DISSERTATION

**EQUIVALENT TRANSLATION OF PROVERBS AND ITS
INTERCONNECTIVITY OF CULTURAL VALUES**

JEPRI

DOCTORAL PROGRAM OF LINGUISTICS STUDIES

FACULTY OF CULTURAL SCIENCES

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MAKASSAR

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EQUIVALENT TRANSLATION OF PROVERBS AND ITS INTERCONNECTIVITY OF CULTURAL VALUES

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As a partial fulfillment to obtain Doctoral Degree

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Written and Submitted by

JEPRI

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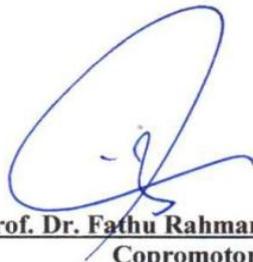**Nomor Induk Mahasiswa F013181011**

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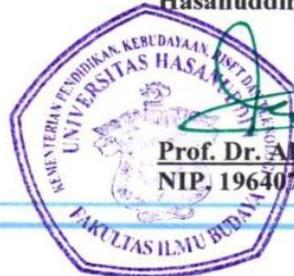
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States truthfully that this dissertation was the result of my own work, and it is not the work of others, if it is proven later that either some of entire part of this thesis is the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, 25 February 2023

JEPRI

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ABSTRACT

JEPRI. *Equivalent Translation of Proverbs and Its Interconnectivity of Cultural Values* (supervised by Noer Jihad Saleh, Fathu Rahman, and Prasuri Kuswarini)

The moral values and wisdom of proverbs have been socially interacted for thousands of years throughout the world with millions of people and the study of proverb mostly concerns to the bottom of that "incommunicable quality" of have been called by the paremiologist as "proverbiality which deals with the structure of proverbs: Stylistic markers including Alliteration, Parallelism, Rhyme, Ellipsis, Hyperbole, Paradox, Personification social situation or social context that in turn gives them meaning, functions, and cultural aspects but only a little researchers focus their research on the proverbial translation. The aim of this research is (1) to construct the pattern of translating proverbial text from an English proverb into an Indonesian proverb by analyzing the syntactical elements and their meaning to create the equivalent translation of the proverb in Indonesian. (2) to find the functions of the proverbs in cultural context (3) to formulate the equivalent translation of proverbs and (4) to reveal the cultural interconnectivity of the proverbs. The method of the research is qualitative descriptive which is based on observation of the text as the main data of the research. The result of the research shows that the translating proverbs to have their equivalences by analyzing the syntactical elements of the text and creating the equivalent meaning based on the similar elements of syntax and the interconnectivity of cultural values on the proverbs are strongly related to the Heterogenization, Homogenization, and Hybridization and the research shows that heterogenization 44% that portrayed by 3281 data with 364 topics or themes and homogenization as much as 43% which represents of 3137 data with 367 topics or themes. The research reveals that the translation of a proverb to have the equivalent meaning is possible and the cultural connectivity is borderless, it spreads out to the world through Heterogenization, Homogenization, and Hybridization.

Keywords: proverbs, paremiology, equivalent translation, cultural interconnectivity

ABSTRAK

JEPRI. *Terjemahan Padan Peribahasa dan Interkonektivitas Nilai – Nilai Budaya di Dalamnya* (dibimbing oleh Noer Jihad Saleh, Fathu Rahman, dan Prasuri Kuswarini)

Nilai-nilai moral dan kearifan peribahasa telah berinteraksi dengan jutaan orang secara social di seluruh dunia selama ribuan tahun. Studi tentang peribahasa Sebagian besar menyangkut dasar "kualitas" yang tidak dapat dikomunikasikan telah disebut oleh ahli paremiologi sebagai kepribahasaan menyangkut struktur peribahasa yang meliputi penanda stilistika, alterasi, paralelisme, rima, ellipsis, hiperbola, paradoks, personifikasi, dan situasi sosial atau konteks sosial yang mengungkap makna, fungsi, dan aspek budaya. Sayangnya, hanya sedikit peneliti yang memfokuskan penelitiannya pada penerjemahan padan peribahasa. Tujuan penelitian ini adalah (1) mengonstruksi pola penerjemahan teks peribahasa dan peribahasa Bahasa Inggris kedalam peribahasa Bahasa Indonesia dengan menganalisis unsur-unsur sintaksis dan maknanya untuk mendapatkan terjemahan peribahasa yang sepadan dalam Bahasa Indonesia; (2) menemukan fungsi peribahasa dalam konteks budaya; (3) merumuskan terjemahan padan peribahasa; dan (4) mengungkap interkonektivitas budaya di dalam peribahasa. Metode penelitian ini tergolong deskriptif kualitatif yang didasarkan pada pengamatan terhadap teks sebagai data utama penelitian. Hasil penelitian ini menunjukkan bahwa menerjemahkan peribahasa memiliki kesepadanannya dengan menganalisis unsur sintaksis dan makna teks peribahasa serta interkonektivitas nilai-nilai budaya di dalamnya yang terungkap melalui heterogenisasi dan homogenisasi, yaitu heterogenisasi sebesar 44% tergambar melalui 3.281 data dengan 384 topik atau tema dan homogensisasi sebesar 43% yang mewakili 3.137 data dengan 387 topik atau tema. Hasil penelitian ini mengungkapkan bahwa terjemahan pada peribahasa dimungkinkan dan konektivitas budaya di dalamnya, menyebar ke dunia melalui heterogenisasi dan homogenisasi.

Kata kunci: peribahasa, paremiologi, terjemahan padanan, interkonektivitas budaya

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CHAPTER I

INTRODUCTION

A. Background of the Study

"To speak a language is to take one world, a culture" says Frantz Omar Fanon (1961), a linguist and philosopher. It shows that how tight is the connectivity between language and culture; when the aspects of language are discussed, at the same time the culture is involved with it. Moreover, Lim (1975:3) states that linguistics is the scientific study of language. It means that linguistics also deals with framework or theoretical methods that could be classified as the scientific method; in this case scientific method for human and social studies. Language analysis is done systematically within the framework of some general theory of language structure.

Language and linguistics from those statements above are dealing with a huge definition that cover whole world and its culture while linguistics would tell us how to understand language using some framework and theories of human and social studies. We can conclude that language is connected to every single thing of our life, from social matters to cultural scopes.

Language is a communication tool either written or spoken forms, both are used to express the ideas, concepts and wits. Human languages are different from systems of nonhuman communication. The final term

that relates to language is communication. It means that language is used for communication (Wardhaugh, 1972:3-8).

Language is a living practice which downs from generation to others periodically and it utilizes and practices repeatedly in the society. Language belongs to a community and when the members of the community interact each other they use language to deliver and share their ideas or to express what they have in their minds as consequences of using the same language they will influence each other in any sides of living matters as well as the language is also influenced.

Someone's speech will be completely at variance with the speech of his native environment. Speech is a human activity that varies without assignable limit as we pass from social group to social group, because it is a purely historical heritage of the group, the product of long-continued social usage. (Sapir; 1921:2)

Much more complex is stated by Saussure. He stresses that language is collective not individual. It is a treasure buried of a practice speech to those people who belong to the same community. A virtual existence of grammatical system lies in each brain or more precisely in the brains of a collection of individuals; since language is not a complete language in an individual, but it exists only if it is a collective. (Saussure via Bauer; 2007:2)

The concept of language has been defined by many linguists, but the most comprehensive definition comes from Halliday (1973) who

defines it as an instrument of social interactions with a clear communicative purpose. Halliday emphasizes that language is a social interaction which deals with any aspects of life related to human being. Social interactions deal with expressing ideas, delivering messages, teaching moral values, exchanging culture and so many more. Those things are channeling through verbal, nonverbal and written communication.

One of the types of written communication is proverbs. The wisdom of proverbs has guided people in their social interactions for thousands of years throughout the world. Proverbs contain everyday experiences and common observation in succinct and formulaic language, making them easy to remember and ready to be used instantly as effective rhetoric in oral and written communication. (Mieder; 2004: xi).

According to those statements above, the researcher concludes that proverbs create in a formulaic language, short and contain wisdom of the society to be used in a common and everyday expression because it is easy to remember as rhetoric in communicating with other people. The formulaic language and its content are the parts of this study especially the parts related to the cultural factors and how effective the rhetoric of proverbs indicates the culture of the society.

More over Mieder stated in his book; *Proverbs: A Handbook* that there are literally thousands of proverbs in the multitude of cultures and languages of the world. It means there is a huge space, chance and

challenge to explore and to observe the proverbs as an academic field of study since they are related to linguistics elements, wisdom, moral values and cultural values that those things are very close and important to people lives either as tools or strategies of living in order to have a well-behave life.

The definition coined by the American paremiologist Bartlett Jere Whitting (1904-1995) reviewed many definitions in an important article on *"The Nature of the Proverb"* (1932), summarizing his findings in a lengthy conglomerate version of his own as follow:

> *"A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth – that is, a truism, - in a homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be, it is usually true, but need not be. Some proverbs have proverbs have a literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with very early literature, where the material at our disposal is incomplete". (Whitting.1932:302)*

The Study of Proverbs is called paremiology. It has a long history as far as dated back to Aristotle that had talk abundantly numerous characteristics of proverbs. it is contrastive with the paremiographers, those who are providing work for themselves with the collecting and classifying of proverbs, while paremiologists who are addressing such questions as the definition, form, structure, style, content, function,

meaning and value of proverbs. They also differentiate among the proverbial subgenres that include proverbs as such, as well as proverbial expressions ('To bite the *dust*"), proverbial comparisons ("As busy as a bee"), proverbial interrogatives, ("Does a chicken have lips?"), twin formulas ("give and take"), and wellerisms ("'Each to his own,' as the farmer said when he kissed his cow"). (Mieder; 2004: xii).

It is clearly from the statement above that proverb is very worthy to be academically studied since they have huge elements of linguistic aspects as well as they have various types which is very academically nourishing the study of linguistic. It will enrich our understanding of a nation through the study of proverbs by approaching them with linguistic.

The term proverb is taken from Greek language *paremia* which is one of the parts of phraseology. The linguists have decided to refer all formulaic phrases as phraseological units or phraseologisms and proverb is one the most important study of phraseological units. The phraseologists do and should include proverbs in their linguistic studies, while paremiologist; which is addressing to someone who studies proverbs.

People might be confused to differ between proverb and metaphorical expression here is the difference between those two terminologies. It is a metaphorical expression when the expression using a figure of speech so that a word or phrase ordinarily designates one thing is used to designate another, thus making an implicit meaning while

proverb is much more bound in its construction to deliver the message, it may be direct or literal or metaphoric meaning.

The study of proverbs mostly concerns to the bottom of that "incommunicable quality" of have been called by the paremiologist as "proverbiality" which deals with: The structure of the proverbs, stylistic markers including alliteration, parallelism, rhyme, ellipsis, hyperbole, paradox, personification etc, social situation or social context that in turn gives them meaning, functions, and cultural aspects.

Based on those reasons above the researcher is very interested to study proverb in the point of view of cultural connectivity; why the cultural meaning of the proverbs is connected and like the other countries that have equivalent meaning of the mentioned proverb.

To be a worthy study academically, the researcher would reveal the structure of the proverb and its proverbiality as well as uncover the social context to get more understanding the cultural values lies in the proverbs by applying equivalent translation, equivalent translation offered by Roman Jacobson's tripartite division of translation namely intralingual, interlingual, and intersemiotic or if this theory of Jacobson fails the researcher applies the theory of equivalent translation offered by Nida & Taber, while the interconnectivity of cultural values of proverbs are revealed by using cultural theory of globalization by Pieterse.

The application of translation is in line with the revealing of the meaning of the proverb culturally by using semiotics approach, as

suggested by Grzybek who stated that people act as signs for human behavior and social context and as such must be studied both form the structural and semiotic point of view since the meaning of the proverbs are very much defendant on the context in which they appear (Grzybek:1987)

The cultural values which is revealed in this study and how the proverbs from other countries have cultural interconnectivity to the Indonesian proverbs even though, may be never engaged any relations for ages. The researcher would like to reveal how cultural events in one country that separated by thousands of miles of distances from other countries has similar meaning. Let's take example from Indonesia which has hundreds island with hundreds of ethnics and cultural events and believes and it is amazed the researcher the similar meaning of cultural events also found in another country around the world.

It is a great opportunity and effort for the researcher to find the reasons of how the proverbs have cultural interconnectivity since it is answering how do the people around the world behave and think. It is very important to answer the cultural interconnectivity through the proverbs since it is a golden key for people around the world to build relationship to each other, by knowing the cultural connectivity of one nation to another creates a huge space of possibilities to understand people around the world to live peacefully. It is a small effort to create the greatest impact.

In the effort of answering those questions above, the researcher applies the theory of culture and how the culture gives impact to the

society then spread out around the world and assimilate and enrich other cultures around the world. The assimilation of culture is the starting point for the researcher to reveal the cultural interconnectivity hidden in the proverbs.

The explanation below gives us understanding of cultural and norms engagement.

> Motivations and capabilities of an individual are dissimilar from person to another person. Those two things deal with individuals' competence to adapt and adjust in communicating appropriately relating to the new norms and cultural values they engage to. However, any individual should face the challenge of adaption to be useful in his new environment. (Gudykunts & Kim, 2003)

Moreover, Gudykunts and Kim (2003) stated that it is a mandatory for everyone to get through and experience the adaptation process when meeting and interacting with other people who have different environment and culture, based on the research, Kim found two types of adaptation; cultural adaptation and cross-cultural adaptation. Cultural adaptation is a basic process of communication which involves the sender of the messages, medium, and receiver of the messages in order to complete the process of encoding and decoding. This process is defined as the rate of change happened when an individual move to a new environment. The process of sending messages from the native people of new environment is understood by the newly migratory entity, namely enculturation which is happened at the time of socialization.

The intractable and irreversible process of globalization has been conceptualized as a multidimensional process of complex connectivity. This connectivity occurs through developing continually more dense networks of interdependences interconnections and interdependences across geographical distance. The multidimensional nature of globalization refers to a variety of areas such as political, economic, technological and cultural dimensions, along which globalization proceeds (Bauman, 1998).

This statement shows us how the cultural interconnectivity spread out over the world through the development of interdependences interconnections and interdependences across geographical distance by means of political, economic, technological and cultural dimension. How the development of interdependences interconnections and interdependences geographical distance are built and created through the medium politic, economic, technological and cultural dimension are the parts of this research but specifically cultural dimension being said above is revealed through the proverbs.

The globalization can be understood as a form and not as content, that is, as interconnecting various previously disconnected cultural streams, which may include cultural processes of both homogenization and heterogenization (Erikson, 2007). Those effects of and responses to globalization have been found to operate differently across various culture-specific contexts (Bauman, 1998) Thus, the process of globalization-initiated acculturation might occur in a more universal manner, while the outcomes of globalization are always contextually embedded with highly

distinguishable local and individual consequences and challenges (Berry, 2008).

The proverbs as a medium of revealing cultural values and its cultural connectivity with the countries is discussed by classifying, analyzing and translating as well as interpreting to the equivalent of proverbs either in meaning or structure. The process of finding the meaning and its cultural values and connectivity start from the effort of finding the equivalent in meaning and structure by using the technique of translating; it is equivalent translation techniques proposed by Nida & Taber.

One of the most essential definition of translation employs in this research coined by Catford (1995): "Translation is the replacement of textual material in one language (source language) by equivalent textual material in another language (target language)". The definition tells us that translation an effort of transferring a text from source language (sender) into target language (receiver) by replacing with an equivalent meaning while, Yowell and Mutfah (1999) stated that on the other hand, translation is a product because when the translated text is received by brought to us impart with different cultures, ancient societies and civilization life.

Specifically employs in this research which emphasizes that translating is dealing with reproducing text in the receptor language (RL) by finding the closest natural equivalent meaning of the source language

(SL) message, this definition stated by Nida and Taber (1974: 12), first in terms of meaning, and secondly in terms of style.

What Nida and Taber stated above are stressing not only translating the text into the closest natural equivalent meaning into receptor language but also emphasizing in term of style, in short, the text should be translated equivalent in meaning and equivalent in style. This definition is the most suitable one to be applied in this research since the proverbs that discusses in this research should be translated not only equivalent in meaning but also equivalent in terms of style, in this case the proverb is translated into equivalent meaning and pattern, the researcher means of 'in term style' is similar with 'the pattern of the proverb'.

Another operational application of equivalent translation applied in this research is applying what suggested by Jakobson known as "The concept of equivalence in difference", if it fails to translate the proverb to be equivalent then the researcher shifts the translation of equivalent meaning and style proposed by Nida and Taber. It said that Jacobson's research of equivalence in translation take us academically to a new motion and movement of translating text especially text dealing with cultural terms and values. The energy of Jacobson's study of translating text much bigger when it deals with semiotic approach in the effort of finding new techniques of translating text based on cultural values and meaning and semiotic approach cannot be put aside.

Jacobson's aphorism or dictum "'There is no signatum without signum' (Jacobson: 1959:232), He suggests wittily his three motions of translating text in the term of finding Equivalent meaning and style, they are: Intralingual (within one language, i.e., rewording or paraphrase), Interlingual (between two languages) and Intersemiotic (between sign systems).

"'There is no signatum without signum'", to understand this the researcher takes examples and explains by using these words; the meaning of the words such as "rose", "smile", "love", "relationship", "instead of", "nor", "between" and/or any words or phrases are unquestionably linguistic element, or to be more specific and less narrow - a semiotic fact. Aligned with those who determine meaning (signatum) not to the sign, but to the thing itself, the simplest and truest argument would be that nobody has ever smelled or tasted the meaning of "rose" or of "smile.", or of "love There is no signatum without signum. The meaning of the word "rose" cannot be inferred from a nonlinguistic acquaintance with "flower" or with "blossom pink" without the backing up of the verbal code.

It is very interesting that Vinay & Darbelnet propose a theory of translation procedures that correspondingly to Jakobson's theory of translation. Either Vinay & Darbelnet or Jacobson emphasize the fact that every time the linguistic approach is not applicable to transfer the text to be translated into target language, the translator should accomplish and count on the other procedures and techniques such as applying loan-

translations, neologisms and the like. Both Vinay & Darbelnet as well as Jakobson conceive the translation task as something which can always be carried out from one language to another, no matter what difficulties can occur dealing with cultural or grammatical differences between source language and target language or for the time being the translator can keep aside those difficulties that may arise when translate the text in term of linguistic approach is no longer suitable to be applied.

It can be concluded that Jakobson's theory is essentially based on his semiotic approach to translation according to which the translator must recode the source language message first and then he must transmit it into an equivalent message for the target language. This research aims to remodel a new translation techniques and procedures by using equivalent translation method since the translation method of semiotic approach fails to construct and translate the equivalent meaning in the efforts of revealing the cultural values lies in the proverbs as well as to unfold the interconnectivity of culture found in equivalent translation of the proverbs.

The importance of remodeling the procedures and techniques of equivalent translation of the proverbs is to build new paradigm of translating proverbs as well as to interpret the proverbs qualities "incommunicable quality" of have been called by the paremiologist as "proverbiality" as stated by current the researcher previously. It is a great hope that this research gives and builds a new model of procedures and techniques of translating text to be equivalent in meaning and style by

using equivalent translation in meaning and style proposed by Nida & Taber.

The Last but not least, from Rahman, on the 2nd annual seminar on English language studies, in his article entitled *Literary Translation and Cultural Transformation*. Rahman states that the literary work of translation could be an effective instrument to go through and enter the lock of boundaries of cultures as well as the diversity, difference and identity, his own original as follow:

> The literary work of translations is instrumental in penetrating the boundaries of culture, penetrating the boundaries of diversity, difference and identity, and penetrating the geographical boundaries of nations. Therefore, literary translation is always marked by the occurrence of cultural transformation. (Rahman. 2017:106).

The most interesting one from the statement proposed by Rahman is the translation is not merely about the accuracy of the meaning but the imagery transferred should reflect the thoughts where the culture in it, and the cultural transformation is laid in the thought and depicted in the language translated, that's why he states the translation of literary work is a device or instrument uses to penetrate the boundaries of the Culture, diversity, and geographical of nation. (Rahman, 2017:107)

It is clearly stated by Rahman the purpose of this study is to break through the boundaries to reveal interconnectivity of the culture hidden in proverbs by first, translating the literary work, in the term of proverb as the media or container that deliver the truths, morals, beliefs, and traditions.

This research is very important and expected to be the pioneer of translating proverbs by using equivalent translation as offered by Nida and Taber in one side and Larson procedures of translating metaphorical expressions in the other side, since most of the proverb are formed using metaphorical expressions. Nida's theory is applied when the procedures of translating metaphorical expressions creates a failure and vice versa.

The researcher aims to create a huge space of translation development by combining the translation techniques and procedures offered by Nida's theory since the object material being studied here is proverbs as one of (new) genre literature as well as cultural product of the society. The proverbs are taken to be studied from a pdf book entitled *The Facts on File dictionary of Proverbs: Meaning and Origins of more than 1,700 popular sayings,* by Martin H. Manser and this research gives a new paradigm to the development of translation techniques and procedures. It is an equivalent translation in meaning and style proposed by Nida & Taber.

Mostly the studies conducted by the researchers are focusing how to find the equivalent meaning of proverbs and what values they have, only a few researchers explore of modeling of equivalent translation of proverbs using the theories of translation as proposed by Nida and Taber.

The dryness of equivalent translation of proverbs is triggered by the difficultness of translating cultural words and the unavailability of equivalent meaning of cultural words. The current researcher creates a

new pattern of translating proverbs formulated from this study since there is a huge space of possibilities available by applying the equivalent in meaning and style of Nida and Taber. This model of equivalent translation of the proverbs is the effort to give a drop of water to the dryness of translation in the field of the proverbs in conjunction with Larson's procedures of translating metaphorical expressions.

How the proverbs interconnect in their equivalent meaning with the other proverbs that are found in the different continent which have almost similar values. There is no research conducted in same focus recently and this study is the pioneer of revealing the cultural interconnectivity in the proverbs in line with the new pattern of translating proverbs with theory as suggested by Nida. This study is the answer and breakthrough of the hesitation and dryness of translating equivalent meaning of proverbs as well as a new development in the translation field of study.

The Cultural interconnectivity lays in the proverb is also big question in this study. The nations around the globe have different language and culture and they are separated by continents but they are sharing values and connected as reflected in the proverbs. How they are sharing and connecting to each revealing in this study as the peak result of the equivalent translation applied in this study.

B.   Research Questions

A research problem/research question is a statement related to the research conducted about an area of interest and concern or a condition

to be improved, or a difficulty to be eliminated, or a troubling question that exists in scholarly literature, in theory, or in practice that points to the need for meaningful understanding and deliberate investigation.

Based on the explanations above, the researcher formulates his research questions by carrying out these steps: Specify his research objectives; they are finding the concept of equivalent translation both in meaning and style by applying Nida's theory which are to reveal the cultural interconnectivity lies in the proverbs, to construct the formulaic structure of the proverb, to review the context or environment, to explore its nature, determine variable relationships such as functions of the proverb in cultural context and, to anticipate the possible consequences of alternative approaches. The research questions formulated by the researcher as follow:

1. How are the proverbs constructed to get the equivalent formulaic structures of the proverbs in English and Indonesian proverbs?

2. What are the functions of the proverbs in the cultural context?

3. How are the equivalent translation method of the proverbs constructed?

4. How are the cultural connectivity of the proverb revealed?

C.   The Objective of the Study

Relating the statements above, the researcher organizes the objectives of the study in this research, they are:

1. To construct the equivalent formulaic structures of the proverbs in Indonesian proverbs;

2 To reveal the functions of the proverbs in the cultural context;

To construct the translation method of the English proverbs to be equivalent in Indonesian proverbs;

4. To reveal the cultural connectivity of proverbs.

D.   The Significance of the Study

This research is expected to provide contribution theoretically and practically to the field of linguistic study, translation study, and cultural study and particularly to the study of proverbs since this research related to that field of study which means this research is able to give a profound understanding and to give a deep description related to this study. This research also is able to reveal the interconnectivity of the proverbs since it is very essential in revealing the activities of human being around the world.

E.   The Scope of the study

The limitations of this research are to construct the equivalent formulaic structures of the proverbs by determining the formulaic structure of any origin of the proverbs into Indonesian proverbs, to reveal the functions of the proverbs in the cultural context, to construct the equivalent meanings and style of the proverbs in Indonesian proverbs by applying the

theory proposed by Nida and the last is to reveal the cultural connectivity of proverbs by applying the cultural connectivity theories such as heterogenization, homogenization and hybridization as mentioned earlier in this chapter.

The scope of the study states above is very fundamental of the proverbial study in Indonesia since it is very limited which is contrary to the aspects of proverb that is very abundant of social context and cultural context. This research succeeded revealing the cultural connectivity in the proverbs as well as constructing the model of proverbial translation.

CHAPTER II

LITERATURE REVIEW

A. Previous Related Studies

The researcher has conducted some investigations dealing with the study of proverbs and translation done by many researchers and experts as follow:

1. Wilson F. C. (2010): *A Model of Translation Based on Proverbs and Their Metaphors: A Cognitive Descriptive Approach,* A Journal of Translation Volume 14, No. 4 Translation Journal edition October 2010.

Her paper exhibits that representation of translation by way of a model is possible. As a corpus, proverbs offer a vast and reliable source of previously translated metaphors, in this case, French to English. Proverbs and their metaphors constitute a sign with inherent components that include, but are not limited to, message, meaning(s), connotations, and syntactic structure, as well as information derived from sources such as the text or an individual's personal knowledge. Those components are essential and interdependent elements of translation. However, the extent of the role of each of the components that constitute the overall process of translation varies. In other words, the makeup of each proverb and its metaphor varies. Thus, a translation model must be flexible in order to accommodate these variances, a task accomplished by this model through cognitive mapping strategies and the view that translation involves both how it occurs and what occurs.

2.   Thalji M. B. *(2015): The Translation of Proverbs: Obstacles and Strategies:* A Thesis of M.A Degree in English Language and Literature*. Faculty of Arts and Sciences, Department of English Language and Literature - Middle East University, Amman, Jordan.

His research aimed to explore the obstacles of Jordanian novice translators encounter when translating proverbs and to explore the strategies they use when translating proverbs from Arabic into English and vice versa and which strategies they used to translate the Proverbs. He used to select a purposive sample of 20 Jordanian novice translators both males and females. *Thalji* designed a translation test that consisted of 10 Arabic proverbs and 10 English proverbs based on Speake's (2008) categorization of proverbs. The translators were asked to translate the Arabic ones into English and the English ones into Arabic. The proverbs covered many themes as it is proposed by Stanely (2009).

The study revealed that the obstacles which Jordanian novice translators face when translating proverbs from Arabic into English and vice versa are: inability to translate culturally bound words / expressions properly; giving wrong TL equivalent, irrelevant meaning and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

The study recommends investigating the structure and style of English proverbs in comparison with Arabic. It also proposes making a

comparison between Arabic and English proverbs from a feminist point of view.

The current researcher's study is much deeper to not only the techniques and strategies of translating proverb but also the proverbial values and cultural values hidden in the proverbs and how the proverbs inherit the world's culture and how they have inter-connection to the other proverbs even though they are separated by continent.

The translation theory used by the current researcher is based on the theory proposed by Nida and Taber Translation in order to unfold the proverbial values and cultural values hidden in the proverbs. thus, we have huge differences both in theory and approach.

3.   Basigayabo P. (2020) *Exploring Mona Baker's Equivalence Theory in Translating Kinyarwanda Gendered Proverbs Related to Women into English and French*:   A Thesis of Master of Arts (M.A) Degree in Translation and Interpreting Studies - College of Arts and Social Sciences, University of Rwanda – Africa.

His research is aiming and answering of over the past years when some anthropologists, linguists and undergraduate students have attempted to translate Rwandan proverbs into foreign languages (mainly English and French), from both sociolinguistic and anthropological perspectives. However, the translation quality of some of these works is, at varying degrees, below the standards, mainly due to the use of inadequate translation strategies. His studies are an attempt to translate Kinyarwanda

gendered proverbs by applying the equivalence theory through Baker's (1992) translation strategies, namely, using a proverb of similar meaning and similar form, using a proverb of similar meaning and dissimilar form, paraphrasing and omission.

He uses qualitative study relied on a corpus of 80 Kinyarwanda gendered proverbs related to woman, randomly selected from three main collections of Kinyarwanda proverbs (Bigirumwami, 2004; Crépeau and Bizimana, 1979; Sibo, 2012, and some other open sources) and thematically categorized. The identified main themes are namely: women portrayed as evil, untrustworthy, jealous, deceitful and willful; women portrayed as physically and intellectually weak and dependent; women portrayed as sexual objects; women's beauty portrayed as vain and a snare for men; women portrayed as talkative and troublesome; and women portrayed as household's good managers, children bearers and educators.

Then, English and French equivalent proverbs from identified collections of proverbs (Schipper, 2010; Kershen, 2012; Rasul, 2015; Maloux, 2009) were provided to the selected Kinyarwanda proverbs. In case of non-equivalence, He has resorted to translation by paraphrasing. The findings have shown that the most frequently used strategy in translating a proverb, both from Kinyarwanda to English and French, was to translate with a proverb of similar meaning and dissimilar form. On the other hand, it was found that translating Kinyarwanda proverbs into

English or French by using other strategies such as using a proverb of similar meaning and similar form or paraphrasing was less frequent, simply because of distant cultural and linguistic universals between Kinyarwanda, a Bantu language, and English and French, Indo-European languages.

Furthermore, it was also shown that Baker's strategies are to some extent subjective and cause cultural loss. This is quite understandable because every culture has its own mores and norms that have no equivalent anywhere else. His study has only dealt with the Translation of Kinyarwanda gendered proverbs related to women.

Based on the previous related studies above it is incredibly remarkable that there is an extremely essential to construct the translation method of the proverb as well as to construct the more general pattern of the proverb since the existing patterns proposed by the experts fail to cover all proverb round the world, mostly the patterns of the proverbs are useful when the proverb origin is from Europe or American or English-speaking countries, but when the patterns of the proverb proposed by the experts, they are unsuccessful thus, it makes this research is exceptionally significant with the reach points not only construct the new pattern, and much more general of the proverb in order to ensure the coverage of the new pattern is much applicable and this study yet to reveal the values of the proverb that contains about the truth and much more intellectual to quote when we are delivering speech instead of quoting "pantun" which is

exiting only in the Malayan people. One more thing that makes this research is enormously principal is, there are researchers focusing to construct the method of translating proverb either it is a metaphor or using any other figurative language, thus one of the purposes of this study is to construct the new method of translation, it is proverbial translation method.

B. Theoretical Review

Proverb is very tiny container which is delivering of truth related to the people's beliefs and cultural values, no matter people named this proverb as truism, clichés, idioms, expression or saying but, in this study the researcher determines it as proverb as Mieder stated as follow:

> Proverbs are concise traditional statements of apparent truths, with currency among the folk, more elaborated stated, proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorizable form and that are handed down from generation to generation (Mieder, 1996:597)

The statement above is emphasizing that proverb, even though is very brief proclamation but, it contains many aspects of life such as the truths, morals, wisdoms and cultural aspects and much more interesting to study, it is formed in a metaphorical expression and it needs some particular techniques to translate.

The proverbs are structured in metaphorical forms and they make some problems of translating them in order to meet the equivalence of the translated text to the original text. Larson suggests some techniques of translating proverbs that are formed in metaphorical expressions.

Larson proposes the five strategies of translating metaphorical expressions as follow:

> First, the metaphor may be kept if the receptor language accepts if it sounds natural and understands easily and correctly by the people of receptor language. Secondly, a metaphor may be translated as simile, thirdly, a metaphor of the receptor language which has the same meaning may be substituted; and then the fourth strategy is the metaphor is added with some explanations and the last strategy is the meaning of the metaphor may be translated without keeping the metaphorical imagery. Larson (1984:254).

Those strategies are applying in this research to find the equivalence meaning of proverbs around the world and the researcher is going to explain more about those strategies in the next sub chapter of this theoretical review in line with the equivalent translation proposed by Nida & Taber as explained below since the theory of semiotic of translation proposed by Jacobson was not applicable to the data translated in this research but it is also essential to describe it.

Jakobson as cited in Toury 1980:14 states that the meaning of any linguistic sign is its translation into an alternative sign in which it is more fully developed. A verbal sign can be interpreted in three different ways: it can be translated into other signs of the same language, into another language, or into another, verbal system of symbols. These three kinds of translation are also called: Intralingual translation or rewording. This is an interpretation of the verbal signs by means of other signs of the same language. One could say similes are used. Interlingual translation or

translation proper. This is an interpretation of verbal signs by means of another language. Intersemiotic translation or transmutation. This is an interpretation of the verbal signs by means of signs of nonverbal systems.

The researcher decided to shift the application of the translation theory from Jacobson's semiotic translation theory to Nida & Taber's equivalent translation theory because the reason stated above, Jacobson's theory of semiotic translation is much more suitable to apply in verbal language while the data of this research are proverbs which are non-verbal language. The similar reason also applies to the others strategy, such as the metaphorical translation as offered by Larson. It is shifted when the Larson's theory are not suitable in finding the equivalence meaning of the proverbs.

Finally, the researcher applies cultural theory to find the cultural values hidden in the proverbs as explained in the background on this study as well further explanation in the subchapter of this theoretical review, to give a profound understanding of the theories apply in this research, the researcher details the theories as follow:

1.   Proverbs Theory

Paremiogy is a study of proverbs, according to Mieder (1993a:4), "The problem of defining a proverb appears to be as old as man's interest in them, not only did such great minds as Aristotle and Plato occupy themselves with the question of what constitutes a proverb, but early

Greek paremiographers in particular wrestled with this seemingly insurmountable task as well".

According to Trench (1905 and 2003:7), "Nothing is harder than a definition. While the one hand there is for the most part no easier take than to detect a fault or flaw in the definitions of those who have gone before us, nothing on the other is more difficult than to propose one of our own, which shall not also present a vulnerable side".

In order to guide this study keeps on the right path, the researcher examines the distinctions definition of proverbs formulated by the experts, and the researcher finds various definitions as follows:

a. **Various Definitions of Proverb**

According to Hernadi (1999) proverbs contain an articulated advice which is made to keep people under control socially and to behave mannerly to avoid social sanction here is the original Hernadi's definition about proverb: "Proverbs are brief, memorable, and intuitively convincing formulations of socially sanctioned advice."

More common definition of proverb is from Russell (c.1850), he stated that "Proverb is the wit of one and the wisdom of many". This statement tells us that proverb, even though it was created by an individual but it is the wisdom of the society since the content of the proverb is the form of people's wits and wisdom which is lively found and practice by the people when they communicate, interact and educate their community socially.

Another more constructively definition proposed by Mieder, "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorizable form and which is handed down from generation to generation." From the statement above we know that proverb is people's sentence talking about truth, morals, wisdom and traditional views which is constructed using figurative language such as metaphor and it is a living practice down within the times.

A very high appreciation to the values of proverb and its uniqueness as well as the essence of the proverb is stated by Taylor, a seminal proverb scholar and folklorist. His most famous work was *The Proverb* (Cambridge, MA 1931), where we can find his very famous quote on proverb; "The definition of the proverb is too difficult to repay the undertaking"; This definition clearly intends to show us that the richness values of the proverb as well as the complexity of the essences the proverb make it is very difficult to define in words. Here are below his original statements:

> "The definition of the proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then a touchstone. An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us identify positively a sentence as proverbial. Those who do not speak a language can never recognize all its proverbs, and similarly much that is truly proverbial escapes us in Elizabethan and older English. Let us to

content with recognizing that a proverb is a saying current among the folk. At least so much of a definition is indisputable, and we shall see and weigh the significance of other elements later" …. A saying which "summarizes a situation and in its own inimitable way passes some sort of judgment on it or characterizes its essence". (The Proverb: 3).

The highest appreciation to the proverbs that proverbs will remain as high as their content and their essences if it stays indeterminate as stated by Taylor and what stated by Taylor is clearly seen from the definition proposed by Whiting, where and his definition we find that it is very difficult to define the proverbs, He uses very long sentences to state what is a proverb and what values it has. The definition as follow:

"A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth that is a truism – in homely language often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both a literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with very early literature, where the material at our disposal is incomplete". (The Nature of the Proverb: 302)

Moreover, his statements on definition proverb quoted oxford dictionary, which emphasizes it. Over and above, it also strengthens the values and the contents of proverbs plus the structure and the figure of speech uses in proverbs.

"A short pithy saying in common and recognized use, a concise sentence often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation familiar to all, an adage, a wise saw" As quoted in Oxford Dictionary)

Not much different from above definition, Apperson says that proverb is something well-liked and rooted in the society which contains wisdom values and it also contains determines the hopes:

"A proverb is a crystallized summary of popular wisdom or fancy". As quoted by Wilson in the *Introduction to the Third Edition of The Oxford Dictionary of English Proverbs*. Oxford: Clarendom Press. 1970, vii)

The values of proverb are much more strengthened by Gallacher, in his definition he emphasizes that proverb is a summarizing testimony about the evident of reality and fact exchanging among the people and has popularity:

"A proverb is a concise statement of an apparent truth which has [had or will have] currency among the people". ("Frare enlob's Bits of Wisdom: Fruits of this environment", 1959)

Pei, without any hesitation states that most of the countries around the world shortened philosophy and manages it into proverbs, not only the philosophy but also the color of the national traditions along with the way of life, moreover he also states that the structure of the proverb is in line with the aspect of nation's language and phraseology.

In addition, Pei verifies that proverb is logic the application of the rules of inference that go from an instance to a universal or to an existential statement. In other words, Proverb is a statement or conclusion that is derived from and applies equally to several cases.

More explication of proverb, Pei reveals that it comes from a series of range of mistakes then shortened as oft-reported events. In addition, he says that every proverb will generates us a good story of reality and will enlighten our knowledge and updating our way of living, more proverbs we read wiser we are! his original words as follow:

> ".... Proverbs are the wisdom of people" goes an Italian saying. This is perhaps an exaggeration, but there is no doubt that much of nation's fold philosophy gets into proverbs, along with the spice of national customs and, above all, the peculiar flavor of the nation's language and phraseology…proverbs are generalizations of human experience, condensations oft-reported occurrences of the trail-and-error variety. "… every proverb tells a story and teaches a lesson". [As summarized in "A proverb is a short sentence of Wisdom" by Mieder in *Proverbs Are Never out of Season*, 1993, pp.32. Gringinally in Pei (May 2, 1964). *Parallel proverbs Saturday Review*, pp.16 -17 and p.53 (here pp.16)].

The facts in proverb that reveals nations' character is stated by Lucas. He states that proverb is like an attractive light on the natural of man, on nationwide quality and on the life itself. About the contents of the proverb Lucas said it has the truth values, Wisdom, the character of people's minds which originally comes from archaic epoch that's why it makes proverb as the most ancient literacy forms.

To appreciate the proverb, Lucas using simile proverb to describe how he admires the proverb and how important the proverb when we communicate with other people: 'A proverb is to speech as salt to food'. Lucas' own words:

> "A proverb is by definition a popular maxim … Proverbs is among the most ancient literacy forms, and among the most universal … Even if it [the proverb] holds its measure of truth … Proverbs are anonymous wisdom literature of the common man in ages past. Yet they often bear the stamp of minds by no means common. They can throw fascinating light on human nature, on national character, on life itself. And even when we doubt their wisdom, we can still often admire their trenchancy, their brevity, their imaginative imagery. *'A proverb'*, says the Arab *is to speech as salt to food'.* [Lucas (September 1965). *'The Art of Proverbs,.* Holiday, 38.8 and 10 – 13 (here pp. 10 -11); quoted in Mieder 1993b]

About the function of the proverb in the social life of the community Seitel states that proverb is to broaden the social life outcomes. While the form of proverb itself Seigel said that it is such a kind of accepted statements with its out of context, here the definition proposed by Siegel:

"Proverbs in English may be provisionally defined as short, traditional, "out of context" statements used to further some social end" (*Proverbs: A Social Use of Metaphor in Folklore Genres*, p. 127)

Related to the structure of the proverb, Milner states that proverb is a statement consisting in four parts, he terms it as quadripartite which each is divided into two halves, they are symmetrical structure of form; it consist two halves that can assigned (+) positive or (-) negative and

symmetrical structure of content; it consist two halves that can assigned (+) positive or (-) negative. By using this technique, we can combine the values of the four sections (quarters) and their portion will correspond the significance of each half, here it is below Milner's original words:

> "…in its most typical form a traditional saying is a quadripartite structure in two halves, each consisting of two quarters. It is possible to allocate plus or minus values to each quarter (or to its constituent segment) in such a way that the combined values of the quarters and their segments match the values of each half." (*Quadripartite Structures in Proverbium* 14, 1969, pp.380 – 81)

Proverb is a kind of testimony where the author is unknown and mostly the literary source is anonymous as well. Proverb shows us a fact or indirect wide-ranging implication associated with human being state of affairs, manners as well as the events and its consequences as stated by Paczolay:

> "A proverb is a short statement, having an evident or implied general meaning, related to a certain typical field of general human conditions, attitudes or actions, where it is valid with implied limitations. It is known and often quoted in a period of time in a certain language community, sometimes in a short form (the rest being implied). In common knowledge it has no known author or literary source". ["Some notes on the Theory of Proverbs". Proverbium No.20, 1970, 737 – 750 (here p.742)]

Correlated to the education, Abrahams proposed his definition by stating the attitude toward the existing difficulty will be found in proverb, it will show us strategy to solve the problem. Proverb represents independent standpoint; it does not need anything but an occasion of

interaction using language both oral and verbal. The humorous side which is usually found in proverb plus its shortness of the idea makes the proverb accepted in the middle of the society and becomes popular as everyday sermons in addition to planned setting of education and judicial procedures. The original words of Abraham as follow:

> "Proverbs are short and witty traditional expressions that arise as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings. Each proverb is a full statement of an approach to a recurrent problem. It presents a point of view and a strategy that is self-sufficient, needing nothing more than an event of communication to bring it into play …. Proverbs take a personal circumstance and embody it in impersonal and witty form". (*Proverbs and proverbial Expressions: Folklore and Folklife An Introduction*. Ed. by Dorson. Chicago: University of Chicago Press, 1972: 119)

What stated by Milner related to the structure of the proverb is well-suited with the definition stated by Dundes, firstly, Dundes stated that the structure of the proverb is a habitual comparative testimony (Dundes' term: traditional postulated statement) consisting a subject matter and an explanation which Dunde formulates as a topic and a comment. He proposes a proverb at least should consist two parts or two words, furthermore he explicates that a proverb can be a mono illustrative aspect called a non-appositional proverb. Proverbs with two or more illustrative aspects may be either oppositional or non-appositional

> In summary, the proverb appears to be a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment. This

means that proverbs must have at least two words. Proverbs which contain a single descriptive element are non-appositional. Proverbs with two or more descriptive elements may be either oppositional or non-appositional (*On the Structure of the Proverb*: Proverbium 25, 1975: 970*)*

Most of the Paremiologist agree with the richness of proverb in accordance with the moral values as Barley defines proverb as constituting testimony of moral which he terms as a standard statement of moral or can be formed as definite instructions, Nigel calls as categorical imperatives which he characterizes as symbolic and thought-patterned depicting as a basic of realistic friendship Nigel terms it as fixed metaphorical paradigmatic form.

A Proverb may be taken as a standard statement of moral or categorical imperatives in fixed metaphorical paradigmatic form. It deals with fundamental logical relationships. (*A Structural Approach to the Proverb and Maxim with Special Reference to the Anglo-Saxon Corpus*, Proverbium 20, 1972, p. 741)

A quite short definition related to the proverb is proposed by Burger. He stated that proverb is universal testimony living around the people, which is depicting situation and circumstances or conditions as well as measuring, appraising, evaluating or reviewing events and situations, his own definition:

A proverb is a general statement or judgment, explaining, classifying or assessing a situation (As quoted in Mieder 1977, pp.2)

Nagy States not far different from above experts, He claims that proverb has no author, containing reality, belief/standard values and guidance, he states as follow:

> "A proverb is a popular set phrase having no author, known mostly in different languages, expressing in one sentence a principle, advice, a genuine or assumed truth in a general, concise form, its basic idea being of general validity, or at least it's used considers it as such." (*Encyclopedia of World Literature* vol. 6 Budapest: Kiado, 1979, pp.645).

Kenner defines proverb quite long in order to cover all the contents of proverb as well as the structure, the origin, the function and the form. He states that proverb is not only expressing the truth but also showing us how to do something in right order and in the right way, furthermore he said that proverb is always in brief and easy to follow and easy to understand. His definition as follow:

> Being recipes for managing our affairs, proverbs have been cherished likewise … we say it [the proverb] now because it had seemed worth saying again and again descending father to son, mother to daughter, mouth to mouth for centuries before … It was useful because it touched on a general truth …. Proverbs use the experience people gain in skills to project what we are always wanting, some general guide for action. They did this for millennia before we had acquired the habit of seeking guidance from something written. They were short and memorable and self-explanatory [*The Wisdom of the tribe. Why proverbs are Better than Aphorisms*, Harpers (May 6, 1983). 84-86 (here pp. 84-85). As quoted in Mieder 1993 b, p. 35]

While Voo tends to depicts his definition using linguistic terms, semiotic interpretation and literature to approach proverb, while the contents of the proverb he claims containing a judgment, art, communication system and the idea, here it is below his definition:

> A proverb is a stereotype linguistic entity expressing a fixed idea. On the linguistic level it is an artistic picture, on the level of ideas a judgment. As a work of art of folklore, it belongs to the secondary semiotic systems. It is a communication system with a double code, a carrier of information at the level of language, but at the same time the information carries another content too, becoming an instrument of poetic expressions. (*A True Man Tells the Truth. Proverbs from The Folklore of Hungarians In Romania*, Bucharest. 1989, pp. 19. As quoted in Paczolay 1998)

Mieder defines proverb very much related to the content, the origin, figure of speech use and the values can find in the proverb as wisdom, truth and traditional view or cultural – related phenomenon, here below Mieder's own words:

> A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation or A proverb is a short sentence of wisdom (A proverb is a short sentence of wisdom, in proverbs are never out of season, p. 29)

Last definition from use in this study is stated by Hernadi & Steen. They state the characteristic of proverb. They claim that proverb an easy to remember, persuading in a short form which mis-formulated to communally punishing guidance, here below the original words:

Proverbs are brief, memorable, and intuitively convincing formulations of socially sanctioned advice (*The Tropical Landscape of Proverbia: A Cross Disciplinary Travelogue,* Style 33. 1. Dekalb: Northern Villinois University. 1-20 (here pp.1))

b. **Structure of Proverb**

The structure of the proverb below courses this study to the much brighter point. The researcher does a close study on the structures of proverbs since they have abundant information as well as their values.

According to Peukes (1977) there are thousands of proverbs in any languages. Those proverbs can be reduced to particular patterns and structures. Some of familiar patterns, and these patterns not only found in the English language but also in other languages. They have different structure but, mostly Peukes summarizes as follow:

(1)   Peukes' Structure of Proverb

Peukes categorizes the proverbial structures into five categories, they are:

(a) Better X than Y

As in 'Better poor with honor as rich with shame (literal meaning)

(b) Like X, like Y

As in: 'Like father, like son' (A son will have traits similar to his father upon reaching adulthood.)

(c) No X without Y

As In: 'No pain, no gain' (One must be willing to endure some inconvenience or discomfort in order to achieve worthwhile goals.)

(d) One X doesn't make a Y

As in: 'One swallow will not make spring (One instance of an event (such as the arrival of a single bird) does not necessarily indicate a trend)

(e) If X, then Y

As in: 'If at first you don't succeed, then try, try again' (Keep trying; don't let a first-time failure stop further attempts)

(2)   George B. Milner's Structure of Proverb

In additional, Milner as he states in his definition, he terms the structures of the proverbs as quadripartite that consists of a statement in four parts, they are:

(a) Symmetrical structure of form; It consists two halves that can assigned (+) positive or (-) negative

(b) Symmetrical structure of content; It consists two halves that can assigned (+) positive or (-) negative such as 'Who pays the piper, calls the tune' and 'What the eye doesn't see, the heart doesn't grieve over'

These texts can be divided into four parts with either positive or negative values to each of the four elements. There are thus sixteen possible structural patterns that characterize this type of proverb (Milner: 1971).

(3). Alan Dundes' Structure of Proverb

Dundes (1975: 970) formulates the structure of the proverbs into three categories, they are:

(a) Propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment. This means that proverbs must have at least two words as in 'Money Talks'

(b) Oppositional structure as in 'Man proposes but God disposes'

(c) Non - oppositional Structure as in 'Where there's a will, there's a way'

And the other argument proposed by Arora enriches the understanding of the structure of the proverbs as follow

c. Shirley Arora's Poetic Devices of Proverb

Tones and tunes usually are created to beautify the poems, the same thing is also found in proverb. Such quality raises the interests of the paremiologist to focus these beauties of proverb and Arora summarizes as follow:

Arora encapsulates in a good way the proverbial poetic devices found in proverbs, she characterizes it as stylistic markers which is alienated into external features and Internal features consisting 4 poetic devices each. These terminologies found in her seminal article on *The Perception of Proverbiality* (1984), here they are:

(1) Proverbial External Markers

(a) Alliteration: As in 'Practice makes perfect', 'Forgive and forget' and 'Every law has a loophole'

(b) Parallelism: As in 'Ill got, ill spent', 'Nothing ventured, nothing gained' and 'Easy come, easy go'

(c) Rhyme: As in 'A little pot is soon hot', 'There's many a slip between the cup and the lip' and 'When the cat's away, the mice will play'

(d) Ellipsis: As in 'More haste, less speed', 'Once bitten, twice shy' and 'Deeds, not words'

(2)   Proverbial Internal Features

(a) Hyperbole**:** As in 'All is fair in love and war', 'Faint heart never won fair lady'

(b) Paradox: As in 'The longest way around is the shortest way home' and 'The nearer the church, the farther from God'

(c) Personification: As in 'Love will find a way' and 'Hunger is the best cook'

(d) Metaphor: As in 'A watched pot never boils', 'The squeaky wheel gets the grease' and 'Birds of a feather flock together'

d.   The Content and Meaning of Proverb

Human being is a very big mystery which tells us many things through the phenomenon found surrounding human's life. The impacts are always interesting to be observed, the impacts have always two sides as termed by Burke (ibid 15) that social life runs in the river of life its two-sides banks, one is called situations and the other is named social

structure. He states that we need a kind of strategy to be accepted by others in a social life, this strategy may call as an attitude. It is harmony with Burke's definition, Seitel (1969) states that in the stage of reality use of proverbs refer to the social situations. In turn, the meaning will be understood as the social context of life itself.

The way to generate the phenomenon of social life as the impact of human behavior as the hidden content and meaning in the proverbs, Grzybek (1987); and Zholkovskii (1978) agree that we need to apply semiotic point of view and do a profound study to the structure of the proverb.

To uncover the students' knowledge and interest on proverbs, Gimblett conducts a study to identify how the students rationalize the meaning of the proverb 'A friend in need is a friend indeed' from her students' explanations, she notices that the meaning of the proverb is extremely needy on the circumstance it emerges. Her observation on the meaning of the proverb according to students' knowledge constructs in reality multiple meaning that comes to light only in particular situations. Here are the different explanations with comments on the different sources of the multiple meanings from the 80 students she asks to:

a. Someone who feels close enough to you to be able to ask you for help when he is in need is really your friend. *Syntactic ambiguity* (is your friend in need or are you in need).

b.   Someone who helps you when you are in need is really your friend. *Lexical ambiguity* (indeed or in deed).

c.   Someone who helps you by means of his actions (deeds) when you need him is a real friend as opposed to someone who just makes promises. *Key meaning.*

d.   Someone who is only your friend when he needs you is not a true friend. Does 'a friend indeed' mean 'a true friend' or 'not a true friend?' (Gimblett 1973: 822; also, in Mieder & Dundes 1981 [1994]: 113–114).

Therefore, it is obviously that particular context exposed from what the proverb actually expresses in the point of delivering the proverbs. The Estonian paremiologist Krikmann has spoken in this regard of the semantic indefiniteness of proverbs that results from their hetero-situativity, poly-functionality, and poly-semanticity (Krikmann 1974a and 1974b)*.*

The meaning of any proverb must therefore be analyzed in its unique context, be it social, literary, rhetorical, journalistic, or whatever.

e.   Origin of Proverbs

The beginnings of the proverbs or archaic proverbs as a matter of fact shares out extensively to numerous quantities of civilization all over the world and makes them hard to track down. For the purpose of this study the researcher uses some definitions from the well-known paremiologist only, they are as follow:

Firstly from Russell, he defines that proverb is used by someone to show guidance in the beginning as well as articulating the uprightness or wisdom as he states 'A proverb is the wit of one and the wisdom of many' (ibid). This definition is reinterpreted by Mieder as follow:

> "He shows that if the statement contains an element of truth or wisdom, and if it exhibits one or more proverbial markers, it might "catch on" and be used first in a small family circle, and subsequently in a village, a city, a region, a country, a continent, and eventually the world". (Mieder, 2004:26)

While Smith proposes how the forms and variants of proverbs altering and changing through generations periodically, from time to time the forms and the variants are changing but the meaning stays the same.

He succeeds showing us, from older literary sources that the proverb existed in such certain variant until one dominant wording eventually became standard, it is to wit the following three historical variants of a proverb of prudence:

'It is good to be wise before the mischief' (1584), 'After the business is over, everyone is wise' (1666), and 'It is easy to be wise after the event' (1900), with the latter version having become today's standard form (Smith 1935 [1970]: 898 also in Mieder, 2004)

According to Mieder, a study on the proverbs in order to locate the origin and history of the proverb in specific language conducted by the expects with elaborating on foremost scopes. The proverbs under research confirm to return to the medieval times or even further to orthodox relic.

It is usually quite difficult to trace the origin and history of a proverb in a particular language, such studies very quickly take on major proportions, and they get very involved if the proverb under investigation proves to go back to medieval times or even further to classical antiquity. (Mieder, 2004)

In addition, Mieder says that any speakers who speak two languages or any translators will have ability to spot that proverb types are two; on the one hand some are same in meaning but different structure, vocabulary, and metaphors and as a result, they come from different source in their respective languages. As English speakers at Shakespeare's time express 'Brevity is the soul of wit' while the Germans verbalize as *'In der Kürze liegt die Würze'*

Some experts state that proverbs are distributed by means of loan words all over the Europe and create a kind of prodigy which is arising Strauss publish his three-volume *Dictionary of European Proverbs* (1994) as well as and Paczolay provides us his invaluable collection of European proverbs in 55 Languages (1997) (also in Mieder, 2004). Further studies validate that proverbs have similarities and probably identical from one country to the other countries not only in German but also Germanic languages as in Romance and Slavic language of Europe. It is proved that years ago proverbs in general European languages are existed and distributed widely throughout Europe and the all over the world.

Based on the evidences found in Europe on the origin of proverbs, the researcher wonders the phenomenon discovered in Asian. It is confirmed that parallel matters also exist in Asian related to the origin and distribution of the proverbs. Similar phenomenon also happens in African and the similar linguistic and social and ethnic traditions. According to Mieder & Bryan (1966) in the beginning was Greek and Roman ancient artifact which proverbial wisdom found a wide-ranging geographical spreading predominantly by way of the Latin language. The scholarly study of proverbs originates from Aristotle, and other Greek proverbs which are the works of Plato, Sophocles, Homer, Aristophanes, Aeschylus, Euripides, and more. Numerous of the proverbs are re-written and re-expressed in Latin translation such as Plautus, Terence, Cicero, Horace, and other Roman writers.

The proves that the proverbs spread out all over the world using loan translated, Marvelously, Paczolay locates 54 European languages of the exact equivalents of the classical proverb 'Where there is smoke, there is fire', moreover he finds 'Barking dogs do not bite' in 51 European languages, 'One swallow does not make a summer in 49 European languages , 'Walls have ears' in 46 European languages, 'One hand washes the other' in 46 European languages, 'Make haste slowly in 43 European languages , 'Children and fools tell the truth' in 41 European languages, 'Still waters run deep' in 38 European languages, 'Love is

blind' in 37 European languages, and 'Fish always begin to stink at the head' in 33 European languages. (Mieder, 2004)

Since proverbs show us a strong intellectual, ethical, and human bond among people as nowadays the general use of Europe and beyond. The expression found in the text of the proverb contenting general human wisdom without any specific national or ethnic references. Most of the proverbs fundamentally alike in all languages, the proverbs will continuously use as the mode of communication using metaphorical language among Europeans, North Americans, and other peoples. (ibid)

As the second source for the proverbs for the entire European continent and beyond is the Bible, These proverbs source date back to classical antiquity and early wisdom literature because Bible is widely translated, Bible brings a most important effect on the circulation of general proverbs, also the a number of translators that deals with the similar manuscript. Some dozen biblical proverbs are thus current in identical wordings in many European languages, even though speakers might not remember that they are employing proverbs from the Bible. A number of noticeable examples as follow: 'As you sow, so you reap' as listed by Paczolay in 52 European references; 'He who digs a pit for others, falls in himself' (48; Prov. 26:27), 'He that will not work, shall not eat' (43; 2 Thess. 3:10), 'Do as you would be done by' (Matt. 7:12), 'A prophet is not without honor save in his own country' (39; Matt. 13:57), 'An eye for an eye, a tooth for a tooth' (38; Exod.21:24), and 'There is nothing

new under the sun' (29; Eccles. 1:9). It is important to mention, however, that the number of biblical proverbs in various European languages is not identical, much depended on the linguistic skills of the translators. In the case of Martin Luther, quite a few of his German formulations have actually become proverbial without having been proverbs in the original text.

Medieval Latin is the third source of customary European proverbs. Latin language is also used as lingua franca in the Middle Ages and as such it urbanized new proverbs that may not be tracked back to archetypal period. Walther and Schmidt have arranged thousands of medieval proverbs in their enormous 9 - volume collection of *Lateinische Sprichwörter und Sentenzen des Mittelalters* (1963-1986), and the 13-volume *Lexikon der Sprichwörter des romanisch-germanischen Mittelalters* (1995–2002) by Singer and Liver illustrate the relationship of many of these Latin proverbs to those of the accepted languages or ordinary speech. Many Medieval Latin proverbs in their accurate translations have opened out to European languages, and they positively fit in to particular of the most up-to-the-minute proverbs today. A small amount of well-known of proverbs are: 'Crows will not pick out crows' eyes', Paczolay lists this in 48 European references, 'Strike while the iron is hot' (48), 'New brooms sweep clean' (47), 'All that glitters is not gold' (47), 'When the cat is away, the mice will play (46), 'The pitcher goes so long to the well until it breaks at last' (40), 'No rose without thorns (39), 'At night all cats are grey'

(38), and 'Clothes do not make the man' (37), of special interest is the Middle Latin proverb *Mille via ducunt hominem per secula ad Romam* from the twelfth century, for which Paczolay quotes this in 33 European equivalents language.

In all these languages the straight loan translation of 'All roads lead to Rome' exists. However, there are also variants that replace 'Rome' with another city. In an Estonian proverb the city is St. Petersburg, a Finnish proverb refers to the old capital Turku, a Russian proverb mentions Moscow, and a Turkish proverb names Mecca. But these are variants that one might well have expected in Europe, and perhaps one day the American version 'All roads lead to Washington' will also appear in a proverb collection.

The historical move of the proverbs from Europe to United States is the fourth source of the proverbs. They are written in modern text circulated since the middle of the twentieth century throughout Europe via the mass media

A small number of American proverbs that are already distributing across the European continent either in the new lingua franca of English or in new loan translations are 'A picture is worth a thousand words', 'It takes two to tango' and 'Garbage in, garbage out', exceptional attention is also the Europeanization of the well-known American proverb 'What's good for General Motors is good for America' which the president of General Motors Wilson coined on January 15, 1953, during a Senate hearing.

Brandt, the renowned European politician, changed this proverb in a loan translation to fit the European context. Calling for European solidarity in a speech on November 18, 1971, he exclaimed: '*Im übrigen könnte man jedoch in Abwandlung eines alten amerikanischen Sprichwortes sagen: Was gut ist für Europa, ist gut für die Vereinigten Staaten. Die Zeit des Feiertags-Europäertumsist vorbei, Europa ist unser Alltag* (All around one could say by changing an old American proverb: What is good for Europe is good for the United States. The time of holiday-Europeanness is over; Europe is our normal work- day). One is inclined to change the sixteenth-century proverb 'Handsome is as handsome does' to the new proverbial slogan 'Europe is as Europe does' to fit the new European consciousness as the move towards unity continues (Mieder 2000).

In any case, the United States and its English language are not only spreading new words throughout Europe and the rest of the world; they are also disseminating new proverbs from popular culture (music, film, etc.) and the mass media (advertisements, cartoons, etc.) as bits of wisdom that fit the twenty-first century. There many more of proverbs uncategorized and have no structured as well as not translated because of problematic devices and meaning they have. This research is able to answer those barriers.

f.   Analysis of Proverbs

The proverbs are analyzed to find their proverbiality including their markers by using the steps as follow:

a). Firstly, The researcher identifies the text whether it is a proverb it is not a proverb according to the theory of proverb which is stated that a proverb structured in metaphorical form containing truths, morals, beliefs, and traditions and a proverbs should have external markers such as alliteration, parallelism, rhyme, ellipsis and proverbial internal features such as hyperbole, paradox, personification and metaphor as well as the proverbiality which deals with the structure of the proverbs, stylistic markers, social situation or social context that in turn gives them meaning, functions, and cultural aspects.

b.) Secondly, the researcher classifies the proverbs into their markers, structure, social context, functions, meaning and cultural context.

c). Thirdly, the researcher analyzes them based on their markers, structure, social context, functions, meaning and cultural context.

d). Last but not least, the researcher translates them by using two approaches offered by Nida & Taber the equivalent translation and Larson especially proverbs that structured in metaphorical expression and Jacobson's Inter-semiotic theory to meet their equivalence in meaning and cultural connectivity by supported cultural inter-connectivity theory and finally summarizes the finding and the new concept of translating proverb.

2. Translation Theory

The theory of translation in this research is dealing with the translating the proverbial text. When people communicate using different

languages, text translating is essential either verbally or non-verbally. The processes of communicating two or more different languages develop and widen the cultural adaptation and assimilation as the result of information exchanges. The information found in translated text reveals people behavior as well as way of living which leads us to the cultural matters.

The theory of translation bridges the information found in the proverbial text with cultural phenomenon. This step leads the researcher to unfold the others cultural matters such as cultural values hidden in the proverbial text and how it is interconnected with other countries cultures.

The objective of translating text is to accomplish the result of the equivalent, natural and grammatically accepted translation. Acceptably translated text cannot be separated with the techniques and procedures of translation which is very depended to the definitions of translation. The chosen techniques and procedures of translation are successful applied if the translator makes the right choice of applicable definition.

Here below the two very much related procedures, techniques and strategies of equivalence translation applied in this research proposed by Nida & Taber, and Larson.

a. **Larson's Concept of Translation**

Larson (1984: 15) classifies translation into two main types, namely form-based and meaning-based translation. Larson says that form-based translation is a kind of translation which is following the form found in the source language. This translation is called literal translation. The second

one he calls as meaning-based translation which a technique of translating text from source language into target language by emphasizing each meaning in target language should be translated to the natural form in the target language. This method is also called as idiomatic translation.

Moreover, Larson states that the translation must give careful consideration whenever a metaphor is found in the source text (1984: 252). Larson (1984:254) suggests five strategies in translating metaphor. They are:

1. The metaphor may be kept if the receptor language permits

That is, if it sounds natural and is understood correctly by readers, the aim of the translator is to avoid wrong, zero or ambiguous meaning. In dealing with metaphors, it is possible sometimes for translator to keep the metaphorical image as long as it is acceptable for the target readers as can be seen in the following example:

"I went to work earlier this morning. I want to *kill two birds with one stone*, while going to the office I drop my kids to their school at once." This proverb has equivalent meaning in Bahasa Indonesia as *"sambil menyelam minum air"* but it could be translated as "sekaligus" (at once, in this case) much shorter than the original language. The 1st technique here suggests to keep the original image here so it is translated *"membunuh dua burung sekaligus dengan satu batu".* The translator keeps the image in the original language in translating the text because this text is believed

understandable in the target language without further explanation is needed.

2. A metaphor may be translated as simile

A way of understanding a metaphor easier is by transforming the metaphor text into simile. In some languages, presenting metaphor in a simile is much easier to understand. The meaning of metaphor text would be much clearer in a simile. It would be much clearer, example: *"his tongue is a sword".* is translated using simile would be *"lidahnya seperti pedang"* (his tongue is like a sword) or *"lidahnya setajam pedang"* (his tongue is ad sharp as a sword)

From the explanation above, it is obviously that changing e metaphor into simile would make the meaning clearer and more understandable to catch.

3. A metaphor of the receptor language which has the same meaning may be substituted

A metaphor could be translated into metaphor if they carry the same meaning with some explanations added. The translator may substitute a metaphor in the receptor language as in the source language since they carry the same meaning as long as the nonfigurative meaning is not lost, or distorted, for example*:* "An apple does not fall far from the tree" may be translated into bahasa Indonesia with the same metaphor with the equivalent meaning as *"buah jatuh tidak jauh dari pohonnya".* The above example of metaphor is substituted with the meaning metaphor in the

receptor language since it has similar meaning as in the source language. Only the image "apple" in the source language replaced by "buah" (fruit) and the different image is replaced but it comes from its own hyponymy; the hyponymy of an apple is fruit.

4. **The metaphor may be kept and the meaning explained;**

The translator may keep the metaphor in the receptor language as in the source language, and the meaning is explained by the translator with the language of receptor language. The similar topic and the points of similarity may be added as long as the translator is not losing the intended force of metaphor, example: *"a drop in the bucket"* which is translated into '*Bagai setetes air didalam ember*' (same as in the source language), 'As a drop of water in a bucket' , is a very large comparison between a drop and a bucket, which has hundreds of millions of drops and even billions of drops; a comparison that cannot be compared, like the heaven and the earth. The translator translates the metaphor into metaphor with the same elements and s/he adds explanation about the comparison a drop of water and a bucket of water. The explanation can help the readers to understand the meaning of this proverb in that sentence, as is intended by the author of source text.

5. **The meaning of the metaphor may be translated without keeping the metaphorical imagery.**

The translator in this technique may translate the metaphor using the intended meaning of the author directly. As in the example below: 'An

empty vessel makes noise' may translate directly into the intended meaning without keeping the metaphor as in the source language. It can be translated as follow: *'seseorang yang tidak memiliki apa-apa akan banyak membual'* (someone who has nothing is boastful) or '*membual adalah tanda orang tidak memiliki apa-apa'* (Boastful is particular indication of someone who has nothing")

b. Jacobson's Concept of Translation

A new approach and paradigm in equivalence translation comes from the study of Jacobson. It is a new force and a forward motion in the theoretical analysis of translation since Jacobson introduced the notion of equivalence in difference on the basis of semiotic approach with his dictum 'There is no signatum without signum' (1959:232), Jacobson proposes three kinds of translation, they are as follow:

1. Intralingual translation, it is a kind of translation within one language such as rewording or paraphrasing. This translation may change in grammatical factor but not in content.

2. Interlingual, it is a kind of translation between two languages and in this translation according to Jacobson there is no full equivalence between code unit, moreover he states that translation involves two equivalent messages in two different codes (ibid.:233) Jacobson states that the translator in interlingual translation should makes use of synonym in order to get message across.

3. Intersemiotic, this kind of translation are focusing between two sign system.

According to Jacobson, from grammatical point of view, languages may differ from one another to a greater or lesser degree, but this does mean that a translation cannot be possible, the translator may face difficulties in finding the equivalent word from one language to another and Jacobson's saying about this as follow:

"Whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translation, neologism or semantic shift and finally, by circumlocutions" (ibid,234)

There are some similarities between Jacobson, Vinay & Darbelnet, both theories state and conceive that the translation is rendering one language to another language can always be carried out, regardless of the cultural aspects and grammatical aspects in terms of differences between source language and target language.

It can be summarized that Jakobson's theory is essentially based on his semiotic approach to translation according to which the translator has to recode the source language message first and then the translator must accomplish it into an equivalent message for the target language.

3. Equivalence Translation Process

Procedures of translating text from the source language to the target language is a mandatory to avoid unnatural result of translation. According to Larson (1984: 17), states that when translating a text, the

translator's goal is an idiomatic translation which makes every effort to communicate the meaning of the source language text into naturalness forms of the target Language. Furthermore, she states that translation is concerned with a study of lexicon, grammatical structure, communication situation, and cultural context of the source language text, which is analyzed in order to determine its meaning. The discovered meaning is then re-expressed or reconstructed using the lexicon and grammatical structure which are appropriate in the Target Language (TL) and its cultural context.

a.   Larson's Strategies

The forms of the text to be translated and the translation results are shown by the different forms between square and triangle. It means that in translating a text, Larson suggests that the forms of the source language (SL) may be changed into appropriate forms of the receptor language in order to achieve the idiomatic translation.

SOURCE LANGUAGE   RECEPTOR LANGUAGE

```
┌──────────────┐                       △
│  Text to be  │                      / \
│  Translated  │                     / Translation \
└──────────────┘                    /───────────────\
┌──────────────────┐        ┌──────────────────────┐
│Discover the meaning│       │ Re-express the meaning │
└──────────────────┘        └──────────────────────┘
              \                    /
               \    ( MEANING )   /
                                      (Larson 1984:4)
```
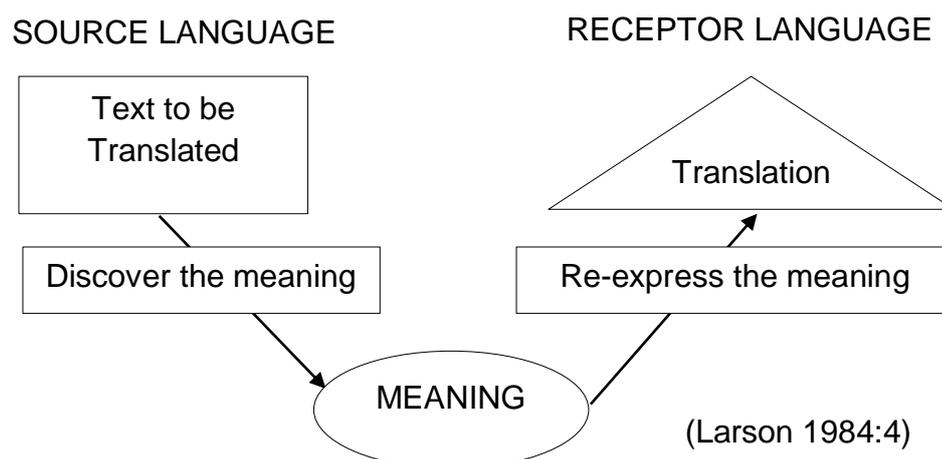
Figure 1: Larson's Strategy of translation

b. Jacobson's Strategies

On Linguistic Aspects of Translation (1959) written by Jacobson offers a new paradigm of translating proverb, which is very metaphoric expressions should be translated by using intersemiotic translation, but he proposes three ways of translating text, they are:

1. Intralingual Translation

The text is translated within the same language, example Indonesian text in translated into Indonesian text.

2. Interlingual translation

It is a technique of translating text from one language into another. The interlingual translation, or proper translation, is defined as an interpretation of verbal signs by means of some other language. In this category falls the type of translation most usually thought of (translation between languages), but bilingual and trilingual dictionaries can also be included.

3. Intersemiotic Translation

This third kind of translation offered by Jacobson called the intersemiotic translation (IT), or transmutation, which is an interpretation of verbal signs by means of signs of nonverbal sign system. This category includes all kinds of translations of any particular work (a book, a movie, a

video game) to another form of textuality or media platform, which can be a movie translated into a book, a book translated into comics, a video game translated into TV series, among several other possibilities and their respective "vice-versa."

Jacobson theory of inter-semiotic translation is not applicable in this study because of the reasons above that state it is more suitable to translate in the term of transmutation which is an interpretation of verbal signs by means of signs of nonverbal sign system. This theory is shifted with Nida and Taber's equivalent translation theory and form and meaning based translation proposed by Larson, specifically the metaphorical expression translation.

c. Nida & Taber's Strategies

Nida & Taber say that translating consists in reproducing in the receptor language the closest natural equivalence of a source language message, firstly in terms of meaning and secondly in terms of style. (Nida and Taber 1982:12).

In their definition of translation above, Nida and Taber emphasize that to get an equivalent translation we should create or find the meaning into the closest natural in meaning, the we construct the style, in this case the grammar structure of the sentence of the source language should be to the closest natural style and structure in target language. So, Nida &

Taber suggest to get or create the closest natural meaning in the target language before constructing the style and or the grammar structure.

d. Catford's Strategies

Catford states that translation may be defined as follow: "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). (Catford, 1965:20)

The definition offered by Larson above is quite similar with the strategies proposed by Nida and Taber as cited previously in this section. Those two strategies are only different in the terminology used. Nida and Taber use *the closest natural in meaning* to the approach of equivalent translation while Catford prefers to use *equivalent textual material* as the concept of creating equivalent translation those two strategies are similar.

4. Semiotic Theory

Theory of semiotic applies in this study to reveal the meaning of the proverbs as well as to interpret the cultural phenomenon hidden in the proverbs.

a. Definitions

To give more understanding about this theory, the researcher quotes some definitions proposed by semioticians.

Umberto Eco one of the semioticians who gives the leading influence of semiotic definition states as the study of signs, more over Eco states that semiotics is concerned with everything that can be taken as a sign

(Eco 1976, 7). this definition gives us an understanding that semiotic is not only dealing with what refer to as signs in our everyday conversation or talks but also in which stands for something else. Signs could be the form of words, images, sounds, gestures and objects and how we act toward them. The modern semiotician study not in isolation but as part of semiotic sign systems for instances medium and genres. They study how meanings are made and how reality is represented.

Theories of signs (or 'symbols') appear throughout the history of philosophy from ancient times onwards (Todorov 1982), the first explicit reference to semiotics as a branch of philosophy appearing in John Locke's Essay Concerning Human Understanding (1690) via Nöth. However, the two primary traditions in contemporary semiotics stem respectively from the Swiss linguist Saussure (1857–1913) and the American philosopher Peirce (1839–1914). Saussure's term sémiologie dates from a manuscript of 1894. The first edition of his Course in General Linguistics, published posthumously in 1916, contains the declaration that:

> It is . . . possible to conceive of a science which studies the role of signs as part of social life. It would form part of social psychology, and hence of general psychology. We shall call it semiology (from the Greek se̅meîon, 'sign'). It would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. The laws which semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned

to a clearly defined place in the field of human knowledge. (Saussure 1983, 15–16)

While for the linguist Saussure 'semiology' was 'a science which studies the role of signs as part of social life', to the philosopher Peirce (1931) the field of study which he called 'semeiotic' (or 'semiotic') was the 'formal doctrine of signs', which was closely related to logic. Working quite independently from Saussure across the Atlantic, Peirce borrowed his term from Locke.

Peirce and Saussure are widely regarded as the co-founders of what is now more generally known as semiotics. They established two major theoretical traditions. Saussure's term 'semiology' is sometimes used to refer to the Saussurean tradition while the term 'semiotics' sometimes refers to the Peircean tradition. However, nowadays the term 'semiotics' is widely used as an umbrella term to embrace the whole field (Nöth: 1990, 14).

b. Pierce's theory of semiotic

The concept of semiotic proposed by Pierce is known as a triadic (three parts) model consisting of:

1. **The representamen**: the form which the sign takes (not necessarily material, though usually interpreted as such) – called by some theorists the 'sign vehicle'.

2. **An interpretant**: not an interpreter but rather the sense made of the sign.

3.   An object: something beyond the sign to which it refers (a referent).

It is called as triadic concept since the three-element proposed by Pierce are all same level of importance and they are always together; a unity. Sign is a unification of what is represented or the object, how it is represented (the representamen) and how it is interpreted (the interpretant).

Furthermore, the semioticians compose a difference between a 'sign' and a 'sign vehicle'. Saussureans called the latter one as a 'signifier' but Peirceans called it as a 'representamen'. The signifier or representamen is the form where the sign is appearing, as in verbal or nonverbal form of a word at the same time as the sign itself is the entire meaningful establish.

The interaction between the representamen, the object and the interpretant is referred to by Peirce as 'semeiosis' (Munday:2005)

The representamen is similar in meaning to Saussure's signifier while the interpretant is roughly analogous to the signified. However, the interpretant has a quality unlike that of the signified: it is itself a sign in the mind of the interpreter. Peirce noted that 'a sign . . . addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. The sign which it creates I call the interpretant of the first sign' (Peirce 1931–58, 2.228). In Jakobson's (1952) words, for Peirce, 'the meaning of the sign is the sign it can be translated into' (Jacobson 1952b, 566). Umberto Ecouses the phrase 'unlimited semiosis' to refer to the way in which this could lead (as Peirce was well aware) to a series of

successive interpretants (potentially) ad infinitum (Eco 1976, 68–9; Peirce 1931–58,1.339, 2.303). Elsewhere Peirce added that 'the meaning of a representation can be nothing but a representation' (ibid., 1.339). Any initial interpretation can be reinterpreted. That a signified can itself play the role of a signifier is familiar from using a dictionary and finding oneself going beyond the original definition to look up yet another word which it employs. Peirce's emphasis on sense-making involves a rejection of the equation of 'content' and meaning; the meaning of a sign is not contained within it, but arises in its interpretation. Note that Peirce refers to an 'interpretant' (the sense made of a sign) rather than directly to an interpreter, though the interpreter's presence is implicit which arguably applies even within Saussure's model (Thibault1997, 184). As we have seen, Saussure also emphasized the value of a sign lying in its relation to other signs (within the relatively static structure of the sign system) but the Peircean concept (based on the highly dynamic process of interpretation) has a more radical potential which was later to be developed by poststructuralist theorists. Arising from Peirce's concept of the interpretant is the notion of dialogical thought which was absent from Saussure's model. Peirce argued that 'all thinking is dialogic in form. Yourself of one instant appeals to your deeper self for his assent' (Peirce 1931–58, 6.338). This notion resurfaced in a more developed form in the 1920s in the theories of Bakhtin (1981).

The most obvious difference between the Saussurean and Peircean model is of course that (being triadic rather than dyadic) Peirce's model of the sign features a third term an object (or referent) beyond the sign itself. As we have seen, Saussure's signified is not an external referent but an abstract mental representation. Although Peirce's object is not confined to physical things and (like Saussure's signified) it can include abstract concepts and fictional entities, the Peircean model explicitly allocates a place for materiality and for reality outside the sign system which Saussure's model did not directly feature (though Peirce was not a naïve realist, and he argued that all experience is mediated by signs). For Peirce the object was not just 'another variety of "interpretant"' (Bruss, 1978: 96), but was crucial to the meaning of the sign: 'meaning' within his model includes both 'reference' and (conceptual) 'sense' (or more broadly, representation and interpretation). Furthermore, Peircean semioticians argue that the triadic basis of this model enables it to operate as a more general model of the sign than a dyadic model can (ibid.,86). Nevertheless, the inclusion of a referent does not make a triadic model inherently less problematic than a dyadic one. Lyons notes that 'there is considerable disagreement about the details of the triadic analysis even among those who accept that all three components . . . must be taken into account' (Lyons 1977, 99).

Saussure did not offer a typology of signs, Peirce offered several (Peirce 1931–58, 1.291, 2.243). What he himself regarded as 'the most

fundamental' division of signs (first outlined in 1867) has been very widely cited in subsequent semiotic studies (ibid.,2.275). Although it is often referred to as a classification of distinct 'types of signs', it is more usefully interpreted in terms of differing 'modes of relationship' between sign vehicles and what is signified (Hawkes 1977: 129). In Peircean terms they are relationships between a representamen and its object or its interpretant, but for the purpose of this study the researcher has continued to employ the Saussurean terms signifier and signified. As suggested by Chandler in his book, *The Second Edition of Basis Semiotic* which is published by Routledge in 2007, here they are the three modes:

1. **Symbol/symbolic**: a mode in which the signifier does not resemble the signified but which is fundamentally arbitraryor purely conventional so that this relationship must be agreed upon and learned: e.g. language in general (plus specific languages, alphabetical letters, punctuation marks, words, phrases and sentences), numbers, morse code, traffic lights, national flags.

2. **Icon/iconic**: a mode in which the signifier is perceived as resembling or imitating the signified (recognizably looking, sounding, feeling, tasting or smelling like it) being similar in possessing some of its qualities: e.g. a portrait, a cartoon, a scale-model, onomatopoeia, metaphors, realistic sounds in 'programme music', sound effects in radio drama, a dubbed film soundtrack, imitative gestures.

3. **Index/indexical**: a mode in which the signifier is not arbitrary but is directly connected in some way (physically or causally) to the signified (regardless of intention) this link can be observed or inferred: e.g. 'natural signs' (smoke, thunder, footprints, echoes, non-synthetic odours and flavours), medical symptoms (pain, a rash, pulse-rate), measuring instruments (weathercock, thermometer, clock, spirit-level),'signals' (a knock on a door, a phone ringing), pointers (a pointing 'index' finger, a directional signpost), recordings (a photograph, a film, video or television shot, an audiorecorded voice), personal 'trademarks' (handwriting, catchphrases).

The widespread use of these Peircean distinctions in texts which are otherwise primarily within that tradition may suggest either the potential for (indirect) referentiality in dyadic models or merely slippage between 'sense' and 'reference' in defining the 'meaning' of the sign. Certainly, as soon as we adopt the Peircean concepts of iconicity and indexicality we need to remind ourselves that we are no longer 'bracketing the referent' and are acknowledging not only a systemic frame of reference but also some kind of referential context beyond the sign-system itself. Iconicity is based on (at least perceived) 'resemblance' and indexicality is based on (at least perceived) 'direct connection'. In other words, adopting such concepts means that even if we are not embracing a wholly Peircean

approach we have moved beyond the formal bounds of the original Saussurean framework (as in Jakobson's version of structuralism).

The three forms of relationship between signifier and signified are listed here in decreasing order of conventionality. Symbolic signs such as language are (at least) highly conventional; iconic signs always involve some degree of conventionality; indexical signs direct the attention to their objects by blind compulsion' (Peirce1931–58, 2.306). Indexical and iconic signifiers can be seen as more constrained by referential signifieds whereas in the more conventional symbolic signs the signified is being defined to a greater extent by the signifier. Within each form signs also vary in their degree of conventionality. Other criteria might be applied to rank the three forms differently. For instance, Hodge and Kress suggest that indexicality is based on an act of judgement or inference whereas iconicity is closer to 'direct perception', making the highest 'modality' that of iconic signs (Hodge & Kress 1988, 26–7). Note that the terms 'motivation' (from Saussure) and 'constraint' are sometimes used to describe the extent to which the signified determines the signifier. The more a signifier is constrained by the signified, the more 'motivated' the sign is: iconic signs are highly motivated; symbolic signs are unmotivated. The less motivated the sign, the more learning of an agreed convention is required. Nevertheless, most semioticians emphasize the role of convention in relation to signs. As we shall see, even photographs and

films are built on conventions which we must learn to 'read'. Such conventions are an important social dimension of semiotics.

5.   Semiotic Analysis

Semiotic analysis uses in this research applying Pierce's theory which is based on the triadic semiotic proposed by Pierce. Pierce's semiotic is applied in this study to reveal cultural connectivity found in the proverb as well as to support the translation theory proposed Nida & Taber, Larson and Jacobson as stated in the previous pages in this existing research in case the two theories previously mentioned fail to translate and to reveal the cultural interconnectivity.

a.   Symbolic Analysis

What in popular usage are called 'symbols' would be regarded by semioticians as 'signs' of some kind but many of them would not technically be classified as purely 'symbolic'. For instance, if we joke that 'a thing is a phallic symbol if it's longer than it is wide', this would allude to resemblance, making it at least partly iconic Jakobson suggests that such examples may be best classified as 'symbolic icons' (Jacobson 1968, 702). In the Peircean sense, symbols are based purely on conventional association. Nowadays language is generally regarded as a (predominantly) symbolic sign-system, though Saussure avoided referring to linguistic signs as 'symbols' precisely because of the danger of confusion with popular usage. He noted that symbols in the popular sense are 'never wholly arbitrary': they 'show at least a vestige of natural

connection' between the signifier and the signified a link which he later refers to as 'rational' (Saussure 1983, 68, 73). While Saussure focused on the arbitrary nature of the linguistic sign, a more obvious example of arbitrary symbolism is mathematics. Mathematics does not need to refer to an external world at all: its signifieds are indisputably concepts and mathematics is a system of relations (Langer 1951, 28).

For Peirce, a symbol is 'a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the symbol to be interpreted as referring to that object' (Peirce 1931–58, 2.249). We interpret symbols according to 'a rule' or 'a habitual connection' (ibid., 2.292, 2.297, 1.369).'The symbol is connected with its object by virtue of the idea of the symbol-using mind, without which no such connection would exist'(ibid., 2.299). It 'is constituted a sign merely or mainly by the fact that it is used and understood as such' (ibid., 2.307). A symbol is 'a conventional sign, or one depending upon habit (acquired or inborn)' (ibid., 2.297). Symbols are not limited to words, although'all words, sentences, books and other conventional signs are symbols' (ibid. 2.292). Peirce thus characterizes linguistic signs in terms of their conventionality in a similar way to Saussure. In a rare direct reference to the arbitrariness of symbols (which he then called 'tokens'), he noted that they 'are, for the most part, conventional or arbitrary' (ibid., 3.360). A symbol is a sign whose special significance or fitness to represent just what it does represent lies in

nothing but the very fact of there being a habit, disposition, or other effective general rule that it will be so interpreted. Take, for example, the word "man". These three letters are not in the least like a man; nor is the sound with which they are associated' (ibid., 4.447). He adds elsewhere that 'a symbol . . . fulfils its function regardless of any similarity or analogy with its object and equally regardless of any factual connection therewith' (ibid., 5.73). 'A genuine symbol is a symbol that has a general meaning' (ibid., 2.293), signifying a kind of thing rather than a specific thing (ibid., 2.301).

b. **Iconic Analysis**

The terms 'symbolic', icon, and iconic are very different meaning when we use them in everyday practices, in order to avoid confusion of understanding with the semiotic terms, there are popular usage of key meanings which is helpful, they are:

(1). To be 'iconic' typically means that something or someone would be expected to be instantly recognized as famous by any fully fledged (having gained full status) member of a particular culture or sub culture;

(2). An 'icon' on the computer screen is a small image intended to signify a particular function to the user (to the semiotician these are 'signs' which may be variously iconic, symbolic or indexical, depending on their form and function);

(3). Religious 'icons' are works of visual art representing sacred figures which may be venerated as holy images by devout believers.

Peirce declared that an iconic sign represents its object 'mainly by its similarity' (Peirce 1931–58, 2.276). Note that despite the name, icons are not necessarily visual. A sign is an icon 'insofar as it is like that thing and used as a sign of it' (ibid., 2.247). Indeed, Peirce originally termed such modes, 'likenesses' (e.g. ibid. 1.558). He added that 'every picture (however conventional its method)' is an icon (ibid., 2.279). Icons have qualities which 'resemble' those of the objects they represent, and they 'excite analogous sensations in the mind' (ibid., 2.299; cf. 3.362). unlike the index, 'the icon has no dynamical connection with the object it represents' (ibid.). Just because a signifier resembles that which it depicts does not necessarily make it purely iconic. Susanne Langer argues that 'the picture is essentially a symbol, not a duplicate, of what it represents' (Langer 1951, 67). Pictures resemble what they represent only in some respects. What we tend to recognize in an image are analogous relations of parts to a whole (ibid., 67–70). For Peirce (1931), icons included 'every diagram, even although there be no sensuous resemblance between it and its object, but only an analogy between the relations of the parts of each' (Peirce 1931–58, 2.279).'Many diagrams resemble their objects not at all in looks; it is only in respect to the relations of their parts that their likeness

consists' (ibid., 2.282). Even the most realistic image is not a replica or even a copy of what is depicted. It is not often that we mistake are presentation for what it represents. Semioticians generally maintain that there are no 'pure' icons. All artists employ stylistic conventions and these are, of course, culturally and historically variable. Peirce stated that although 'any material image' (such as a painting) may be perceived as looking like what it represents, it is 'largely conventional in its mode of representation' (Peirce 1931–58, 2.276).

c.   Indexical Analysis

An index is a mode in which the signifier might not resemble its signified object. It is not arbitrarily assigned and is directly connected in some way to the object. Nevertheless, the relationship between what the sign stands for – its referent and the sense behind it, the interpretant – may have to be learned.

The link between the representamen and its object may only be inferred; for instance, smoke, thunder, footprints, flavors, a door bell ringing, or a photograph, film, or DVD recording.

6.   Theory of Culture

The importance of the application of theory of culture in this research is to give understanding how the culture interconnected from one culture another and how the process of culture interconnected and assimilated over the world, what media the culture spread out all over the world.

a.   Definitions of Culture

The purpose of knowing theory of culture here is to get a clear understanding of what and how culture to be interpreted and analyzed for the purpose of this study. The most important point of using this theory of culture here is how to draw and relate the cultural phenomenon found in proverbs among nations all over the world.

Culture and proverbs are having a very tight relationship, we can say, by learning and understanding a nation's proverb is the way to understand its culture, people attitude, personality, their moral values and their customs. Proverb is a path to understand the different and similarity cultures around the world. To prove these assumptions are true, the researcher decides to uncover them through the theory of culture proposed by the experts in this field of study.

There is a saying related to the relationship between people and proverb as mentioned above; 'If you want to know a people, know their proverbs' this saying is obviously telling us about the relationship between people and proverb. Talking about people and their lives is talking about their culture as it is found in another saying "take only what you need and leave the land as you found it. (zona, 1994) the latter proverb shows us how the people give respect to their land as sacred as their own lives themselves.

One more another saying of culture related to religious life is found from this proverb," Wisdom comes only when you stop looking for it and start living the life as the Creator intended for you" (Zona, 1994). The

moral values are also found in a proverb as showed in this following proverb, "An Evil deed remains with the evildoer" (zona, 1996) this Japanese Proverb is clearly showing how an individual should act to avoid a verdict as the evil-doer from the people, while how people should act and behave in term of having a verbal communication could be learnt from this proverb "The tongue is like a sharp knife, it kills without drawing blood" (zona, 1996). And one more about how we should have an expectation, hope dealing with poverty, a Mexican proverb conveys this as follow: 'Hope dies last of all'

What we can relate between proverbs and culture are very huge because culture is very human; whatever relates to the way of people or group of people do and produces are culture as Samovar and potter propose that culture is the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving"(Samovar & Porter, 2003, p. 8)

While Geertz tends to define culture is a heritage down from one generation to the other generation. He proposes his definition as structure or system of ideas and understanding of something uttered in abstract mode, Geerts his own words as follow: A historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms" (Geertz, 1973, p. 89)

Moreover, Gudykunst & Kim strengthen Geertz's definition of culture; they state that culture is referring to the systems of wisdom and awareness in a group of people, the term culture usually is reserved to refer to the systems of knowledge used by relatively large numbers of people [i.e., national groups] (Gudykunst & Kim, 2003, p. 17)

> While the functions of culture proposed by Tokarev, he states that culture is a way of adapting to the environment either exact material or religious situation: "Culture, apart from its primary function of active adaptation to the environment, has another, derivative, but no less important, function as an exact material and spiritual environment which mediates and reflects the human collectives and among them." (Tokarev, 1973, pp. 167-168)

Tokarev proposes different point of view related to the culture definition, he offers a functional definition as he states below:

Culture, apart from its primary function of active adaptation to the environment, has another, derivative, but no less important, function as an exact material and spiritual environment which mediates and reflects the human collectives and among them (Tokarev, 1973, pp. 167-168)

Another perspective of culture definition coined by Pacanowsky & Trujillo, they base their definition on the process of culture, they state that culture is an authenticity erected and presented by folks whose existence is surrounded in a specific group of labyrinths of meaning. Their original words as follow:

> Culture is to be studied not so much as a system of kinship, or a collection of artifacts, or as a corpus of myths, but as sense-making, as a reality constructed and displayed by those whose

existence is embedded in a particular set of webs of meaning."
(Pacanowsky & Trujillo, 1982, p. 123)

Culture as power (critical) definition proposed by Allen, he states that culture is principles and beliefs that use to dominate a society in order to achieve the ideal formation of class consciousness, his own words as follow:

> Culture functions as an ideology that produces or is based upon a type of false consciousness and works to oppress a group of people; and there is generally an imperative for change that is accomplished, to one degree or another, through the formation of a critical and/or class consciousness (Allen, 1998, p. 100)

Moreover, Clifford (1986) proposes his definition based on postmodern criticism, he states that culture is challenged, chronological, and growing, his original words as stated below:

Culture, and our views of 'it,' are produced historically, and are actively contested. There is no whole picture that can be 'filled in,' since the perception and filling of a gap lead to the awareness of other gaps. . . Culture is contested, temporal, and emergent (Clifford, 1986, pp. 18-19)

Furthermore, Culture is regarded as a 'social construction' rather than an objective reality (Crane 1994). Although scholars in this vein regard culture as a construction, they are simultaneously aware of the power of culture to influence individual and institutional behavior. From this perspective, culture is a product of meaning-making processes but itself 'possesses a relative autonomy in shaping actions and institutions' (Alexander 2003:12).

While DiMaggio & Markus (2010) characterize culture as 'comprising social representations, mental models, and ordering schemata' Ridgeway (2006) and the environmental conditions...that sustain or challenge them" (p. 349).

Keesing (1974) summarizes culture into four focal areas that give broad understanding to this study, they are:

b.   The Four Focal areas of Culture

This is the four focal areas summarized by Keesing which gives constructive understanding to the views of cultural area.

(1)   Cultures as Adaptive Systems

An important expansion of cultural theory has come from viewing cultures in evolutionary perspective. A widened bridge between studies of hominid evolution and studies of human social life has led us to see more clearly that the human biological design is open-ended, and to perceive the way its completion and modification through cultural learning make human life viable in particular ecological settings. Applying an evolutionary model of natural selection to cultural constructions on biological foundations has led anthropologists to ask within creasing sophistication how human communities develop particular cultural patterns. (Keesing: 1974) and most scholars agree on some broad assumptions.

(a)   Cultures are systems (of socially transmitted behavior patterns) that serve to relate human communities to their ecological settings.

These ways of life of communities include technologies and modes of economic organization, settlement patterns, modes of social grouping and political organization, religious beliefs and practices, and so on. When cultures are viewed broadly as behavior systems characteristic of populations, extending and permuting somatic givens, whether we consider them to be patterns of or patterns for behavior is a secondary question.

The culture concept comes down to behavior patterns associated with particular groups of peoples, that is to "customs" or to a people's way of life (Harris 1941: 16).

(b). Cultural change is primarily a process of adaptation and what amounts to natural selection.

Man is an animal and, like all other animals, must maintain an adaptive relationship with his surroundings in order to survive. Although he achieves this adaptation principally through the medium of culture, the process is guided by the same rules of natural selection that govern biological adaptation (Meggers 1956:4).

Seen as adaptive systems, cultures change in the direction of equilibrium within ecosystems; but when balances are upset by environmental, demographic, technological, or other systemic changes, further adjustive changes ramify through the cultural system. Feedback mechanisms in cultural systems may thus

operate both negatively (toward self-correction and equilibrium) and positively (toward disequilibrium and directional change).

(c). Technology, subsistence economy, and elements of social organization directly tied to production are the most adaptively central realms of culture.

It is in these realms that adaptive changes usually begin and from which they usually ramify. However, different conceptions of how this process operates separate the "cultural materialism" of Harris from the social dialectics of more authentic Marxists or the "cultural evolutionism" of Service and distinguish the cultural ecologists of the Steward tradition from human ecologists such as Rappaport and Vayda. However, all (except perhaps the Rappaport of most recent vintage) would view economies and their social correlates as in some sense primary, and ideational systems-religion, ritual, world view-as in some sense secondary, derived, or epiphenomenal. Service's charges of monistic reductionism are misplaced here (see 42, 75). Harris' analytical strategy expresses an expectation, not an assumption.

Similar technologies applied to similar environments tend to produce similar arrangements of labor in production and distribution, and... These in turn call forth similar kinds of social groupings, which justify and coordinate their activities by means of similar systems of values and beliefs (Harris, 1941: 4).

(d). The ideational components of cultural systems may have adaptive consequences in controlling population, contributing to subsistence, maintaining the ecosystem, etc; and these, though often subtle, must be carefully traced out wherever they lead:

> . . . It is necessary to consider the total culture when analyzing adaptation. Superficially, it might be assumed that attention could be confined to aspects directly related to the environment . . . [But) whether analysis begins with religious practices, social organization, or some other sector of a cultural complex, ... [it] will . . . reveal functional relationships with other categories of behavior that are adaptive (Meggers, 1956: 43).

The most striking recent elaboration of this view has been Rappaport's impressive analysis of Tsembaga Maring ritual cycles as components in an adaptive system (65); and more recently, his suggestion that ritual systems and the cultural frame of sanctity play a central part in mediating cultural adaptation (66-68).

c. Ideational Theories of Culture

In contrast to the diverse adaptationist theorists of culture stand a number of theorists who see cultures as ideational systems. Keesing (1974) distinguishes three rather different ways of approaching cultures as systems of ideas. In this page below the researcher explains each of them in order to ensure how the culture work and assimilated to the other countries cultural value.

(1) Cultures as Cognitive Systems

Cultures are seen as systems of knowledge. A society's culture consists of whatever it is one must know or believes in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them (Goodenough:32, p. 1 67).

Culture consists of standards for deciding what is, for deciding what can be, for deciding what one feels about it, for deciding what to do about it, and for deciding how to go about doing it (33, p. 522).

Goodenough contrasts this ideational sense of culture with the sense used by the adaptationists we have discussed, who conceive culture to be the pattern of life within a community-the regularly recurring activities and material and social arrangements (33, p. 521; 34-37).

(2) Cultures as Structural Systems

Levi-Strauss views cultures as shared symbolic systems that are cumulative creations of mind; he seeks to discover in the structuring of cultural domains-myth, art, kinship, language-the principles of mind that generate these cultural elaborations. Material conditions of subsistence and economy constrain (but do not explain) lived-in worlds; but especially in myth, they leave thought of worlds free reign. The physical world humans live in provides the raw materials universal processes of mind elaborate into substantively diverse but formally similar patterns. The mind

imposes culturally patterned order, a logic: of binary contrast, of relations and transformations, on a continuously changing and often random world. The gulf between the cultural realm, where man imposes his arbitrary order, and the realm of nature becomes a major axis of symbolic polarity: "nature vs culture" is a fundamental conceptual opposition in many perhaps all-times and places. Strauss, especially in Mythologiques, is more concerned with 'Culture' than with 'a culture': he sees American Indian mythic structures as overlapping, interconnected patterns that transcend not only the cognitive organization of individual Bororo or Winnebago or Mandan actors, but in a sense transcend as well the boundaries of language and custom that divide different peoples.

(3). Cultures as Symbolic Systems

Geertz sees his view of culture as semiotic. To study culture is to study shared codes of meaning. Borrowing from Ricoeur a broader sense of text, Geertz recently has treated a culture as an assemblage of texts (29, p. 26; cf.13). Anthropology thus becomes a matter of interpretation, not decipherment (in this, Geertz contrasts his own approach with Levi-Strauss' (Geertz 28 and 29, p. 36, Ln. 38); and interpretation becomes thick description that must be deeply embedded in the contextual richness of social life.

Schneider's view of culture is clearly expressed in his introduction to American Kinship: A Cultural Account. Culture is a system of symbols and meanings. It comprises categories or units and rules about

relationships and modes of behavior. The epistemological status of cultural units or things does not depend on their observability; both ghosts and dead people are cultural categories. Nor are rules and categories to be inferred directly from behavior; they exist, as it were, on a separate plane. The definition of the units and the rules is not based on, defined by, drawn from, constructed in accord with, or developed in terms of the observations of behavior in any direct, simple sense (71, p. 6). And, as Schneider's analysis of kinship makes clear, he believes that analysis of cultures as systems of symbols can profitably be carried out independently of the actual states of affairs one can observe as events and behaviors. There are, he admits, important questions to be asked about the connections between the plane of cultural symbols and the plane of observable events so that one can discover how the cultural constructs are generated, the laws governing their change, and in just what ways they are systematically, related to the actual states of affairs of life (71,p. 7)

(4). Cultures and Sociocultural Systems

A first contrast in sorting out these conceptualizations of culture parallels is drawn by Goodenough. The patterns of life of community's sociocultural systems. Sociocultural systems represent the social realizations or enactments of ideational designs-for-living in particular environments. A settlement pattern is an element of a sociocultural system, not an element of a cultural system in this sense. (The same

conceptual principles might yield densely clustered villages or scattered homesteads, depending on water sources, terrain, arable and, demography, and the peaceful or headhunting predilections of the neighboring tribe.) A mode of subsistence technology similarly is part of a sociocultural system, but not strictly speaking part of a cultural system (people with the same knowledge and set of strategies for subsisting might be primarily horticulturalists in one setting and primarily fishermen in another, might make adzes of flint in one setting or shells in another, might planttaro on one side of a mountain range or yams on the other side).(Keesing:1974: 82)

7. **The Interconnectivity of Culture**

The Researcher intends to make a rationale of this following subtitle to give an overview of the interactions between globalization and culture as a bridge to the cultural interconnectivity positions on the continuum of a theoretical perspective. The interactions between globalization and culture are like magnifying glass of a literature review to relevant theoretical of cultural connectivity. The key concepts of culture and globalization are introduced in this section. It presents and discusses the three scenarios of the interaction between globalization and culture, namely heterogenization, homogenization and hybridization. A profound theoretical review as follow below:

a. **Globalization**

The cultural interconnectivity is started with a term namely Globalization. This term is hugely discussed interdisciplinary even though it is continuously indefinable and puzzled. The literature showing that this term is two-sided; the meaning of globalization and its impacts on local culture are yet to be circumvented (Matei, 2006). The definite and sure are that the globalization has several different aims, aspects and qualities; it brings multidimensional impacts on cultural, social, political and economic aspects either on a person or to the societies. Globalization is interaction interdependence and interconnection among nations. (Jaja, 2010)

Moreover, it says that globalization is an avoidable. It is a normal and natural process and inevitable. Nations are expecting to be successfully to should not fail It is a natural and inevitable process as no adapt to the globalization otherwise they will be marginalized. (Jaja, 2010).

b. Culture

The definition of culture which is more than 150 credible and trustworthy definitions successfully legitimated by the scholars in the 1950's (Kroeber & Kluckholn, 1952), but actually, many researchers and scholars from different field of study have been studying it, such as sociology, psychology, literature, anthropology and the other disciplines of studies.

Culture is the collective programming of the mind which distinguishes the members of one group or society or category or nation from another. This definition proposed by Hofstede (1980:25) where the mind as

mentioned above refers to the thinking, feeling, acting and behaving that parallel with the values of the society such as beliefs, attitudes and behaviors and in this study, researcher goes with them as the values and system of values compose and construct the core elements of culture.

Moreover, Hofstede states that the concept of culture may be practically applied to any human aggregations or collectivities. The culture is often used in the case of societies which refer to nations, ethnic entities or regional groups within or across nations (Hofstede, 2001). As such, culture is concerned with a distinct environment of a community about which members share meaning and values (House et al., 1999).

Culture maybe may have a form which leads it to its patterns, explicitly and implicitly states of being, of and for behaviors acquired and transmitted by symbols, Kluckholn (1952: 181) much profound, he adds to his statement above that the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditioning elements of future action.

In relation to globalization, these two aspects have important implications with respect to how individuals express their cultural identities, in terms of the future of cultural traditions which may be expressed through nonverbal expression such as proverbs, saying, truism and idioms et cetera. This study is having very tight and close relevancy to the culture and how it globalizes and shares the values, in this case through proverb.

There will be many aspects of culture found in the proverb by conducting this study. The big question of this study how the values share over the nations and determine as the wits of the nations and it downs form one generation to other.

c. Globalization and culture

Cultural exchanges between individuals living among different societies for 5,000 years ago as the standpoint of trading and commercial activities even though the transmission and circulation were very slow caused by the lacks and limitation of means of communication and transportation, the cultural values spread and assimilate not as rapid and easy as in the modern time. (Weber, 1905). Additionally, the enlightenment thinkers had forecasted a uniformized and borderless world in the sphere of values. Further, Marx and Engels noted an intellectual convergence in the literature which was a kind of intellectual globalization of ideas that preceded the materialistic globalization of goods and markets. As for the German intellectual Goethe, he pleaded for a world culture through world literature (Weltlitertur) where everybody would contribute. In the 20th century, cultural industries appeared as communication technology started to develop and flow seaminglessly across borders.

Interactions between globalization and culture do not seem to be a recent phenomenon. In fact, they constitute, particularly with the influence of globalization on culture, a contention point in the literature as various

theoretical standpoints have been developed to examine these interactions.

These standpoints are grouped under three different scenarios and presented in the subsequent sections. They will give us a perspective of the relationship between culture and how they assimilated; in this study the researcher terms it as connectivity. The interconnectivity is sharing the values such as norms, traditions, beliefs and the truth which is very rich found in the proverb.

(1)   Heterogenization scenario

Some particular scholars accept and admit that globalization for the most part from Western cultures, example: (Appadurai, 1996; Featherstone, 1995) but in the other hand they refuse to accept that the phenomenon of globalization construct and compose a homogenization of world cultures as the impacts and effects from one way exchange. In fact, this "school of thought" argues that globalization generates rather a state of heterogeneity which refers to a network structure in which nodes tend to connect with each other in regard to certain cultural dimensions (Matei, 2006).

Heterogenization has two variants according to Chan; at local level heterogenization, is referring to practices of a sphere of life in specific environment which becomes more assorted in line with the time, (Chan, 2011), meantime, heterogenization, which has also been labeled differentiation, relates fundamentally to barriers that prevent flows that

would contribute to making cultures look alike (Ritzer, 2010) and the second is heterogenization at a trans-local or global level refers to a situation where the practices of a sphere of life in at least two locales become more distinct over a period of time.

(2)   Homogenization scenario

Homogenization scenario is international exchanges and flows of goods, services, capitals, technology transfer and human movements, as consequent of these exchanges, and hypnotizes the unique world culture would be standardized, acculturation would raise that produce from long and rich contacts between societies of different cultures. This homogenization perspective is positively increased interconnection as the answer of countries and culture contribution to forming a more homogeneous world culture. (Liebes, 2003). In the homogenization view, barriers that prevent flows that would contribute to making cultures look alike are weak and global flows are strong (Ritzer, 2010).

In its extreme form, homogenization, which is also known as convergence, advances the possibility that local cultures can be shaped by other more powerful cultures or even a global culture (Ritzer, 2010). This perspective is reflected in several concepts and models such as the Global Culture.

The comparable developments in cultural practices are suggestive of the emergence of a global culture (Robertson, 1992) or world culture based on the assumption of the demise of the nation-state as a major

player on the global stage (Ritzer, 2010). In other terms, globalization contributes in creating a new and identifiable class of individuals who belong to an emergent global culture.

According to this concept, the selfsame dynamics of globalization are weakening the connections between geographical places and cultural experiences (Held & McGrew, 2003), and eroding the feeling of spatial distance which tends to reinforce a sense of national separateness (Prasad and Prasad, 2006). Thus, globalization, which is a replication of the American and/or Western cultural tradition (Beck, 2000; Berger, 2002), is considered a destructive force, a recipe for cultural disaster (Jaja, 2010) and an assault on local cultures which the latter are not able to withstand or resist (Berger, 2002). This is presumably due to the fact that globalization contributes in atrophying identities and destroying local cultural traditions and practices, diluting, even eliminating the uniqueness of national cultures, and establishing a homogenized world culture.

Pieterse (2004) argue that cultural homogenization is too simplistic as several local cultures have demonstrated their ability to domesticate or resist foreign cultural influences. Therefore, interactions between cultures favor cultural hybridity rather than a monolithic cultural homogenization. In doing so, globalization leads to the creative amalgamations of global and local cultural traits.

(3)   Hybridization scenario

It is needless to mention that growing awareness of cultural differences and globalization are interdependent as awareness becomes a function of globalization (Pieterse, 1996). In fact, with the advent of international workforce mobility, cross-cultural communications, migration, international trade, tourism, and global investments, awareness of cultural differences is inevitable and of vital necessity in the current global context. In this regard, Featherstone (1990) contends that globalization defines the space in which the world's cultures merge together while generating innovative and valuable heterogeneous significance as well as culturally compelled global insights.

The process of translocal fusion and cultural mixing or hybridization is another model that touches on interactions between globalization and culture. According to the hybridization view, external and internal flows interact to create a unique cultural hybrid that encompasses components of the two (Ritzer, 2010). Barriers to external flows exist; however, although they are powerful enough to protect local cultures from being overwhelmed by external exchanges, they are not powerful enough to completely block external flows.

The main thesis of cultural hybridization is the continuous process of mixing or blending cultures. The latter resulting from the globalization of ends derived out of the integration of both the global and local (Cvetkovich and Kellner, 1997) and of new, distinctive and hybrid cultures which are fundamentally neither global nor local at their core (Ritzer, 2010). As for

Robertson (2001), globalization is a complex blend or mixture of homogenization and heterogenization as opposed to a wide-ranging process of homogenization.

Pieterse (1996) argues that hybridization is in fact an offspring rooted in the breadth of racism with inferences shedding light on the existence of the métis, half-caste and mixed-breed. The latter standpoint opposes the doctrines of racial purity and integration of the 19th century because, according to the father of racial demography, de Gobineau, and other scholars, the idea of race-mixing with what they considered lower elements of society would eventually elevate the former in the dominant role. Based on the premise of de Gobineau's theory of the Arayn master race, it is believed that race created culture and that mixing the white, black and yellow races broke established barriers set in place to avoid states of chaos. Based on these premises, the regions of central Asia, south and Eastern Europe, and the Middle East and North African regions are mixed racial demographic areas.

Merging the races would inevitably cast doubt on pillars of the purity creeds, as for instance with those that relate purity with strength and sanctity. Hybridization takes the experiences that are marginalized and considered taboo and merges them with principles of nationalism, challenging the latter by taking matters beyond national borders. Merging cultural and national elements would undermine ethnicity because the very nature of the blending process would innately originate from the

experiences spurred and acquired across territorial boundaries (Pieterse, 1996). In this respect, hybridization reflects a postmodern view which curtails boundaries adhering to the merging of diverse cultures. Proponents of the tenets of modernity stand for a culture of order rooted within an unambiguous separation of national boundaries. Modernists would not tolerate that hybridization vanguards effects and experiences of what Foucault (1977) termed subjugated knowledge.

On another note, humanity has not been inherently divided in cultural bands as those formed in the past; hence the need for an equidistant position which acknowledges the multifaceted and overwhelming nature of modern technologies while recognizing the contribution that distinctively diverse cultures bring to the new and inventive shared common space (Pieterse, 1996).

Moreover, regarding the mixing and blending of immigrants within their early settler societies, Pieterse (1996) alleges that the intermingling of this process engages both peripheral and deeply rooted cultural elements as observed with the case of North America. The author maintains that the appeal of American popular culture is defined by its mixed and nomadic characteristics, its light-hearted resilience, and its disconnection from its unequal and hostile past. Both marginal and peripheral cultural elements intermingled with deeply rooted facets of diverse cultures blending and merging in newly varied intercultural landscapes. This eclectic blending may be the source of the subliminal

and subconscious magnetism towards American pop music, film, television, and fashion. It is an effect of the intimate intermingling and collision of different ethnicities, cultures and histories (Pieterse, 1996).

Along the same lines, intercultural mingling is   deeply embedded process which is supported by Hamelink (1983:4) who remarks that: "the richest cultural traditions emerged at the meeting point of markedly different cultures, such as Sudan, Athens, the Indus Valley and Mexico". This sheds a different light on the surface/inherent arguments for culture. It appears that some cultures have been fused and united for centuries. And thus, the mixture of cultures should be part of a world narrative.

Pieterse (1996) questions whether the distinction between what has been referred to as cultural grammars as   metaphor for inherent and deep-rooted cultural elements and cultural languages which are the peripheral or marginal elements of a culture can be looked at as divergences between surface and depth at all. The author infers that to address the issues raised by the hybridization theory requires a decolonization of the imagination and the need to reassess how we examined culture in terms of territory and space in the past and how we view culture in its varied global landscapes in the present and future.

Hybridization in cultural studies has also been associated with the notions of creolization and glocalization (Hannerz, 1987). The word "Creole" refers to people of mixed race but it has been extended, among each other to the creolization of culture (Cohen, 2007). Further,

glocalization, which is at the heart of hybridization, refers to the interpretation of the global and local producing unique outcomes in different geographic regions (Giulianotti and Robertson, 2007). Glocalization is reflected by the fact that the world is growing pluralistic with individuals and communities becoming innovative agents that have a tremendous power to adapt and innovate within their newly glocalized world (Robertson, 2001).

On another note, in tune with the hybridization view, Appadurai (1990) argues that globalization represents a process of both differentiation and interconnection. Therefore, the world should not be labeled as a monolithic network spreading worldwide but, rather, as a collection of partially overlapping socio-techno-cultural landscapes (Appadurai, 1990). The latter can be global and regional in nature, and marked by a particular speed of growth and direction of movement. These landscapes, which serve to examine disjunctures between economy, culture and politics, constitute diverse layers of globalization or dimensions of cultural flows. Mediascapes are about the flows of image and communication. Ethnoscapes are concerned with the flows of individuals around the world. Ideoscapes deal with exchanges of ideas and ideologies. Technoscapes refer to flows of technology and skills to create linkages between organizations around the world. Finance scape relate to the interactions associated with money and capital. These landscapes are

independent of any given nation-state and differently affect various territories (Ritzer, 2010).

The process of hybridization is distinguished from the McDonalization theory in part due to the fact that it is not derived from pre-established theorem but has ventured into a divergent unexplored and unmarked path. While homogenization in general and McDonaldization in particular evoke a victorious Americanism, hybridization is indefinite and open-ended in reference to practical experience and from a theoretical perspective (Pieterse, 1996). The theory does not correspond to an established theoretical matrix or paradigm but it conjectures a shift by virtue of its nature. The hybridization thesis stands for cultural convergence and assimilation. The theory advances cultural mixing and integration without the need to give up one's identity with cohabitation expected in the new cross-cultural prototype of difference (Pieterse, 1996). The McDonaldization thesis may be interpreted as a policy of closure and apartheid (Pieterse, 1996) as outsiders are encouraged to engage in the global arena but are kept at a peripheral distance by the most dominant force in the game.

In terms of limitations, the hybridization thesis may conceal the unevenness in the process of mixing and distinctions need to be made between the different types and styles of mixing as the latter may undergo different evaluation processes in diverse cultural settings (Pieterse, 1995).

In conclusion, interactions between globalization and culture, particularly the influence of the former on the latter, constitute a contention point in the literature as various theoretical scenarios have been developed to examine these interactions. The heterogenization view, which is also labeled differentiation, relates fundamentally to barriers that prevent flows that would contribute to the sameness of cultures. In the homogenization perspective, which is also known as convergence, barriers that prevent flows that would contribute to making cultures look alike are weaker and the global flows are stronger. In its extreme form, there is a possibility that local cultures can be shaped and overwhelmed by other more powerful cultures or even a global culture. According to the hybridization view, external flows interact with internal flows to create a unique cultural hybrid that encompasses components of the two (Ritzer, 2010).

There is no doubt that cultures get influenced and shift through contact with other cultures. However, this influence and shift does not mean cultural standardization or convergence towards a world cultural model based on the American or the European one. Some authors have rejected the simplistic idea of homogenization and convergence (see Garrett, 1998) as there is empirical evidence that supports the fact that globalization preserves national particularities (Guillén, 2001; Zelizer, 1999). In fact, nations will maintain their variety and complexity, and cultural diversity is not endangered as cultural differences between

countries are maintained. Nations get involved in cultural integration processes on a regular basis without losing their cultural peculiarities. They interpret cultural elements in light of theirs in a way that they become compatible with their culture. The adoption of a Western way of life does not mean standardization. Human societies resort to their symbolic fences in order to express their particularity and difference as a set of customs, habits, practices and productions.

Cultures do not shut themselves off from the rest of the world, but rather they open up to other cultures. Culture openness is a phenomenon that recognizes differences between cultures, does not necessarily standardize or blend cultures and allows cultures to benefit from richness of other cultures. In the old days, individuals were subject to cultural consequences as they had to live with what their environment transmitted to them in addition to their contribution. Culture was part of individuals' destiny as it shaped their identity and future. Nowadays, individuals have access to an immense ocean of data and information which influence their socialization through acquired behaviors and attitudes. However, these acquired elements do not constitute a source of destruction to the core components of their own native culture.

Homogenization and hybridization are concerned with cultural artifacts rather than with cultural values and underlying philosophical assumptions of a given culture every culture maintains its cultural particularities while absorbing and interpreting cultural characteristics of

other societies with which they are in contact. In fact, cultural exchanges among nations are positive as seen with the influences that global trade transactions have exerted on cultural identities.

Interactions between globalization and culture hold considerable implications for both societies and organizations. As globalization promotes the flow of cultural practices and norms along with cross-border exchanges of products and goods, both societies and organizations need to understand cultural implications of these flows in hopes for better interaction with other cultures and more efficient management of international organizations. In addition, while resorting to standardized practices across cultures, organizations need to adapt these practices in light of local cultural specificities.

8. Conceptual Framework

This conceptual framework explains the path of a research and grounds it firmly in theoretical constructs which employs the theory of equivalent translation of Nida and Taber.
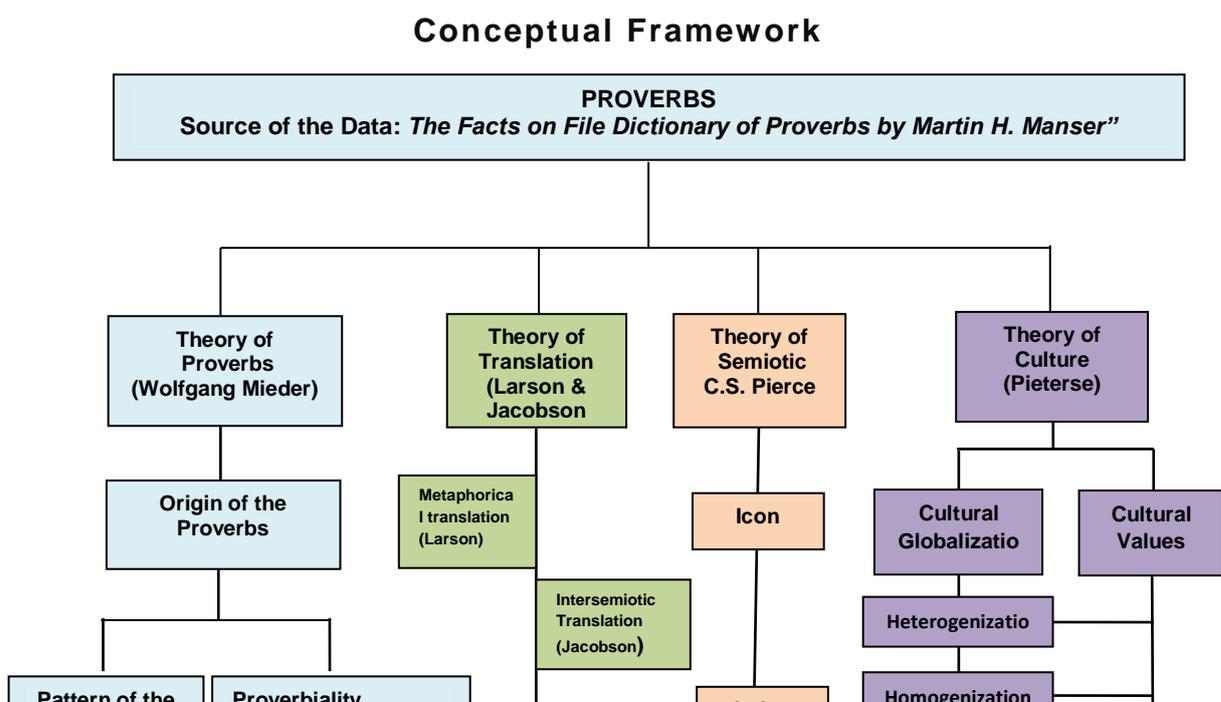
Conceptual Framework

Figure 2: Conceptual Framework