/
Translation: Pillow's snake (Very dangerous person)
10. *Bandar mohaa* /bəndər mʊˈɦɑː/
Translation: Monkey faced (Very ugly person)
11. *Khotae da puut* /kʰoːtɛ da: pʊt/
Translation: Ass's son (Stupid person)
12. *Daddo muhaa* /dʌdːoː mʊˈɦɑː/
Translation: Frog faced (A flat nose person)
13. *Chamcharik* /t͡ʃəmt͡ʃɑːrɪk/
Translation: A bat (A person who sticks on her own version)
14. *Chuui kanaa* /t͡ʃʊːiː kəˈnɑː/
Translation: Rat eared (A person having very small ears)
15. *Totaa chasham* /t̪oːtɑː t͡ʃəʃəm/
Translation: Parrot eye (A selfish person)
16. *Khot kanna* /kʰoːt kəˈnɑː/
Translation: Donkey eared (A man with long ears)

5. Discussion

In this study a comparison was made between English and Punjabi animal metaphors by categorizing the data into five categories:

a) Same in form and meaning in both language
b) Difference in form but meaning is the same
c) Same in form but having the different meaning
d) Exist just in English
e) Exist only in Punjabi

The data analyzed in this study demonstrates that the animals work as a source domain to move towards the target domain; a humanbeing. The whole metaphorical mapping is based on the similarities and disparities in the behavioral attitudes of the animals and the humanbeing in English and Punjabi. The examples analyzed in the data analysis highlight the variability in the relationship between metaphors and cultural models. The donkey metaphor, for instance, found in both the languages represents "a stupid person" in Punjabi, while in English it refers to "a hard working person," Although the same animal is used in both cases, the cultural and personal experiences shape the meaning, without any clear separation between body experience and cultural context. Similarly, the metaphor bird/donkey brain differs in English and Punjabi due to contrasting cultural experiences with the bird/animal.

Finally this paper demonstrates that animals are used as representations of humans in the conceptual metaphor HUMAN ARE ANIMALS in both English and Punjabi. Both languages employ animals from a cognitive perspective, meaning they understand and describe humans in terms of animals. It is evident that both languages share the same central conceptual metaphor, human are animals, with a wide range of animals corresponding to human traits. The paper highlights that the image schema mapped in both languages focuses on the attributes of appearance and behavior. Additionally, it examines the similarities and differences between animals and compares their attributes across these concepts. This comparison is a crucial step in analyzing the human are animals metaphor. It is clear that different cultures assign different metaphorical meanings to animals. Thus a universal motivation for metaphors to emerge in both English and Punjabi, despite being entirely distinct languages, is evident.

Conclusion

This study examined the metaphorical expressions associated with the human being as animals in English and Punjabi metaphors. The findings align with the Conceptual Metaphor Theory (CMT) proposed by Lakoff and Johnson (1980), specifically supporting the metaphor "HUMAN ARE ANIMALS" through the use of animal names to characterize human behavior in both languages. In English metaphors, the donkey and dog are commonly used to represent traits such as faithful, hardworking and loyal etc. and similar connotations are found in Punjabi metaphors. Conversely, the crocodile is used to describe individuals as cunning, insincere, or wicked in both English and Punjabi metaphors. This suggests that despite cultural differences, these two animal symbols carry comparable metaphorical meanings across both languages. These findings are consistent with several comparative studies on animal metaphors, including works by Yusuf (1997), Fontecha and Catalan (2003), Estaji and Nakhavali (2011), Rashid et al. (2012), and Sameer (2016), among others.

Moreover, the results support the Great Chain of Being (GCB) framework (Lakoff & Turner, 1989) and Conceptual Metaphor Theory (Lakoff & Johnson, 1980) in two key aspects. Firstly, it affirms the hierarchical structure in which humans, placed at the top of the chain, are seen to possess characteristics shared with animals positioned lower. This is evidenced by the metaphorical use of animals like the wolf and sheep to describe human traits. Secondly, the social dynamics between people, such as the oppressor-oppressed relationship, are metaphorically mirrored through animal interactions. For instance, the lion, being stronger and higher on the chain than the donkey, symbolizes the oppressor, while the donkey represents the weak or oppressed.

Based on these findings, the study recommends further research into animal metaphors in English and Punjabi. Future studies could explore unexplored animals to identify additional similarities and differences between the two languages. Moreover, extending such investigations to other cultural or linguistic domains—such as poetry, drama, or novels—could provide deeper insights into how animals are metaphorically used to reflect human life and relationships in various literary contexts. The works of selected English and Punjabi novelists or poets could be compared in terms of their use of animal imagery to convey meanings about human nature. Such comparative research can help foreign language learners become more familiar with cultural elements, including the figurative meanings of expressions involving animals, as seen in metaphors. Therefore, it is recommended that the insights gained from this type of research be considered when designing curricula and developing language syllabi.

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