

## **METAPHORICAL CONCEPTUALIZATION EMPLOYED BY ANIMAL LEXICON "DOG" IN ENGLISH AND INDONESIAN PROVERBS: A COMPARATIVE STUDY**

**Nitis Asmara Bachrun, Suhandano**

*Faculty of Cultural Science, Universitas Gadjah Mada*

*[nitiasmara95@mail.ugm.ac.id](mailto:nitiasmara95@mail.ugm.ac.id), [suhandano@ugm.ac.id](mailto:suhandano@ugm.ac.id)*

### **ABSTRACT**

The proverb is a cultural item, embodied in a form of figurative expression, being handed over generations within a particular speech community. Proverbs carry out certain information regarding the culture of the speech community, such as the lifestyles, values, and perspectives of the society. Animal lexicon "dog" becomes the most frequently appeared animal lexicon within proverbs in English and Indonesian languages. There are 3 major types of concepts being carried out by the lexicon "dog" within the proverbs investigated in this research, which are the positive human traits, the negative human traits, and situational phenomena. Meanwhile, there are a total of 20 concepts found to be the target domains of the lexicon "dog" within the proverbs being examined in this research, which are as follows: 1) despicable person, 2) opportune aptitude, 3) the spiteful one, 4) greedy soul, 5) significant problems, 6) being cornered, 7) an iniquity, 8) companion faithfulness, 9) futile individual, 10) menace aptitude, 11) fortunate aptitude, 12) the ungrateful one, 13) the powerful one, 14) insincerity, 15) brave soul, 16) humble background, 17) decisions significance, 18) perceived aspects, 19) the grateful one, 20) coward. The speech community of the English language has distinctive points from the speech community of the Indonesian language in their way to metaphorically conceptualizing the lexicon "dog". However, there are still typical concepts that appeared as the target domains of the lexicon "dog" preserved by both of the speech communities.

**Keywords:** *Proverbs, Conceptual Metaphor, Language, Culture*

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### **INTRODUCTION**

There are two types of cultural heritage in major classification. These features are in both tangible and intangible heritage (UNESCO's Convention, 2003 in Iacono & Brown (2016). Tangible heritages are those concrete items of the bequeathed properties such as buildings, monuments, sites, etc (Palmer, 2005). Meanwhile, in contrast, another form of cultural heritage, the intangible one, is more of an abstract concept that can be embodied in any form (Elliott & Schmutz, 2012). The intangible ones are those objects dealing with the speech community, expressions, knowledge, and skills (Wasko & Faraj, 2000). Experts have promoted ideas that intangible heritage brings more of cognitive and mental reflection of the realm from the past generation. Moreover, it contains the sense of arts and other aesthetical aspects of the society in major. For example, performing arts, social practices, knowledge and practices, craftsmanship, oral traditions, and other stuff similar (UNESCO's Convention, 2003 in Brückner (2010).

Among the other features, oral tradition seems to be the most which have abundant literature. Mason (2020) argues that an oral tradition is a form of bequeathed items that is uncertain due to its dependence to society's reminiscence and verbal transmission. Ki-Zerbo (1990), Foley (1995), and Devatine (2009) have added that oral tradition as a body of literary expression that reflects knowledge, beliefs, mannerisms, and thoughts belongs to the realm, which is intentionally transferred to the future generation in order to conserve the cultural

values. Vansina (1965) defines oral traditions as verbal expressions which are transmitted from the earlier to the following generation. Oral traditions tend to contain artistic elements through the message delivered in the forms of riddles, tales, legends, myths, epic songs, poems, proverbs, and so on. (UNESCO's Convention, 2003). The proverb is one of the oral traditions that bridge messages over generations through uncommon expressions.

Dorson (1972) defines a proverb as a traditional saying which becomes a part of discourse implemented in daily life. Furthermore, Mieder (1985) specifies a proverb as a brief familiar saying about a cultural community that provides facts, norms, and values, also the traditional views of the community, in a metaphorical condensed structure and tends to role as an advice, a criticism, or other reflection of thought. Proverbs can be informed about certain things, a piece of philosophical advice about life in general circumstances, critics towards a particular situation, and many on. It usually is another form of brief conclusion about what the earlier generation had undergone through life in the past, yet, another object is emerged to draw the message. In other words, proverbs is defined as figurative expressions of a realm community that are affected by the linguistic and socio-cultural experiences and other backgrounds of its native society (Kammampol, 2022).

Investigating proverbs in a certain sociocultural context is extending across to identify the perceptions of the related society. There are various ways to investigate the meaning of proverbs. One of the methods is to examine the linguistic features of the proverbs. The linguistic features tend to be the certain lexemes being applied in the expression, which usually, represent another concept (Berlin, 1977). In addition, Suhandono (2015) explains that language is constructed by a number of elements and lexicon becomes the most prominent feature to identify the distinguished perspective of community speech. Meanwhile, Kurnia (2013) states that a proverb is one of the expressions that have metaphors or parables to illustrate another concept, which commonly is based on observations and life experiences. In line with the issue, Gibbs and Lakoff (2009) argue that proverbs conceptualize personal and social experiences, human behavior, abstract thought, and the external world. Meanwhile, Low et al (2010) state that examining proverbs should occupy the framework of metaphor which is believed as "a device for seeing something in terms of something else".

Douthwaite (2011) emphasizes that Conceptual Metaphor is a substantial necessity in terms of way people mentally draw abstract domains. Eubanks (2012) believes that theories on Conceptual Metaphor, as an entity of knowledge, is the core instrument in proverbs analysis, in the term that it assists not only to show the mental processes within but also to give over aight into the culture. In such a way, the relationship between the lexeme of an object in a proverb, which roles as the source domain, with the concept which is referred, also reveals the point of view belonging to the society that reflectsthe particular cultural issue of the realm community. The proverb is a fixed means to examine the cultural differences among realms community, in a matter of how the society of the sides have distinctive ways of see the world in their mental process.

As cultural items bring the characteristics of the countries, it is assumed that English and Indonesian societies have distinctive occurrences in the process of how the expression is constructed in metaphorical structure. Nevertheless, it does not rule out the possibility that the lexeme also has shared identic conceptual metaphors in both cultures. Among the abundant animal lexemes being applied in both communities, the researcher finds out that the most

frequently appeared lexeme in the proverbial expressions refers to one object, which is “dog”. Thus, this research is to investigate how English and Indonesian proverbs emerge lexeme of “dog” to represent the conceptual metaphor perceived by the people of both speech communities.

In response to the background of the study, this research is to investigate whether English and Indonesian societies as realm communities, who own considerably different socio-cultural backgrounds, have distinctive perspectives in metaphorically conceptualizing particular abstract ideas through the animal lexicon “dog” in their proverbial expressions. Hence, it is necessary to know whether both of the communities, as parts of the universal world, also share identical perspectives in metaphorically conceptualizing particular abstract ideas through the lexeme “dog” in their proverbial expressions.

## **METHOD**

By its nature, this study is served by using two methods, qualitative and quantitative. It is due to what has been implied by MappingX & ARIMI (n.d.), that the quantitative research design is often insufficient to deal with linguistic and cultural studies, thus, it only attends to support the qualitative research design in need. The quantitative method is implemented to count the possibility of the occurrences of the phenomenon, meanwhile, the qualitative method is applied to serve the description of the data findings and discussion. To hold the validity and reliability of the data, the researcher decides to use three proverb dictionaries for each of both languages. For the English proverbs, the researcher uses 1) *The Oxford Dictionary of Proverbs 5<sup>th</sup> ed.* (2007), 2) *Dictionary of Authentic American Proverbs by Wolfgang Mieder* (2021), and 3) *English Proverbs by My Ebook Publishing House* (2015). On the other hand, the researcher uses 1) *Kamus Peribahasa* (1994), 2) *Peribahasa Lengkap dan Kesusastraan Melayu Lama* (2010), and 3) *5555 Peribahasa Asli Indonesia* (2010), to find out any possible occurrence of animal lexicon “dog” in Indonesian proverbial expressions.

Furthermore, the data are examined by using the conceptual metaphor theories by Lakoff and Johnson (1980) which starts by grouping the source domain and mapping them to acquire the target domain inside the metaphorical expression. After passing through the process of metaphor conceptualization, the found conceptual metaphors are grouped into the representation of lexeme dog based on the identical conceptualization. Later, the researcher processes the data by the findings to answer the research questions.

## **RESULTS AND DISCUSSION**

### **Target Domains of Animal Lexicon “Dog” in English Proverbs**

The researcher examines the appeared concepts which are metaphorically constructed within the animal lexicon "dog" in the English proverbial expressions. Have been collected and analyzed as well, the 67 proverbial expressions then are grouped into each concept of the target domains metaphorically conceptualized by the animal lexicon "dog" within the proverbial expressions in the English language. It is found 16 concepts that are represented by the animal lexicon "dog" as the source domain. There are distinctive conceptual meanings that have been resembled with lexicon dog. The lexicon of dog is applied for both types of connotation senses, according to its polarity, whether it is positive or negative.

The detailed information about the quantitative findings of the research investigation on English proverbial expressions, can be found in the table displayed below.

**The quantitative findings of concepts represented by animal lexicon “dog” in English proverbial expressions**

No.	The represented concept	Data Example	The number of Occurrence(s)	Percentage of the occurrence(s) by the total occurrences.
1.	opportune aptitude	<i>“There are no bad dogs, only bad owners.”</i>	16	23,8%
2.	significant problems	<i>“At open doors dogs come in.”</i>	9	13,4%
3.	the spiteful one	<i>“DOGS bark, but the caravan goes on.”</i>	8	11,9%
4.	futile individual	<i>“Why KEEP a dog and bark yourself?”</i>	5	7,5%
5.	menace aptitude	<i>“Let SLEEPING dogs lie.”</i>	5	7,5%
6.	companion faithfulness	<i>“If you want a friend, get a dog.”</i>	5	7,5%
7.	being cornered	<i>“Hungry dogs will eat dirty puddings.”</i>	5	7,5%
8.	fortunate aptitude	<i>“Some days you’re the dog, and some days you’re the hydrant.”</i>	3	4,4%
9.	greedy soul	<i>“Two dogs strive for a bone, and a third runs away with it.”</i>	3	4,4%
10.	decision significance	<i>“A DOG is for life, not just for Christmas.”</i>	2	3%
11.	grateful one	<i>“Feed a DOG for three days and he will remember your kindness for three years.”</i>	1	1,5%
12.	powerful one	<i>“It’s not the size of the dog in the fight that matters; it’s the size of the fight in the dog.”</i>	1	1,5%

13.	an iniquity	<i>“If you LIE down with dogs, you will get up with fleas.”</i>	1	1,5%
14.	Insincerity	<i>“Dogs wag their tail not so much in love to you as to your bread.”</i>	1	1,5%
15.	ungrateful one	<i>“The mad dog bites his master.”</i>	1	1,5%
16.	despicable person	<i>“The DOG returns to its vomit.”</i>	1	1,5%
Total Occurrences			67	100%

The displayed table is as a means to assist the researcher to look for what concept dominates the target domains being metaphorically represented by the animal lexicon “dog” in English proverbial expressions. It is to find out the most frequently appeared concept being metaphorically conceptualized within the animal lexicon "dog" in English proverbial expressions examined by this study.

The concepts are as follows: 1) the concept of opportune aptitude, 2) the concept of significant problem, 3) the concept of the spiteful one, 4) the concept of the futile individual, 5) the concept of menace aptitude, 6) the concept of companion faithfulness, 7) the concept of being cornered, 8) the concept of fortunate aptitude, 9) the concept of greedy soul, 10) the concept of decision significance, 11) the concept of the grateful one, 12) the concept of the powerful one, 13) the concept of iniquity, 14) the concept of insincerity, 15) the concept of the ungrateful one, and 16) the concept of despicable person.

### **Target Domains of Animal Lexicon “Dog” in Indonesian Proverbs**

According to the investigation, the researcher found most of the data in *Kamus Peribahasa* (1994). There were 37 data, by a total of 60 data, found in the literature source. Meanwhile, the other 23 data were found in the two other literature sources. From the 60 proverbial expressions urging the animal lexicon "dog" in the Indonesian language, the researcher found out 13 target domains that were metaphorically represented by the lexicon. In accordance to the data found in the research investigation, the researcher analyses the concepts that are conceptualized within the animal lexicon "dog" in proverbial expressions in the Indonesian language.

The detail quantitative information about the research findings regarding to proverbial expressions in the Indonesian language can be seen in the table below.

No.	The represented concept	Data Example	The number of Occurrence(s)	Percentage of the occurrence(s) by the total occurrences.
1.	despicable person	<i>“Anjing ditepuk mengungkit ekor.”</i>	25	41,7 %

2.	greedy soul	<b>"Seperti anjing berebut tulang."</b>	7	11,7 %
3.	an iniquity	<b>"Berinduk semang kepada janda bagai berdokoh tali anjing."</b>	4	6,6 %
4.	being cornered	<b>"Seperti anjing terpanggang ekor."</b>	4	6,6 %
5.	the spiteful one	<b>"Anjing menyalak kafilah berlalu."</b>	3	5 %
6.	humble background	<b>"Anak anjing itu bolehkah menjadi anak musang jebat?"</b>	3	5 %
7.	ungrateful one	<b>"Pekerti bak anjing terjepit, mendengkidengkik minta dilepaskan setelah ia menggigit."</b>	3	5 %
8.	brave soul	<b>"Harimau galak, anjing berani."</b>	3	5 %
9.	Insincerity	<b>"Seperti anjing lapar mendapat tulang, daging segumpal, dan sekeping apam."</b>	2	3,3 %
10.	powerful one	<b>"Seperti disalak anjing bertuah."</b>	2	3,3 %
11.	perceived aspect	<b>"Bagai anjing beranak enam."</b>	2	3,3 %
12.	fortunate aptitude	<b>"Tuah anjing celakanya kuda."</b>	1	1,7 %
13.	the coward	<b>"Seperti anjing bercawat ekor."</b>	1	1,7 %
Total Occurrences			60	100%

The table above roles as a supporting instrument for the researcher to see what concept is the most frequently represented by the animal lexicon "dog" in Indonesian proverbial expressions. Nevertheless, it is also used to see what concept is being the least frequently appeared in the animal lexicon "dog" in Indonesian proverbial expressions. By examining which concept dominates the conceptualized target domains, it assists the researcher to construe how the Indonesian speech community may acknowledge "dog" as a conceptual metaphor.

From the 60 data being examined, the researcher finds out 13 metaphorically conceptualized target domains which are being represented by the animal lexicon "dog" as the source domain. The concepts carried out by the animal lexicon "dog", are as follows: 1) the concept of despicable person, 2) the concept of greedy soul, 3) the concept of an iniquity, 4) the concept of being cornered, 5) the concept of the spiteful one, 6) the concept of humble background, 7) the concept of the ungrateful one, 8) the concept of brave soul, 9) the concept of insincerity, 10) the concept of the powerful one, 11) the concept of perceived aspect, 12) the concept of fortune aptitude, and 13) the concept of the coward.

### **Comparative Findings on Target Domains of the Lexicon "Dog" Appeared in Both English and Indonesian Proverbs**

After being compared to the target domains of the animal lexicon "dog" appeared in Indonesian proverbs found in the research investigation, it is acquired from the investigation that there are seven target domains of the animal lexicon "dog" appeared in proverbs single-handedly belong to English proverbs, which do not appear in the proverbs in the Indonesian language. The first target domain of the lexicon "dog" in English proverbs is the concept in which dog roles as the representation of opportune aptitude. By common sense, it is a positive conceptualization of human nature which is later projected to the trait of the lexicon "dog" in proverbs. The second target domain is the concept of significant problems. Somehow, the concept senses almost plain, which refers to a depiction of a particular phenomenon. The third target domain, which is represented by the animal lexicon "dog" in English proverbs, is the concept of menace aptitude. In its sense, this concept is a strongly negative trait of particular human behavior. The fourth target domain that appeared only in the lexicon "dog" in English proverbs is the concept of companion faithfulness. This concept is an abstraction of such a relationship between companions, in which by its sense, this concept is close to positive nature. The fifth target domain that emerged by the lexicon "dog" is the concept of futile individual. As the term suggests, it refers to the human trait as an individual. However, the nature of futility tends to have a negative sense. The sixth target domain of the lexicon "dog" in English proverbs is a concept referred as decision significance. Being in line with the concept of significant problems, this concept is to give a sight about a particular phenomenon. Thus, this concept is to be said as the plain one, in a matter of its sense. The last target domain, which single-handedly belongs to English proverbs, is the concept of the grateful one. It refers to a human characteristic that senses as a positive trait lives in human beings.

Meanwhile, it is found out that only four concepts as the target domains of animal lexicon "dog" in Indonesian proverbs which are single-handedly appeared in the Indonesian proverbs. It is to say that the four-pointed concepts do not come up within the target domains of the animal lexicon "dog" which emerged in the English proverbs. One of the four target domains represented by the animal lexicon "dog" in Indonesian proverbs is the concept of humble background. The concept of humble background refers to certain information about the background of a one that is considerably below the average standard set out by the speech community. By its common sense, this target domain is closer to the negative hallmark of human nature, especially, among the speech community of the Indonesian language. The next concept metaphorically constructed as the target domain of animal lexicon "dog" in Indonesian proverbs, is the concept of a brave soul. In reference to the sense it brings, this target domain

is one of the densely positive traits that may be laid in human beings. The third target domain metaphorically carried out by the animal lexicon "dog" in Indonesian proverbs is the concept of perceived aspects. It refers to any ideas and or objects received by the human sense. This concept is merely preferred to be a phenomenon. The last target domain represented by animal lexicon "dog" in Indonesian proverbs is the concept of the coward. Somehow, this concept sensibly is a negative trait under the term of human nature and behaviors.

Somehow, only nine concepts present as the target domains of animal lexicon "dog" in proverbs in both languages. In another word, these nine concepts are found both in English and Indonesian proverbs which are figuratively displayed by the animal lexicon "dog" as the source domain within the metaphorical utterances. The nine concepts as the shared target domains of animal lexicon "dog" performed within the proverbs in both English and Indonesian languages are as follows: the concept of despicable person, the concept of the spiteful one, the concept of greedy soul, the concept of being cornered, the concept of iniquity, the concept of fortunate aptitude, the concept of ungrateful one, the concept of insincerity, the concept of the powerful one. All of the concepts mentioned just do bring their own sense, in a matter of whether it is a positive or negative trait, or even just a possible phenomenon.

## **CONCLUSION**

Most of the proverbs which employ the animal lexicon "dog", in both English and Indonesian languages, appear to confer many types of concepts as their target domains. Three types of concepts found in this research are the positive traits of living, the negative traits of livings, and certain phenomena. Proverbs in both languages employ the three types of concepts just mentioned above through the metaphorical appearance of the animal lexicon "dog" to reflect the cultural issues of the speech communities. As the distinctive points to one another, English proverbs tend to emerge the animal lexicon "dog" as a depiction of positive human traits. Meanwhile, Indonesian proverbs tend to show up the animal lexicon "dog" as the portrayal of inappropriate human traits. However, the distinction is assumed to be caused by the closeness and intimacy of the referred animal with society. The religious issues may also affect the shape of the culture, where most of Indonesian people are the Islam believers that they must restrain physical contacts with the referred animal, which is dog, and automatically leads the people to create such disregarding imagery in the mind. As the fractions of the world, both speech communities do still have identical concepts equally represented by the animal lexicon "dog" in proverbs. In conclusion, the speech community of English and the speech community of Indonesian have considerably distinctive points in the way animal lexicon "dog" represents certain concepts which also confer the reflection of the cultural identity of the speech community.

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