THE DIFFERENCES IN JAPANESE AND ENGLISH IDIOMS RELATIVE TO CATS AND DOGS

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M. Nikšić

U Puli, 04.09.2024

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U Puli, 04.09.2024

Potpis

M. Nikšić

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1. Introduction

Idioms, being an essential segment of language, provide an intriguing glimpse into the linguistic complexities and nuances of a community. They act as verbal pictures that capture a culture's collective experiences, values, and beliefs. In this work, the focus will be on the differences and similarities of a select group of idioms in the English and Japanese languages. More precisely, the work will focus on the idioms and phrases containing words for cats and dogs in both languages. This work aims at shedding light on the similarities and differences between Japanese and English in their portrayal of feline and canine features by analysing a group of idiomatic phrases. This work will try to analyse only the idioms themselves, showing the Japanese idioms first, then the English translation of them and the meaning they are trying to covey. If there are English idioms closest to the meaning, they will also be explained, as well as the similarities or differences that occur in the other language.

An idiom is a particular kind of phrase that falls within the wider field of phraseology. Phraseology is the study of fixed expressions in a language, such as idioms, collocations, phrasal verbs, and other expressions that are part of a set. It examines the usage and functionality of these predefined phrases in both writing and speech. A wide variety of idioms with distinct meanings and frequent usage together are included in phraseology. As a result, by looking at phraseology as a larger field, we learn more about idioms and their cultural significance. The Cambridge Dictionary explains phraseology as “the way in which language is used, especially in the choice of words and expressions” (Cambridge Dictionary 2023). Cowie, A.P. (1998: 9) tells us more about the impact of phraseology on a certain language: “The expressions by which a culture is implemented are passed from one generation to the next through linguistic and cultural norms of usage. Language -- and especially phraseology -- is thus a crucial mechanism contributing to the formation and reinforcement of a cultural identity. […] the phraseology of a language is deeply marked by its cultural patterns.”. By that definition of phraseology, various idioms, in other languages, should either convey the same meaning using different words or expressions, or convey a different meaning using similar words or expressions.

Idioms by themselves bring forth a meaning that cannot be interpreted simply by apprehending each constituent on its own: “The term 'idiom' is not an easily defined one – it can refer to many kinds of words and phrases. The traditional definition of an idiom is 'a group of words which have a different meaning from the sum of its parts'. This means that knowing the meanings of all the words in a phrase will not necessarily help you to understand the meaning of the whole phrase.” (Hands 1999: 5). Idiom analysis helps us understand the notion that idioms are not specific to any one language, like Japanese. Instead, they are a phenomenon where specific word structures come together to create meanings that are entirely different from the sum of their parts: “A mastery of Japanese idioms will help you understand the culture and speak a more authentic style of Japanese.” (Maynard 1994: 5).

For example, the Japanese idiom “*Neko ni koban*”, which is translated to a gold coin before of a cat. Interpreting the “*koban*”, which when translated to English would be “a small oval gold coin used in the Edo period” (Jisho.org 2023), in “*Neko ni koban*” as money and not as in something valuable is unlikely to aid the student in understanding the idiomatic significance of this statement, which would be not “to offer something valuable to someone who does not understand that it is valuable.” (Cambridge University Press 1998: 311).

Another reason is that students often interpret idioms literally, which conjures up images of actual situations in their minds. Concreteness is known to make words and expressions easier to remember. If this is the case, teachers can take advantage of this tendency for doing so by making sure the literal reading corresponds with the idiomatic meaning (for example the coin in “*Neko ni koban*” is something very valuable and that the cat just tosses it away with its paw, not giving it much attention), so that the mental impression created is actually beneficial.

If we look at the issue from this perspective, we see the importance of learning idioms, not only for knowing their meaning, but also a way to help learners know how to use the idioms in the language and know how to differentiate if words are used in the more literal meaning or figurative meaning. This study explores the cultural contexts “your command of Japanese idioms can lead to a deeper understanding of Japanese people”

(Maynard 1994: 5), and underlying meanings of cat and dog idioms in both languages through a comparative analysis. The thesis will be divided into four sections. The initial section will provide the reader with a brief theoretical rundown of the fundamental phraseological terminology that must be understood in order to comprehend the study's purpose and importance. Here the framework of correspondence will be explained. The dictionary references, idioms analysed, and various cultural interpretations of cats and dogs are presented in the section after that. First the Japanese idioms are presented, and then the English idioms are presented, always starting off by showing the cat idioms first and then the dog idioms. Following that, the next section will consist of a case study analysis of some idioms and their counterparts in the other language. The thesis's final section provides a brief overview of the subject, summarizes the key findings, and emphasizes the value of learning idioms.

In light of the aforementioned, the following part will concentrate on the thesis's theoretical framework and the methodology used to analyse the idioms in question.

2. Theoretical overview: About metaphors

The study of phrases, especially fixed or semi-fixed idioms with distinct meanings that are employed in language to communicate particular ideas or concepts, is known as phraseology. It includes dissecting colloquialisms, idioms, proverbs, clichés, and other multiword units that are frequently employed in writing and speech. Phraseology looks at the formation of these terms, their usage in various situations, and any implications or meanings they may have. It also looks at how phraseological elements relate to other aspects of the language, from the perspective of linguistic disciplines such as syntax, semantics, and pragmatics. Phraseology, in its simplest form, illuminates the rules and conventions that control the usage of multiword expressions in language: „Phraseology binds words, grammar, semantics, and social usage“ (Meunier F. and Granger S. 2008: 8). Phraseology frequently uses metaphors to express difficult concepts and arouse strong images in brief, memorable ways, therefore enhancing language and communication.

A metaphor is a figure of speech that conveys meaning by insinuating a connection or resemblance between the subject of the description and another object: “Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy.” (Aristotle 2002: 26). It's an approach for eliciting emotions or making a point more clearly by contrasting the literal and figurative meanings: “Language follows rules. If it did not, then its users would not be able to make sense of the random utterances they read or heard and they would not be able to communicate meaningfully themselves” (Flavell 2000: 7). Metaphors are often employed in poetry, literature, ordinary speech, and even advertising to enhance the significance and complexity of messages. Many metaphors are used in idioms in our daily interactions, demonstrating the vital nature of metaphors in human communication.

Hands (1999: 5) defines idioms as phrases that, within the context of a language, have a meaning other than what the constituents put together would mean literally. This implies that understanding the meaning of a phrase does not always depend on your ability to understand the meaning of each individual word in the phrase. In certain instances, one can reasonably infer an idiom's meaning because of the clear image that is produced. In everyday speech and writing, they are frequently employed to communicate concepts in a vivid and frequently metaphorical manner: “The best way to understand an idiom is to see it in context.” (McCarthy 2002: 6).

Idioms are peculiarities of language, outliers in the field of linguistics, which makes them fascinating. Idiom itself derives from the Greek *idios*, which means "one's own, peculiar, strange." Idioms, therefore, defy convention (Flavell 2000: 7). Leaney (2005: 6) also contributes to the aforementioned by stating: “A combination of your knowledge of the world, context clues, and common sense can help you recognize and understand idioms when you read or hear them.”. Bieber et al. (2007: 1025) go even further, supplying idiomatic interpretation: “Idioms also differ in the extent to which their meaning can be derived from the component parts. For example, the literal meaning of the expression *change [one's] mind* is closely related to the intended meaning of re-thinking a decision.

In contrast, the literal meaning of expressions like *kick the bucket* have almost no relation to the intended meaning of dying.”.

Based on their level of metaphorical meaning and clarity, idioms can be divided into several sorts, which will be focused upon in the next chapter.

3. The Analysis

The subject of this final thesis is the different interpretation of stereotypical idioms of cats and dogs in the English and Japanese Language. The goal is to see whether the idioms in the two languages, that share a vastly contrasting culture, could have the same perception of cat and dog idioms or if their concepts differ greatly. Barchudarou and Zwilling (1979: 81-82) wrote that there are three fundamental types of semantic correspondences that exist between lexical units of different languages: 1) complete correspondence 2) partial correspondence 3) lack of correspondence.

For the purpose of this study, we have to look at the idioms through the prospect of these three types, with the initial two being of particular interest for the theory of the thesis. Complete correspondence is defined, for the purposes of this thesis, as occurring when the words "cat" or "dog" share the same constituent elements in both languages, the concepts remain the same or are comparable, and the constituents are used interchangeably. This includes the situations where the lexical items within idioms differ.

Given Barchudarou and Zwilling’s (1979: 83) assertion that it is extremely uncommon for comparable terms in two languages to have referential meanings that completely correspond, the second type, partial correspondence will be divided into two subtypes for this thesis. Partial correspondence which occurs when the use of constituents within the idioms of cats and dogs maintains partial semantic component correspondence, allowing the idioms to express a distinct concept, that will hence forth be called partial correspondence A, and partial correspondence of different constituents

to express the same or similar concept, which will hence forth be called partial correspondence B.

For the purpose of this thesis the three perspectives will be only focused upon, since the examples which share neither similar words nor similar concepts are considered to be ideas that are distinct and bound to the culture which the two languages do not share.

The following chapter will concentrate on Japanese idioms and provide some cultural context, which will enhance the understanding of the idioms that follow.

4. Japanese Cat and Dog Idioms

Throughout history, Japanese culture has been greatly influenced by cats and dogs. Cats, or "neko" in Japanese, have a variety of symbolic meanings. The Japanese culture assigns symbolic importance to cats and dogs. Dogs are respected for their loyalty, dedication, and capacity as defenders, whereas cats are frequently connected with luck, defence against bad spirits, and spiritual powers. A common talisman thought to bring luck and fortune to homes and companies is the figurine of a beckoning cat with a raised paw, known as a *maneki-neko*. Shops, restaurants, and houses frequently have them as accessories: “And in countless restaurants and shop windows throughout Japan, you’ll find bright-eyed ceramic cat figurines with one paw raised, toe-side out, welcoming you inside. The *maneki-neko*, or “beckoning cat,” has been a fixture of the Japanese landscape since at least the turn of the 20th century.” (Archer 2020: 11)

Cats are also connected to spirituality in Japan. In Shintoism, cats are considered sacred animals and are believed to possess spiritual powers. In Shintoism, dogs are connected to the deity Inari, and certain shrines have special sections designated for dog worship. For millennia, cats and dogs have been a common theme in Japanese literature and art. Cats are frequently depicted in amusing or naughty settings in ukiyo-e woodblock prints, emphasizing their attractiveness and agility. Most people have complimented dogs for their loyalty. The Akita dog Hachiko, who is well-known for being devoted to his owner,

is the ideal illustration of this. Hachiko became a national emblem of fidelity after waiting years at a train station for his deceased owner to return: “Many dog fans and people knowledgeable about Japan are likely familiar with this story. In many ways, it is not a unique tale. History is replete with stories of dogs who have been celebrated for their apparent fidelity. Such tales can provide a window on the history and cultural milieu that gave birth to these dogs and their stories. The story of Hachiko¯ is revealing because he contributed, albeit unwittingly, to Japanese nationalism and imperial fascism in the 1930s.” (Skabelund 2011: 1).

Dogs and cats are frequently shown as adored characters and mascots in manga, anime, and video games. Characters like Hello Kitty, Meowth and Doraemon are amongst the most popular cat characters in fiction and their memorabilia is sold worldwide: “The reason that those of us who live outside of Japan are apt to see it through a cat-shaped lens is because we encounter Japanese cat imagery starting in childhood. Japan gave the world Hello Kitty, Doraemon, YouTube star Maru, and the Cat Bus, a character from Hayao Miyazaki’s film My Neighbour Totoro, amongst others. The Cat Bus is exactly what it sounds like: a grinning orange tabby whose body is fitted with cozy, fur-covered seats. Hello Kitty alone is the second highest-grossing franchise ever, with $80 billion in sales since she premiered in 1975.” (Archer 2020: 14-15). Dogs may not be a famous selling point for merchandise in Japan as cats, but Akita and Shiba Inu are two dog breeds that have significant meaning and are protected as national treasures.

When it comes to offering humans emotional support and company, cats and dogs are indispensable: “Dogs have long performed valuable roles for humans as guards, herders, hunters, and pet companions. In the last century and a half, the specialized tasks that canines fulfil for people, such as guiding the blind, have multiplied even further. Such labour often requires a high level of intelligence and even some degree of judgment. It is perhaps not surprising given these relationships that many people regard dogs as quasi-human.” (Skabelund 2011: 6). Both dogs and cats are utilised as therapy animals in hospitals and classrooms to improve patient care and reduce stress. They are also loved family members that provide their owners happiness, comfort, and a sense of closeness.

While doing research for this thesis, there was a plethora of Japanese proverbs but not so many idioms. Which is why this thesis will use Maynard, Michael L.'s and Maynard, Senko K.'s 101 Japanese Idioms and Garrison J., Kimiya K., Wallace G., Goshi M.'s Kodasha's Dictionary of Basic Japanese Idioms as the core book from which the Japanese idioms are taken and the online catalogue Language Realm as well. First, this thesis will start off by listing the Cat idioms, afterwords listing the Dog idioms.

(1)猫をかぶる. (Garrison J.G. 2002: 434-435)

Neko wo kaburu

Translation: "put on the cat"

Meaning: Dissemble, feign (put on an act of) ignorance or innocence; be a wolf in sheep's clothing. The point here is that a person about whom this idiom is used is concealing his real personality and *acting* well behaved or demure. The noun form is *nekokaburi* 猫かぶり, meaning hypocrite, or a put-on.

Correspondence: Partial A and B

(2)借りてきた猫のよう. (Maynard, M.L. and Maynard, S.K. 1994: 57)

Karite kita neko no yoo

Translation: "like a borrowed cat" (as shy and quiet as a kitten)

Meaning: If a cat has a distant and aloof personality even within its own home, imagine how remote it would act in a strange place. The expression describes a shy, timid person who is not at home in his surroundings.

Correspondence: Lack of

(3)猫も杓子も. (Maynard, M.L. and Maynard, S.K. 1994, 59)

Neko mo shakushi mo

Translation: “even cats and rice ladles” (everybody and his/her mother [brother])

Meaning: According to one folk etymology, the rice ladle symbolizes housewives; since cats and housewives are virtually universal to Japanese households, the expression means “everybody.” An opposite interpretation holds cats to be rare and rice ladles to be universal, so that the expression is all-inclusive of both rare and abundant items.

Correspondence: Lack of

(4)猫に小判 (Maynard, M.L. and Maynard, S.K. 1994, 61)

Neko ni koban

Translation: “a gold coin before a cat” (pearls before swine)

Meaning: Koban is a small oval-shaped gold coin which circulated in Japan prior to the Meiji Restoration of 1868. The expression is used when suggesting that not everyone can appreciate an object to the same degree. Similar to “do not cast pearls before swine” it means “to offer something valuable to someone who does not understand that it is valuable. “

Correspondence: Partial B

(5)猫のひたい (Maynard, M.L. and Maynard, S.K. 1994, 63)

Neko no hitai

Translation: “cat’s forehead” (extremely small in size)

Meaning: Cats are not known to have high foreheads. The expression exaggerates the inadequacy of a space. *Neko no hitai* is often heard when prospective home buyers in Japan first see the size of their yard.

Correspondence: Complete

(6)猫の手も借りたい (Maynard, M.L. and Maynard, S.K. 1994, 65)

Neko no te mo karitai

Translation: “willing to accept even the helping hand of a cat” (swamped, shorthanded, “up to one’s eyeball” in work)

Meaning: This phrase indicates an intense degree of need. Cats are useless when it comes to assisting people. If one will go so far to accept even the help of a cat, one really is in desperate need.

Correspondence: Lack of

(7)鳴く猫(は)鼠をとらぬ (Garrison J.G. 2002: 426)

Naku neko (wa) nezumi o toranu

Translation: “a meowing cat catches no rats”

Meaning: Talk a good show, (be) all talk, talk big but be unable to produce

Correspondence: Lack of

(8)猫にまたたび　(Garrison J.G. 2002: 432)

Neko ni matatabi

Translation: “catnip to a cat”

Meaning: Sure to produce the desired effect; a cure all

Correspondence: Lack of

(9)猫ばばする.（Garrison J.G. 2002: 436)

Neko nabasuru

Translation: “cat poop“

Meaning: pocket, find and keep

Always a verb, this often-heard expression comes from a cat's sanitary practice or covering its toilet with soil. The underlying notion here though is not one of cleaning up after oneself, but of hiding something and then acting innocent. It is most commonly used of something found and kept rather than returned, a wallet on the street or an umbrella in the train. *Baba* is baby talk for a bowel movement, something like “number two” or “pooh-pooh” in American English.

Correspondence: Lack of

(10)猫かわいがりする（Garrison J.G. 2002: 435)

Neko-kawaigari suru

Translation: “indulge a cat”

Meaning: Dote on. This expression of extreme care and attention comes from the idea that cat lovers seem to think their cat is the cat’s pajamas

Correspondence: Lack of

(11)猫舌 (Garrison J.G. 2002: 436)

Nekojita

Translation: “cat tongue”

Meaning: (a person who) can’t eat or drink hot things

From the fact that cats are prone to throwing catfits when they try to lap up food or milk heated by well-meaning doters. This is what you’ve got if a layer of skin comes off the roof of your mouth when you try to get that hot coffee down. Many foreigners come off looking like they have a terminal case of cat’s tongue when they eat *ramen* or *udon* without slurping it down and end up burning their tongue or throat.

Correspondence: Partial A

(12) 猫っ毛（Garrison J.G. 2002: 437)

Nekokke

Translation: “cat's hair“

Meaning: Soft, fine hair (on one's head). From the resemblance of such hair to a cat’s soft fur.

Correspondence: Lack of

(13) 猫またぎ（Garrison J.G. 2002: 437)

Nekomatagi

Translation: “cat straddling“

Meaning: A fish that tastes so bad even a cat would turn its nose up at it. From the notion that even a fish-loving animal like a cat would step over and pass by a fish if it tasted bad enough. Not used about other foods.

Correspondence: Partial B

(14) 猫撫で声（Garrison J.G. 2002: 438)

Nekonade-goe

Translation: “a cat-cajoling voice“

Meaning: A coaxing (wheedling, flattering) (tone of) voice. Studies, by the way, show that many cat lovers unconsciously raise their voice an octave or two when talking to their pets. Maybe there is something to this idiom besides fancy

Correspondence: Lack of

(15)猫背（Garrison J.G. 2002: 438)

Nekoze

Translation: “a cat’s back”

Meaning: A slight stoop, rounded shoulders. From the similarity between such a posture and that o f a cat when it has hunched up its back in a stretch or a threat. It is definitely not complimentary.

Correspondence: Lack of

(16)猫の目のように変わる（Garrison J.G. 2002: 433)

Neko no me no you ni kawaru

Translation: “change like a cat's eye”

Meaning: Be in flux, change rapidly (in the twinkle of an eye); (of one’s ideas or what one says) be fickle, flip-flop, sing a different tune. From the quick reaction of a cat’s pupil to small changes in light, this often unflattering expression can be used about change of all kinds but is most commonly used about a person’s attitude, mood or opinion.

Correspondence: Lack of

(17) 猫に鰹節を預ける (Garrison J.G. 2002: 431)

Neko ni katsuoboshi o azukeru

Translation: “entrusting a cat with a dried bonito”

Meaning: Trust a wolf to watch over sheep, leave a fox to guard the henhouse

Correspondence: Partial B

(18) 猫の子一匹いない（Garrison J.G. 2002: 433)

Neko no ko ippiki inai

Translation: “not even a kitten around“

Meaning: Abandoned, no sign of life. From the observation that cats have lots of kittens. The reasoning is that if there isn’t even a kitten around, the place must really be forlorn. Always in the negative, *neko no ko ippiki inai* is used of a place where there are no signs of life.

Correspondence: Lack of

(19)犬が西向きゃ尾は東 (Garrison J.G. 2002: 140)

Inu ga nishi mukya o wa higashi

Translation: “A dog’s tail points east when the dog points west”

Meaning: obviously; needless to say; plain as the nose on your face. […] this expression is also used in response to a comment the speaker feels is patently true or false. Unlike its English equivalents, this and similar Japanese expressions are seldom used as rhetorical responses to a question by another person.

Correspondence: Partial B

(20)犬も食わない (Garrison J.G. 2002: 141)

Inu mo kuwanai

Translation: “Even the dog will turn up its nose”

Meaning: Avoid something like the plague; won’t touch something with a ten- foot pole. Derives from the observation that dogs are notoriously omnivorous, and ir a dog won’t touch something, it has to be pretty bad. It appears only in the negative, and predominately in reference to domestic quarrels.

Correspondence: Complete

(21)犬と猿の仲 (Garrison J.G. 2002: 199)

Inu to saru no naka

Translation: “dog-and-monkey relationship”

Meaning: be at each other’s throats all the time, get along like cats and dogs; be bad blood between

Correspondence: Complete

(22)犬 も 歩 け ば 棒 に 当 た る（Garrison J.G. 2002: 140)

Inu mo arukeba bo ni ataru

Translation: “If a dog walks around enough, it is likely to get hit with a stick”

Meaning: 1. (of bad fortune) trouble lurks, be out of luck

2. (of good fortune) every dog has his day, be in luck, be one’s lucky day

Dogs and their human friends are likely to meet with something unexpected if they are active in anyway at all. It is obviously safer for one and all to stay home in bed. Of the definitions above, the second and more recent meaning derives from a mistaken use of the phrase, and now appears to be more common than the original.

Correspondence: Partial A and Complete

(23)犬 畜 生（Garrison J.G. 2002: 142)

Inu-chikushou

Translation: “a dog from hell”

Meaning: A beast, a cur. Obviously derogatory, the word can be used in response to a person’s speech or behavior.

Correspondence: Partial B

(24)犬 死 に（Garrison J.G. 2002: 142)

Inuji ni

Translation: “a dog’s death”

Meaning: Die a dog’s death, die in vain. Although appearing most commonly in verb form, *inuji ni suru*, it can also be used to express futility or effort that goes unrewarded. In such cases, it is followed by *douzen* 同然

Correspondence: Complete

(25) 犬かき（Garrison J.G. 2002: 143)

Inukaki

Translation: “dog scratching“

Meaning: Dog-paddle. Also, but less commonly, *inu-oyogi* 犬泳ぎ.

Correspondence: Complete

The English idioms and a brief cultural overview will be the main topics of the following chapter, which will aid in the understanding of the idioms that follow.

5. English Cat and Dog idioms

In English culture, cats and dogs are cherished pets and companions. They improve their owners' quality of life and well-being by offering them emotional support, loyalty, and friendship: “Dogs have long performed valuable roles for humans as guards, herders, hunters, and pet companions. In the last century and a half, the specialized tasks that canines fulfil for people, such as guiding the blind, have multiplied even further. Such labour often requires a high level of intelligence and even some degree of judgment. It is perhaps not surprising given these relationships that many people regard dogs as quasi-human.” (Skabelund 2011: 6). The relationship between people and their pets is appreciated in many English homes, where cats and dogs are cherished members of the family. English literature, art, and folklore frequently feature cats and dogs. In narrative, they are frequently employed as metaphors and symbols. Famous literary works that explore the traits and habits of cats and dogs include "Old Possum's Book of Practical Cats" by T.S. Eliot and "Animal Farm" by George Orwell.

In English culture, cats and dogs are now considered to be cultural icons. Cats, for instance, are linked to superstitions, for instance, depending on the situation, black cats might bring good or ill luck. Dogs, particularly breeds like the English Bulldog and the Corgi, are frequently portrayed in royal imagery and historical contexts since they have long been connected to British royalty: “In actual and in symbolic terms, dog keeping and certain social, and especially imperial, relationships are analogous. Asymmetrical power relationships of master and subject provide the logic for the interaction of dog keeper and pet, just as they link the colonizer and colonized government officials and populace, teacher and student, rich and poor, parent and child. The chief concern of the masters in each of these hierarchical structures is, like that of a dog keeper, that their subjects, as unpredictable as they might be, will prove loyal and useful.“ (Skabelund 2011: 7). Particularly, dogs have been important to English athletic customs. Many different breeds are utilized for pursuits like hunting, retrieving, herding, and competing in dog competitions.

Sporting occasions like dog exhibitions, field trials, and agility contests draw spectators and highlight the prowess and beauty of various dog breeds: “By the middle of the nineteenth century, what we might call a “modern mode of dog ownership” had emerged and become firmly established in Britain and was spreading to the imperial world. In contrast with past practices and those of much of the rest of the world, this new form of dog keeping defined dogs by breed, an attribute determined by physical appearance rather than function. Dog ownership became even more pervasive as middle classes expanded and came to emulate the dog-keeping practices of their social superiors. This meant treating dogs with greater attachment and, somewhat contradictorily, treating them as commodities to be bought and sold — and sometimes disposed of.” (Skabelund 2011: 3). In English culture, dogs have been employed for many different purposes, such as therapy, search and rescue, guiding dogs for the impaired, police, and military duty. Praise has also been given to cats for their efforts to pest control, especially on farms and in rural areas where they help regulate rodent populations.

Dogs and cats have major roles in English popular culture. Their appearances in cartoons, television shows, and films entertains the viewers of all ages. Characters like Garfield and Lassie have become beloved cultural icons in English-speaking countries. As to the idioms containing cats and dogs, the bulk of them have been taken out of the Cambridge International Dictionary of Idioms and some even from the Oxford Dictionary of English Idioms.

(1) Be like a cat on a hot tin roof (Cambridge 1998: 61)

To be nervous and unable to keep still

Correspondence: Lack of

(2) Be the cat’s whiskers (Cambridge 1998: 61)

To be better than everyone else

Correspondence: Lack of

(3) Fight like cats and dogs (Cambridge 1998: 61)

To argue violently all the time

Correspondence: Complete

(4) Has the cat got your tongue? (Cambridge 1998: 61)

Something that you say to someone when you are annoyed because they will not speak.

Correspondence: Partial A

(5) Not have a cat in hell's chance (Cambridge 1998: 61)

To have no chance at all of achieving something

Correspondence: Lack of

(6) Let the cat out of the bag (Cambridge 1998: 61)

To tell people secret information, often without intending to

Correspondence: Lack of

(7) Like the cat that got the cream/ Like the cat that ate the canary (Cambridge 1998: 61)

If someone looks like the cat that got the cream, they annoy other people by looking very pleased with themselves because of something good that they have done

Correspondence: Lack of

(8) Look like something the cat brought/dragged in (Cambridge 1998: 61)

If someone looks like something the cat brought in, they are very untidy and dirty

Correspondence: Lack of

(9) Play cat and mouse (Cambridge 1998: 61)

To try and defeat someone by tricking them into making a mistake so that you have an advantage over them.

Correspondence: Lack of

(10) Put/set the cat among the pigeons (Cambridge 1998: 61)

To do or say something that causes trouble and makes a lot of people angry or worried

Correspondence: Lack of

(11) When/While the cat's away (the mice will play) (Cambridge 1998: 61)

Something that you say which means when the person in authority is absent, people will not what they should do

Correspondence: Lack of

(12) Not room to swing a cat (Ayto, J. 2010: 57)

If there is not room to swing a cat in a place, that place is very small

Correspondence: Complete

(13) All cats are grey in the dark (Ayto, J. 2010: 57)

The qualities that distinguish people from one another are obscured in some circumstances, and if they can't be perceived they don't matter

Correspondence: Lack of

(14) A cat may look at a king (Ayto, J. 2010: 57)

Even a person of low status or importance has rights

Correspondence: Lack of

(15) Curiosity killed the cat (Ayto, J. 2010: 57)

Being inquisitive about other people's affairs may get you into trouble

Correspondence: Partial A and B

(16) Enough to make a cat laugh (Ayto, J. 2010: 57)

Extremely ridiculous or ironic

Correspondence: Lack of

(17) See which way the cat jumps (Ayto, J. 2010: 58)

See what direction the events are taking before committing yourself.

Correspondence: Lack of

(18) That cat won't jump (Ayto, J. 2010: 58)

That suggestion is implausible or impracticable

Correspondence: Lack of

(19) There is more than one way to skin a cat (Ayto, J. 2010: 58)

There’s more than one way of achieving your aim.

Correspondence: Lack of

(20) Whip the cat (Ayto, J. 2010: 58)

1. Complain or moan

2. Be sorry; show remorse

Correspondence: Lack of

(21) Dog eat dog (Cambridge 1998: 100)

If a situation is dog eat dog, people will do anything to be successful, even if what they do harms other people

Correspondence: Lack of

(22) A dog and pony show (Cambridge 1998: 100)

A show or other event that has been organized in order to get people's support or to persuade them to buy something

Correspondence: Lack of

(23) A dog in the manger (Cambridge 1998: 100)

Someone who keeps something that they do not really want in order to prevent anyone else from having it

Correspondence: Lack of

(24) The dog days (Cambridge 1998: 100)

The hottest days of the summer tb Some people believe there is a star called the dog star which can only be seen during a hot period in the summer.

Correspondence: Lack of

(25) Be like a dog with two tails (Cambridge 1998: 100)

To be very happy

Correspondence: Lack of

(26) A dog's breakfast/dinner (Cambridge 1998: 100)

Something that has been done very badly

Correspondence: Partial B and Complete

(27) Done up/dressed up like a dog's dinner (Cambridge 1998: 101)

Wearing clothes which make you look silly when you have tried to dress for a formal occasion

Correspondence: Lack of

(28) Every dog has its day (Cambridge 1998: 101)

Something that you say which means that everyone is successful during some period in their life

Correspondence: Partial A and Complete

(29) Not have a dog's chance (Cambridge 1998: 101)

To not have any chance of doing something that you want to do

Correspondence: Lack of

(30) It's a dog's life. (Cambridge 1998: 101)

Something that you say which means that life is hard and unpleasant.

Correspondence: Partial A and Complete

(31) Put on the dog (Cambridge 1998: 101)

To try to seem richer or more important than you really are

Correspondence: Lack of

(32) Why keep a dog and bark yourself? (Cambridge 1998: 101)

Something that you say which means there is no purpose in doing something yourself when there is someone else who will do it for you

Correspondence: Lack of

(33) Call off the dogs (Cambridge 1998: 101)

To stop attacking or criticizing someone

Correspondence: Lack of

(34) Go to the dogs (Cambridge 1998: 101)

To become worse in quality or character

Correspondence: Lack of

(35) Throw sb to the dogs (Cambridge 1998: 101)

To allow someone to be criticized or attacked, often in order to protect yourself from being criticized or attacked

Correspondence: Lack of

(36) Rain cats and dogs (Ayto, J. 2010: 58)

To rain very heavily

Correspondence: Lack of

(37) Die like a dog (Ayto, J. 2010: 97)

Die in degrading circumstances

Correspondence: Complete

(38) The dog’s bollocks (Ayto, J. 2010: 98)

The best person or thing of its kind

Correspondence: Lack of

(39) Dog tired (Ayto, J. 2010: 98)

Extremely tired; utterly worn out.

Correspondence: Lack of

(40) Dogs of war (Ayto, J. 2010: 98)

1. The havoc accompanying military conflict.

2. Mercenary soldiers

Correspondence: Lack of

(41) Give a dog a bad name (Ayto, J. 2010: 98)

It is very difficult to lose a bad reputation, even if it is unjustified

Correspondence: Lack of

(42) The hair of the dog (Ayto, J. 2010: 98)

A small quantity of alcohol taken as remedy for a hangover

Correspondence: Lack of

(43) Help a lame dog over a stile (Ayto, J. 2010: 98)

Come to the aid of a person in need

Correspondence: Lack of

(44) In a dog's age (Ayto, J. 2010: 98)

In a very long time

Correspondence: Lack of

(45) Let the dog see the rabbit (Ayto, J. 2010: 98)

Let someone get on with work they are ready and waiting to do

Correspondence: Lack of

(46) Let sleeping dogs lie (Ayto, J. 2010: 98)

Avoid interfering in a situation that is currently causing no problems, but may well do so as a consequence of such interference

Correspondence: Complete

(47) Love me, love my dog (Ayto, J. 2010: 98)

If you love someone, you must accept everything about them, even their faults

Correspondence: Lack of

(48) My dogs are barking (Ayto, J. 2010: 98)

My feet are aching.

Correspondence: Lack of

(49) See a man about a dog (Ayto, J. 2010: 98)

Used euphemistically when leaving to go to the lavatory or if you do not wish to disclose the nature of the errand you are about to undertake

Correspondence: Lack of

(50) Sick as a dog (Ayto, J. 2010: 98)

Extremely ill

Correspondence: Lack of

(51) The tail wags the dog (Ayto, J. 2010: 98)

The less important or subsidiary factor or thing dominates a situation; the usual roles are reversed.

Correspondence: Lack of

(52) There's life in the old dog yet (Ayto, J. 2010: 98)

Despite appearances to the contrary, an old person is still full of vigour, enthusiasm, etc.

Correspondence: Lack of

(53) The black dog (Ayto, J. 2010: 97)

A metaphorical representation of melancholy or depression

Correspondence: Lack of

6. Comparison on selected Cat and Dog Idioms

6. 1. *Not room to swing a cat* and *Neko no hitai*.

The phrase "not room to swing a cat" is intended to be regarded in a humorous way. It refers to an area that is extremely small or claustrophobic, with little room for movement or turning around. The expression emphasises the idea that a substantial amount of room is needed to complete an action like swinging a cat by its tail. It communicates the idea of a small, cramped area.

The Japanese idiom, “Neko no hitai”, refers to the forehead of a cat. It is used to describe a small or limited space. The imagery comes from the idea that a cat's forehead is a small and narrow area. It conveys the concept of a tight or confined space. Both phrases convey the idea of a limited or confined space. They suggest a lack of space or room for movement. The focus is on the concept of restricted area or cramped conditions.

The English phrase uses the figurative expression of swinging a cat, while the Japanese phrase directly refers to the cat's forehead. The English phrase is more commonly used internationally, while the Japanese phrase is specific to Japanese culture. The animal component of cat is the same, the picture they are trying to convey is the same, but different words have been used, still the same outcome has occurred.

This is an excellent illustration of complete correspondence, where the two idioms express the same message and could be translated to convey the same idea without losing any meaning.

6. 2. *Like cat and dog* and *Inu to saru no naka*.

The expression "like cat and dog" in English refers to a partnership or exchange that is marked by animosity, discord, or ongoing struggle. It implies that two people or things are in constant conflict with one another, much like people generally believe cats and dogs to be. The focus is on the notion of constant conflict or opposition between the two parties.

On the Japanese side, “Inu to Saru no naka” is a Japanese phrase referring to a relationship or interaction between a dog and a monkey, which is commonly depicted as tumultuous or troublesome. It conveys the idea of a volatile or contentious relationship, similar to the English phrase "Like cat and dog." The focus is on the notion of a turbulent or problematic relationship.

Both phrases describe relationships or interactions marked by conflict, disagreement, or turbulence. They convey the idea of a troublesome or contentious relationship between two parties. The focus is on the notion of constant conflict or opposition between the entities involved.

The English phrase is more widely known and used internationally, while the Japanese phrase is specific to Japanese culture. Both of the phrases have the component of dog within them; however, the connotation and relationship differentiate between a cat and dog. The message stays the same even if the component of the other animal changes, which itself is an alluring discovery considering the key ideas this thesis was trying to figure out.

This is a fitting illustration of complete correspondence because, despite certain differences in the two languages' elements, the concept and possible applications are the same.

6. 3. *A dog's breakfast/dinner* and *Inu mo kuwanai*.

The English idiom "A dog's breakfast/dinner" refers to a messy, disjointed, or inadequately prepared meal or circumstance. It implies that something is disorganized, careless, or of poor quality. The expression conveys the sense of something being a total mess or failure by using the picture of a dog's dinner being unappetizing or messy.

Something that is so unappealing or of such low quality that even a dog would refuse to eat is described by the Japanese proverb "Inu mo kuwanai." It draws attention to the idea that something is utterly unpalatable or undesired.

Both phrases convey the concept of something being unappetizing or of poor quality. They suggest a lack of appeal or desirability. The focus is on the idea of something being of low quality or undesirable. The English phrase uses the imagery of a messy or disorganized meal, while the Japanese phrase directly refers to a dog refusing to eat something.

Both of them convey the same concept of something unappetizing or of poor quality, using the same component dog, though different words and slightly different imagery to convey the same message. This is another excellent illustration of complete correspondence.

If we take this comparison even further, the Japanese idiom “Nekomatagi“ could also be a interpretation of “a dog's breakfast/dinner“. In both idioms, the two animals are used to suggest something about the value or desirability of the subject. The Japanese variant uses the imagery of a cat, an animal who is known to adore fish, displaying how it would not eat a fish because it tastes so bad. Both idioms imply that the subject is unattractive or of low quality, which has a negative meaning. Where they differ is in their use of constituents, in the English variant using dog imagery and in Japanese using cat imagery, which would then, in return, not make this a complete correspondence, but rather a partial correspondence B.

6. 4. *Let sleeping dogs lie* and *Neta ko wo okosu*.

The English idiom "Let sleeping dogs lie" cautions against interfering with a situation or issue that is peaceful or stable at the moment, especially if it could spark conflict or trouble later on. It suggests avoiding unnecessary actions or discussions that may agitate or provoke negative consequences. The focus is on maintaining peace and avoiding unnecessary conflicts or problems.

On the Japanese side we have the expression “Neta ko wo okosu”, this Japanese expression warns against waking or disturbing a child who is peacefully sleeping. It implies that unnecessary interference or disruption of a peaceful state may lead to negative outcomes or unintended consequences. The focus is on the potential

repercussions of disturbing a situation or individual who is currently at rest or in a peaceful state.

Both phrases caution against interfering with a situation or state of calm. They highlight the potential negative consequences that may arise from unnecessary disturbance. The English expression refers to dogs, whereas the Japanese expression refers to wakening a child. The two of them do not have “dog” as the component, still they do share a similar message, which is what one of the key points of this thesis was, determining if with different words or components, the same idea could be said in both languages.

Overall, both phrases share a common theme of avoiding unnecessary disturbance, however they differ in the specific imagery and cultural context used to convey the message. This is an exemplary illustration of complete correspondence, where the two idioms, even though they do not share the same imagery, express the same message and could be translated to convey the same idea without losing any meaning.

6. 5. *Every dog has its day* and *Inu mo arukeba bo ni ataru*.

No matter how commonplace or unnoticed, everyone will ultimately experience a time or period of success, notoriety, or good fortune. The idiom "Every dog has its day" refers to this. It implies that everyone would have the chance to succeed or shine at some point in their lives, including those who were overlooked or undervalued in the past. The expression encourages us and offers hope, letting us know that everyone can have their own moment of success or triumph.

While this invokes a certain positive connotation, the Japanese idiom “Inu mo arukeba bo ni ataru” conveys a similar meaning but in an opposite way. This idiom that conveys the idea that in life, one is bound to encounter difficulties or negative experiences regardless of their status or position. It suggests that even if someone is innocent or minding their own business, they can still face unexpected troubles or obstacles. The

idiom emphasizes the unpredictability and inevitability of encountering adversity or misfortune as a part of life.

These two idioms, tell us the outlook each of its language learners have on life. By this example the English idiom tries to keep telling us that there is bound to be good luck in the future, even if life itself looks bleak now, while the Japanese equivalent prepares the reader that even though life can be happy, everyone at one point will have to face hardships and that that does happen to everyone.

The first meaning of “Inu mo arukeba bo ni ataru” would be better described with the idiom It’s a dog’s life, meaning that life is hard and unpleasant. The Japanese idiom started out as the first meaning, but as time went on, maybe even by the influence of the English language, it has now taken upon the English meaning. This English meaning, has changed and influenced the Japanese meaning to mean of good fortune and has become the more used meaning than the original one.

This itself was a fascinating discovery, because “dog” was a component of both of these idioms, yet they both conveyed a different meaning that with time and influence changed. The first and original meaning of “Inu mo arukeba bo ni ataru” would be an example of partial correspondence A in the use of the constituents forming the idioms to express a different concept, but as time went on, the meaning and correspondence would change to complete correspondence, which would mean they could be used in translation without interpretation losses.

Garrison (2002: 141) said in his book: “the second and more recent meaning derives from a mistaken use of the phrase, and now appears to be more common than the original.”, which would be a misconstrued interpretation, since language is a living thing. It has been observed that language changes with time. Pronunciations change, new words are created or borrowed, the meaning of old words changes, which is why studying idioms and their meanings, sometimes even with modifications, is crucial to comprehending the language, as the thesis’s introduction states.

The original meaning of the idiom in the Japanese language could also be translated with the English variant “It’s a dog’s life”, but the difference portrayed in the

English version is more direct and uses the analogy of a dog's difficult existence to describe a life of hardship and misery, whereas the Japanese idiom emphasises the unpredictable nature of facing difficulties in life by using the imagery of a dog being hit with a stick.

6. 6. *Has the cat got your tongue?* and *Nekojita*.

This comparison here is to show that even if some words collide, the meaning could be and is completely different. “Has the cat got your tongue?” means “Something that you say to someone when you are annoyed because they will not speak.” (Cambridge 1998; 61) and Nekojita, which translates to cat’s tongue, brings forth the meaning of describing someone who is sensitive to hot food or drinks and tends to burn their tongue easily. It implies that the person cannot tolerate hot temperatures and needs to let their food or beverages cool down before consuming them.

The term "Nekojita" is often used humorously to describe someone's sensitivity to hot temperatures. This proves the aforementioned theory at the start of the thesis, that some idioms could have the same words used to them, but convey a totally different meaning. Here the meanings focus on more of the physical aspect of the cat’s tongue, on the other hand the image and meaning are portrayed differently.

This is a great example of partial correspondence A, where the use of the constituents forming the idioms express a different concept even though they consist of almost identical imagery.

6. 7. *Cast pearls before swine* and *Neko ni koban*.

The English saying "Cast pearls before swine" refers to presenting anything precious to someone who cannot appreciate or realise its worth. It comes from a biblical analogy. It suggests that attempting to explain something important to someone who is unable to comprehend it or appreciate its significance is futile or unproductive. What's being highlighted is the disparity between the offering's value and the recipient's inability to acknowledge it.

But from a Japanese point of view, "Neko ni koban" uses the analogy of giving a valuable gold coin to a cat that cannot understand its worth. It's a way of stating that you can give someone who can't use or appreciate it something valuable.

Both phrases highlight the act of presenting something valuable or precious. They suggest that offering something valuable to someone who cannot appreciate or understand its worth is a futile endeavour. They convey the concept of wasted effort or a mismatch between the value of the offering and the recipient's ability to appreciate it.

The English phrase is more widely known and used internationally, while the Japanese phrase is specific to Japanese culture and the English phrase has biblical origins, while the Japanese phrase does not have specific religious connotations. Both of these idioms use different animal components, nevertheless they do still convey the same message using completely different words, which shows that the same ideas in other languages can occur with different components to them. This would put this idiom in the third category, partial correspondence B, where an idea does not depend on the constituents but rather manifests itself differently but with the same ideology.

Because of a linguistic import that occurred, this is not regarded as complete correspondence, but rather “*Buta ni shinju* “(豚に真珠) would be a more fitting example of complete correspondence: “A linguistic import, this comes from the New Testament. Although there is no consensus, some feel this expression is used exclusively about material objects rather than abstractions. “(Garrison 2002: 41). This was inevitable given the Bible's immense influence on global society, but what's noteworthy is that there is a change in how it is used in Japanese, depending on the situation, the phrase “*Neko ni koban*” might be a more accurate translation.

6. 8. *Son of a gun* and *Inu-chikushoo*.

An English term that can convey astonishment, adoration, or occasionally rage is "son of a gun". Depending on the circumstance, its use and tone can change significantly. Cambridge University Press (1998: 362) would explain this as: “something that you say

in order to show that you are very surprised and shocked”, while Ayto (2010: 324) would describe it as: “a humorous or affectionate way of addressing or referring to someone”.

Conversely, the Japanese equivalent would be a disparaging and offensive term used to convey intense rage or annoyance against someone or something. "Son of a Gun" and "Inu-chikushoo" are both idiomatic phrases that describe intense feelings, but they do it in distinct ways.

"Inu-chikushoo" is a straightforwardly derogatory term in Japanese. "Inu" translates to "dog," while "chikushoo" means "livestock" or "beast." Combining them results in a derogatory epithet that is comparable to calling someone a "son of a dog." This expression of intense annoyance or dissatisfaction is used to describe someone or something. It is not appropriate to use in polite speech and has a strong negative connotation.

However, the English translation of "Son of a Gun" covers a broader spectrum of meanings and tones. For example: "Son of a gun! I can't believe they put her in jail for that!" (Cambridge University Press 1998: 362) might be used to show surprise. Moreover, depending on the situation and the speaker's tone, it can be used to express respect or even rage. "Son of a Gun" is not intrinsically disparaging, unlike "Inu-chikushoo," but how it is used depends on the speaker's motivation and feelings.

To sum up, "Inu-chikushoo" is a pejorative phrase used to indicate intense wrath or irritation in Japanese, whereas "Son of a Gun" is an idiomatic statement of strong emotions. However, the English phrase "Son of a Gun" is more adaptable and, depending on the situation, can communicate a variety of feelings including astonishment, adulation, or rage. When use these expressions in discussion, it's critical to consider their appropriateness and degree of intensity. This contrast serves as more evidence for the claim made in this thesis’s introduction, namely, that studying idioms improves our comprehension of the language.

This is a perfect instance of a partial correspondence B, partial correspondence of different constituents to express the same concept.

6. 9. *Curiosity killed the cat* and *Neko wo kaburu*.

The English idiom "Curiosity killed the cat" suggests that excessive curiosity or interfering can lead to issues or undesirable consequences. It issues a warning about being overly nosy or inquisitive because doing so could be dangerous or have unforeseen effects. Rather than lying or posing as someone or something else, the focus is on the negative effects of curiosity.

Conversely, the Japanese term "Neko wo kaburu" refers to someone who is masking their true intents or character while feigning innocence, harmlessness, or naivety. Wearing a disguise like to a cat suggests deceit or the act of hiding one's actual intentions behind a facade. Instead of focusing on the negative effects of curiosity, the act of disguise is highlighted. It uses the constituent of cat to convey a bad perception of a person.

While both phrases involve the mention of a cat, they convey two distinct ideas. Although the two idioms differ, the semantic element of talking poorly of a cat remains common. “Curiosity killed the cat” focuses on the perils of curiosity itself, while “Neko wo kaburu” highlights the act of deceit or pretending to be something one is not. Having similar meaning, on the other hand, conveying a completely different message, while still both having the component of cat imagery as the object of the sentence. This would be a good example of partial correspondence, somewhere in the middle of type A and B, where the imagery of cat is used, but not the same meaning and message come across, they are similar in nature but not exact and are used in different occasions.

A different comparison to Neko wo Kaburu would be the English idiom "To put on the dog." While the idea of putting on a false look is shared by both idioms, "Neko wo Kaburu" emphasizes acting meek or innocent, while "Put on the dog" emphasizes dressing or acting extravagantly in order to make an impression or put on a show. This would be a pretty naive interpretation of partial correspondence, and it's a prime illustration of the perils associated with improper idiom learning. The second interpretation would be a lack of correspondence.

7. Conclusion

In Japan, both cats and dogs have left enduring cultural legacies. They serve as metaphors, encourage creative expression, and offer emotional support. The celebration of cats and dogs in cultural practices, rituals, and popular culture fosters a close bond and enriches the lives of the Japanese people.

On the other side of the world, cats and dogs have also made enduring impacts on English culture. They are loved as house pets, portrayed in literature and art, and fundamental to English culture. Cats and dogs have a special place in the hearts and customs of the English people, improving their lives in many ways, whether as workmates, companions, or cultural emblems.

English and Japanese language and culture have diverse variations and subcultures within them. Effective communication and intercultural comprehension require an appreciation of the subtleties and complexity inherent in each language and culture. The roots of the idioms differ, as we could observe previously in the thesis. While others are influenced by various roles cats and dogs have played throughout history, some are related to the physical traits of cats and dogs.

The usage of idioms in the English language is fairly extensive. Even when cats and dogs are two animals that are common to both cultures, how they are portrayed can differ greatly. Out of all the Japanese idioms analysed there were 6 complete correspondences, 3 partial correspondence A's, 6 partial correspondence B's and 12 lack of correspondences, with some idioms being a part of 2 groups at the same time. Out of all the English idioms analysed there were 7 complete correspondences, 4 partial correspondence A's, 2 partial correspondence B's and 44 lack of correspondences, with some idioms being a part of 2 groups at the same time.

Based on the above, we can summarize that the majority of the idioms that have complete or partial correspondence have been examined in the thesis's comparison section, but there are still a significant number of idioms that have no parallels in either the English or the Japanese languages.

The English and Japanese language may have little in common, but some cultural facts persist across cultures and nations. As seen in the thesis and as said in the introduction, the starting thesis, various idioms, in other languages, should either convey the same meaning using different words or expressions or conveying a different meaning using similar words or expressions, was certainly correct. The differences here are that the word for word translations could not occur, as the languages greatly differ. The meaning in some of the idioms stayed the same in a general sense, only having minute (if any) difference between the two languages. Numerous of English idioms, having no correspondence, could not be found in the Japanese language and vice versa. It seems that the culture difference, values and other factors have aided the two languages in producing different idioms containing components of cat and dog are not applicable to the other language.

To sum up, the examination of idioms related to cats and dogs provides an intriguing window into the intricacies of language and society. We can keep figuring out the complex web of meanings that underlies colloquial idioms and their importance in various cultural situations by conducting more research into animal idioms or even all idioms in both languages.

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Abstract

This thesis is an analysis of idioms containing cats and dogs in English and Japanese language. The thesis is divided into four sections. The initial section provides the reader a brief theoretical rundown of the fundamental phraseological terminology that must be understood in order to comprehend the study's purpose and importance. Here the framework of correspondence is explained, which consists of complete correspondence, partial A correspondence, partial B correspondence and lack of correspondence. The dictionary references, idioms analysed, and various cultural interpretations of cats and dogs are presented in the second section. First the Japanese idioms are presented, and then the English idioms are presented, always starting off by showing the cat idioms first and then the dog idioms. The third section consists of a case study analysis of some idioms and their counterparts in the other language. The research thesis’s final section provides a brief overview of the subject, summarizes the key findings, and emphasizes the value of learning idioms. The analysis of the idioms involving these animals reveals that Japanese idioms have 6 complete correspondences, 3 partial A correspondences, 6 partial B correspondences and 12 with no English counterparts, while the English idioms have 7 complete correspondences, 4 partial A correspondence, 2 partial B correspondences and 44 with no Japanese counterparts. Many idioms have no direct translations, highlighting cultural differences. The research confirms that while some idioms convey similar meanings, others differ significantly, reflecting each culture's unique context. Further exploration of idioms can enhance our understanding of language and culture.

KEYWORDS: phraseology, idioms, cat, dog, English, Japanese, complete – partial – lack of correspondence.

Sažetak

Ovaj diplomski rad analizira idiome koji sadrže motiv mačke i psa u engleskom i japanskom jeziku. Diplomski rad je podijeljen u četiri dijela. Prvi dio pruža čitatelju kratak teorijski pregled osnovne frazeološke terminologije koja je potrebna za razumijevanje svrhe i važnosti proučavanja. Ovdje se objašnjava okvir korespondencije, koji se sastoji od potpune korespondencije, djelomične A korespondencije, djelomične B korespondencije i nedostatka korespondencije. U drugom dijelu predstavljeni su rječnički izvori, analizirani idiomi i različita kulturna tumačenja mačaka i pasa. Prvo su predstavljeni japanski idiomi, a zatim engleski idiomi, uvijek počevši od idioma s motivima mačkama, a zatim idioma s motivima pasa. Treći dio se sastoji od analize studije slučaja nekih idioma i njihovih ekvivalenata u drugom jeziku. Završni dio istraživačke teze pruža kratak pregled teme, sažima ključne nalaze i naglašava vrijednost učenja idioma. Analiza idioma koji uključuju ove životinje otkriva da japanski idiomi imaju 6 potpunih korespondencija, 3 djelomične A korespondencije, 6 djelomičnih B korespondencija i 12 bez engleskih ekvivalenata, dok engleski idiomi imaju 7 potpunih korespondencija, 4 djelomične A korespondencije, 2 djelomične B korespondencije i 44 bez japanskih ekvivalenata. Mnogi idiomi nemaju izravne prijevode, što naglašava kulturne razlike. Istraživanje potvrđuje da, iako neki idiomi prenose slična značenja, drugi se značajno razlikuju, odražavajući jedinstveni kontekst svake kulture. Daljnje istraživanje idioma može poboljšati naše razumijevanje jezika i kulture.

KLJUČNE RIJEČI: frazeologija, idiomi, mačka, pas, engleski, japanski, potpuna – djelomična – nedostatak korespondencije.