



# Co-Occurrence Use of Animals and Its Representation in Indonesian Proverbs

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**Abstract—** This article aims at describing the co-occurrence use of animals and its representation found in Indonesian proverbs. By using Indonesian proverb collection book as the main source of data, it is found that the co-occurrence can be between or among animals of belonging to the same as well as different species. There are no significant differences between the two types of combination. Both combinations will be between or among animals of having different physical size, characteristics (behavior, skin motive, tusk, sound, etc), predator and its prey, habitue and habitat, competing animals, and animal and its fodder. Generally, the representation will follow natural rules. However, for giving advice to the speech community members for always be careful and not arrogant because the natural rules can change the other way around unpredictably, the language speakers also create proverbs that describe these realities.

**Keywords—** proverb; animal; co-occurrence; representation

## I. INTRODUCTION

Language of any speech community plays very central role for it can be functioned to maintain social cohesion among the community members. So, the harmonious interaction among them can be sustained. No community can stand without any help of this verbal means of communication. Since the beginning of its history, all speech communities, small and large, are inseparable of and exploited their mother tongue by which they passed down their traditional heirlooms from generation to generation. Accordingly, all languages of human beings are crowded by the use of traditional formulas in which the traditional values are kept and preserved. Among those formulas are literary expressions manifested in varieties of genre, such as roman and novels, poems, oracle, proverbs, and others. In line with these matters, it is not surprising that in certain languages, there might be more than 30 categories of traditional formulas possibly be found (Rahyono [1]; Wijana [2]). Among those genres, proverbs which will become the intention focus of this research paper, seem can be found in most world languages for its important functions to deliver wisdom, life virtues, and truths (Hornby [3]). For example, the following (1) to (4) below are proverbs consecutively found in Javanese, Balinese, English, and Indonesian.

- (1) *Aja njagakke endhoke blorok* ‘Do not rely on the spotted egg’
- (2) *Buka bukite johin, katon rawit* ‘Like to see a hill from a far, it looks beautiful’
- (3) Stich in time, saves nine
- (4) *Sambil menyelam minum air* ‘While diving, drinking water’

Proverb (1) is used to remind anyone for not always relying on something still unclear. Proverb (2) exploited for giving advice to anyone that not everything beautiful to see from a far is really beautiful before observing it carefully. Proverb (3) is used to remind that anyone should work full of determination, not wasting their time carelessly. Finally (4) is a famous saying for expressing two jobs simultaneously finished when doing a single work.

## II. LITERATURE REVIEW

The important position of proverbs in regulating or controlling the social life of the community members make this traditional formula always be found in large quantity in every language. This in turn will attract many experts to study every aspects of them from various perspectives to achieve many kinds of purpose. Doctorate dissertations written by Arimi [4] and Hendrokumoro [5] respectively concern about the structure, meaning, category, functions, and vitality of Indonesian and Javanese proverbs. Several scholars try to conduct comparative works by comparing certain aspects of proverbs found different languages. Hai Yan [6] tries to compare the use of animals in Indonesian and Mandarin proverbs and idiomatic expressions, and finds that *ma* ‘horse’ is the commonest source domains used in Mandarin, while in Indonesian, *ayam* ‘chicken’ is exploited for doing so Wijana [7]. The other contrastive studies are done by Syarfuni [8] and Syzdikov [9] who respectively try to describe the differences and similarities of Indonesian and English idioms and proverbs, British and Kazakh proverbs of having the same thematic contents. With regard to the role of English as an international language, Several scholars try to exploit the

role of English proverbs to ease the teaching and learning of this language. Mulatabi [10] describes various of communicative functions of English Proverbs. Sudiran [11] has explored the role of English proverbs in enhancing writing skills which can give a lot of benefits either to the students and teacher/lectures. Meanwhile, Indrawati's study [12] concerns about the student's ability to understand proverbs, and their perception on learning this formula.

More specific studies concern with themes of Indonesian proverbs, and various possibilities of representation of such themes. Kinanti's article [13] entitled *Metafora gajah dalam Peribahasa Indonesia (Metaphors of Elephant in Indonesian Proverbs)* placed on "Medan Bahasa" [Linguistic Field] discusses the use of *gajah* 'elephant' in Indonesian proverbs. In this research she reveals that everything related with physical condition of this animal and its body parts can be related with many kinds either with negative or positive associations. Similar to these researches, Wijana [14] and Wijana [15] try to discover the possible target domain can be expressed by *air* 'water' and *ayam* 'chicken' in Indonesian proverbs. With regard to proverb vitality, a research conducted by Wijana [16] discovers the exploitation the Indonesian proverbial puns in creating sexual humors. Different from works done by Kinanti [13], Wijana [14], and Wijana (15), this article is an attempt to describe the use of thematic proverbs in a wider perspective, i.e. the combination use of two or more animals in Indonesian proverbs. What animals are combined to construct proverbs, and what those animals in combination are possibly represented in Indonesian proverbs. For more clearly, see (5), (6), and (7):

(1) **Kuat ikan karena radai, kuat burung karena sayap, kuat ketam karena supit** 'Fish is strong because of fin, bird is because of wings, and crab is because of pincers' > Everyone has different superiority

(2) **Adat ayam ke lesung, adat itik ke pelimbahan** 'Chicken will go to rice mortar, and duck to garbage dump' > Everything will go to its destiny'

(3) **Seperti anjing dan kucing** 'like a cat and a dog' > never in state of harmony

Proverb (5) combines three animals of the different species, fish, bird, and crab more precisely, each with different physical characteristics. The characteristics of such species is used to represent different superiority of each animal has, and in turn is exploited to metaphorically symbolize the different superiority each person has. Proverb (6) exploits the use of the same species of animal, i.e. *ayam* 'chicken' and *itik* 'duck', each with its own habitat which is used to symbolized the different destiny of different person. This destiny is out of human being power to change. Finally, example (7) is a proverb exploiting two different domestic animals, *anjing* 'dog' and *kucing* 'cat' that never live in harmony. By the members of speech community, this fact is used to metaphorically represent the two individuals who always quarrel or fights against each other.

Any Language, Indonesian with no exception, is used to serve a lot number of communicative functions. According to the pragmatic theory, All of those communicative functions can be simply classified into six categories. Those are representative, directive, expressive, co-missive declaration and question (Searle [17]). As far as representative functions are concerned, the human language is exploited to describe various kinds of state of affairs, such as for expressing notifications, assertions, confessions, denials, conclusions, predictions, etc (Parker & Riley[18]). Part of assertion activity is the need of human being to express comparison to ease the language speakers to perceive the similarity of something, condition, and state to others. In a lot of cases, language speakers find many difficulties to perceive certain entities or conditions, and to overcome this situation, they often construct linguistic formulas from the lowest level to more relatively higher ones. Accordingly, it is not surprising that in any language there would be found a lot of linguistic expressions which essentially constitute language speakers' tools for expressing comparisons. The existence of metaphors, idioms, similes, and proverbs are caused by the need of realizing this comparing purposes. For this matter, human being try to compare something more abstract with one they are more familiar with. In theory of metaphor, the target domains or tenor are more abstract than the source domains or vehicle (Shen [19]; Foley [20]; Wijana [21]). One of the most important things used by the language speakers to compare anything they see, feel, and experience is animal.

Every language has its own individuality, no language shows exactly the same structure compared to other languages (Duranti [22]). This individuality is not merely a grammatical matter, but a reflection of individual cultural system of each language may possess, as clearly outlined by Whorf quoted by Carroll [23]:

"The background linguistic system (in other words, the grammar) of each language is not merely a reproducing instrument for voicing ideas but rather itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade (Wardaugh [24]) "

From this theoretical approach, it can be assumed that every language possibly uses and combines different or the same sorts of animal for constructing proverbs, and such animals can be used to represent the same or different kinds of experience within the language by speech community members. This article constitutes an attempt to describe the co-occurrence use of animals and its representation in Indonesian proverbs.

### III. METHOD

This research begins with data collection carried out by gathering all Indonesian proverbs found in Indonesian proverb collection book entitled 7700 Peribahasa Indonesia (7700 Indonesian Proverbs) (Chaniago &

Pratama [25]). Firstly, all proverbs containing the use of two or more animals are collected, and their literal gloss, and free translation are given. Further, those proverbs are classified along with the varieties of animals possibly co-occurs for constructing proverbs in Indonesian. Finally, the research is continued for finding out various possibilities of representation of animals co-occurs in Indonesian proverbs.

#### IV. RESULT AND DISCUSSION

To compare something abstract experienced by the language speakers, they use various ways. One of which is using animals which are more familiar than the state or situation they find it difficult to express. The animal used describe can be single or in combination with another. In cases of more than one animal used for constructing proverbs, there are various co-occurrence might be done by the language speakers. The co-occurrence can simply be differentiated between or among the same species animals, and between or among different species ones.

##### A. Co-occurrence and Representation between or among The Same Species Animals

Between the same species animals, the combination can be directed to the different size of the creature. The size differences are exploited to figuratively represent the different power possessed by human beings. For example *pipit* 'the sparrow' is compared with *enggang* 'hornbill' and *garuda* 'eagle' and *gerundang* 'small fish' and *badar* 'big fish'. The small party which is less powerful in strength and wealth cannot compete, imitate, or live side by side with the bigger or the more powerful one. See (9) to (12) below:

- (5) **Makan enggang tak akan termakan oleh pipit** 'Hornbill fodder will not be eaten by sparrow' > The luck of rich people will not be gain by the poor people'
- (6) **Pipit meminang anak enggang** 'sparrow proposes young hornbill' > A poor man proposed a very rich woman'
- (7) **Burung pipit dengan enggang mana boleh sama terbang** > Sparrow and hornbill can not fly together > Friendship and engagement will be successful between equally social classed individuals.
- (8) **Yang pipit sama pipit, yang enggang sama enggang** > Sparrow with sparrow, hornbill with hornbill > People will gather according their social class.
- (9) **Pipit berperang dengan garuda** 'Sparrow fights against eagle' > Powerless people fights against powerful ones.

In (8) the more powerful or richer person have different luck from the less powerful one. So, this proverb might also be used to make allusions that the rich people should not be worry about their fortune to be taken by the poor. In (9), (10), (11) the poor does not have the same right with the rich.

The poor can not marry or propose to marry the rich (9). They should live side by side with ones of the same wealth (10) and (11). The less powerful will never win to fight against the more powerful (12). Accordingly, it is always advised that the less powerful person should not imitate the more competitor, such as implicitly suggested in (13) below:

- (10) **Lonjak ikan, lonjak badar** 'bouncing up fish, bouncing up big fish' > Small person imitates big person habit/behavior
- (11) **Melonjak ikan, melonjak gerundang. Ikan melonjak dengan radai, awak melonjak dengan perut besar** 'Bouncing up fish, bouncing up small fish. Fish bouncing up with fin. We jumps with big stomach' > Small person imitates big person habit/behavior

The big animal may also constitute a mythological one, such as found in the following (15) to describe the small or powerless beaten the more powerful one :

- (12) **Naga ditelan ular lidi** 'Dragon is swallowed by small snake' > Rich person is beaten by a poor one'

Some time the the size difference is not so dominant that the language speakers are possible to construct proverbs for expressing the same situations. The difference between *Beruk* 'short-tailed macaque' and *cigak* 'monkey', *kera* 'monkey' and *monyet* 'small monkey' is not an essential matter, such as seen in (16), (17), and (18) below:

- (13) **Bertukar beruk dengan cigak** > Change short-tailed macaque with monkey > change something with another of the same bad quality.
- (14) **Kera menjadi monyet** 'monkey becomes a small monkey' > The same bad
- (15) **Seperti kera dengan monyet** 'like monkey and small monkey' > Just the same

This proverb is used to give advice for someone to do something but not making any yielding differences. The different size of the same species animals, in very small number of cases, is used two represent their own territory, such as described by (19):

- (16) **Gendang gerundang di kubangan, gendang ikan raya di lautan** 'Small fish drum in the mud puddle, big fish drum in the ocean' > Everyone has their own territory'

The same species animals can also have different characteristics which consequently influence their behavior. Consider the following (20), (21), and (22) below:

- (17) **Adat ayam ke lesung, adat itik ke pelimbahan** 'Chicken will go to rice mortar, and duck to garbage

dump' > Everything will go to its destiny'

(18) **Asal ayam ke lesung, asal itik ke pelimbahan** 'Chicken will go back to rice mortar, and duck to garbage dump > Anyone will be back to their character'

(19) **Ayam balik ke pelesungan, pipit balik ke penjemuran** > Chicken will return to rice mortar, sparrow to rice drying place' > anyone will return to their origin

In the last three proverbs, the same species animals exploited are chicken and duck. The different characteristics of these animals will naturally lead to their unchangeable behavior and destiny. These proverbs have about the same messages as (23) and (24) below in which the chicken is described to hatch duck eggs.

(20) **Seperti ayam beranak itik** 'Like a chicken has duck young' > Like a conservative parents who will not understand their children's behavior'

(21) **Ayam menetas telur itik. Anaknya itu ke air juga suka dituju** 'Hen hatched duck egg. The young will like to go to water' > 'Someone's behaviour will be back to their nature'.

In (25) below the alluded party express their gratitude to another party which have given their service.

(22) **Kami sepantun telur itik, kasihan ayam maka menetas** 'We are like duck eggs, because the pity of chicken, we are hatched' > We are successful because the pity of someone.

In several Indonesian proverbs the hardly changed physical characteristics is forcefully changed to describe the uncertain past time which have never been experienced or seen by anyone. Consider (26), (27), and (28) below:

(23) **Gagak bersuara murai** 'Eagle that has a magpie sound' > an ugly person but has a nice behavior

(24) **Ketika bangau putih gagak hitam** 'When the stork black, and tiger white' > It has been very long, long time'

(25) **Gagak putih, bangau hitam** 'The eagle is white, and the heron is black' > Waiting for something impossible.

The different characteristics can also involve the animal flesh taste. Therefore the clever people are like the ones who can improve the quality of fish taste, such as described by (29) in order to figuratively correspond the cleverness of someone to manage or overcome bad situations.

(26) **Kalau pandai menggulai, badar jadi tenggiri** > If clever in cooking, badar (a kind of fish) will taste Spanish mackerel > If clever managing, unimportant thing will become fruitful'

The same species can be one with its prey or competitor. The prey might be scared seeing the predator, while for the competing animals each shows its superiority. Consider (30) and (31):

(27) **Bagai ayam melihat elang** 'Like a chicken sees an eagle' > 'Very scared person'

(28) **Bagai balam dengan ketitiran** > Like banded ground dove and turtle dove > two people who never live in harmony, each one show their superiority'

Finally, the different actions the same species animals may perform are used to describe figuratively something neglected by all people. See (32) and (33) that exploit the use of *dipatuk* 'to be pecked' and *disudu* 'to be scooped':

(29) **Ayam tak dipatuk, itik tak disudu** 'Chicken will not peck, duck will not scoop' > 'Someone or something worthless and neglected by all people'

(30) **Itik tak sudu, ayam tak patuk** 'Duck does not scooped, chicken does not does not peck' > No one is paying attention'

## B. Co-occurrence and Representation between or among Different Species Animals

Like proverbs containing the same species animals, Ones containing different species animals are also combining animals that have different size, such as *anai-anai* 'flying white ant' and *gajah* 'elephant', *gajah* 'elephant' and *tuma* 'lice', *gajah* 'elephant' and *kancil* 'mouse deer', *gajah* 'elephant' and *ular lidi* 'small snake', *gajah* 'elephant' and *pelanduk* or *kancil* 'mouse deer', *gajah* 'elephant' and *pipit* 'sparrow', and *cacing* 'worm' and *naga* 'dragon'. Generally the small animals will become victims of the big ones to metaphorically describe the small people will be miserable because of unintentional act of the big people or when they fight against each other, as clearly seen in (34) and (35). Although Some time the small animals can beat the big ones (36), (37) and (38), the small person should not try to compete or imitate the more powerful and the rich one (39) and (40). The bigger size animal is braver than the smaller one (41):

(31) **Bagai anai-anai dipijak gajah** 'Like flying white ant stepped on by an elephant' > Very disordered situation

(32) **Gajah berjuang dengan gajah, pelanduk mati di tengah-tengah** 'elephant fights against elephant, deers dead between them' > Big person fights against big person, the small people dead because of it

(33) **Galah ditelan ular lidi** 'An elephant is swallowed by a small snake' > Big and strong person is defeated by a small person

(34) **Naga ditelan ular lidi** 'Dragon is swallowed by small snake' > Rich person is beaten by a poor one'

(35) **Cacing menjadi ular naga** 'A worm turned into a dragon' > A poor person became a rich one'

(36) **Gajah berak besar, kancilpun hendak berak besar** 'Elephant defecates large, mouse deer wants to do also' > It is alluded that small person want to be the same as the great one'

(37) **Seperti pipit hendak menelan gajah** 'Like a sparrow want to swallow an elephant' > Powerless person wants to win against powerful one; A poor person who spends their little amount of money they possessed' .

(38) **Rupa harimau, hati tikus** 'Face likes a tiger, but heart like a mouse' > It looks brave but actually coward'

To advice someone for looking themselves before insulting another, the Indonesian speakers use *udang* 'shrimp' as the hunch back, and *ikan* 'fish' for a normal individual. The handicapped individual cannot insult the normal one (42) because the physically bad-looking individual is not necessarily worse than the good-looking one (43):

(39) **Udang hendak mengatai ikan** 'Prawn want to swear fish' > To blame someone without realizing that they also make the same mistake.

child of great person usually become a great person too'

(40) **Hitam-hitam gajah, putih udang kepai** 'Blakish like an elephant, white like a flutter shrimp' >

the honourable person although physically bad is still honourable, and the humiliated person is still degraded even though physically good'

To deliver justice message, human beings should be able how to treat the big and small entities, such as figuratively described by (44) below:

(41) **Daging gajah sama dilapah, daging tuma sama dececak** 'Elephant flesh is sliced, lice flesh is chopped' > Big or small must be equally shared.

In spite of physical size difference, the different species animals have different characteristics which include differences in behavior, sound, character, skin, scale, body shape, etc. All of these characteristics are carefully observed by the language speakers for they can use it to precisely compare with human characters in creating proverbs. *Harimau* 'tiger' is famous of its *belang* 'stripe skin', elephant is so of its *gading* 'tusk, ivory', some kinds of bird is so of its *bunyi* 'sound', *kesturi* 'civet' is so because of its smell, *rusa* 'deer', *kuan* 'a kind of bird', *ikan* 'fish', *burung* 'bird', and *ketam* 'crab' are so because of their *jejak* 'trace' and *bunyi* 'sound', *radai* 'fin', and *sapit* 'pincer' although these possessions often bring disadvantages for the owners. These facts are used to create the widely known proverb (45) to (51) below:

(42) **Mati harimau karena belangnya, mati gajah karena gadingnya** 'Tiger dies because of its skin, elephant dies because of its tusk' > Someone might die because of something they are proud of'

(43) **Harimau mati meninggalkan belang, gajah mati meninggalkan gading, manusia mati meninggalkan jasa** 'A tiger dies leaving skin, elephant dies leaving tusk, people die leaving service'

(44) **Gajah mati karena gadingnya, kesturi mati karena baunya** 'Elephant dies because of its tusk, civet dies because of its smell' > someone used to die because of their superiority'

(45) **Mati rusa karena jejak, mati kuan karena bunyi** > Deer dies because of trace, bird dies because of sound' > 'Someone dead because of their own behavior'

(46) **Gajah terdorong karena gadingnya, harimau terlompat karena belangnya** > 'Elephant moves because of its tusk, tiger jumps because of its skin' > Big or strong person behavior is motivated by their power and wealth

(47) **Kalau gajah hendak dipandang karena gadingnya, harimau karena belangnya** 'Elephant want to be respected of its tusk, tiger want to be done by its skin' > Big or strong person want to be respected by their real achievement

(48) **Kuat ikan karena radai, kuat burung karena sayap, kuat ketam karena supit** 'Fish is strong because of fin, bird is because of wings, and crab is because of pincers' > Everyone has different superiority

The different characteristics makes the animals has their own superiority, such as seen in (52) below:

(49) **Gajah pengangkut lada, kuda pelajang bukit** 'Elephant is pepper carrier, horse is hill explorer' > It alludes to a hard worker'

Accordingly, to ask for something should be to someone who possesses (53). If the other way happens, the following (54) is used for the allusion:

(50) **Bangau-bangau minta aku leher, badak-badak minta aku daging** > Stork, I ask for your neck, Rhinoceros, I ask for your flesh > Jealous to see someone's superiority.

(51) **Minta daging ke bangau, minta sisik ke limbat** 'Asking for flesh to a stork, ask for scale to a cat fish' > Expecting something from someone who can not realize'

Different characteristics of sound between or among animals belong to different species can also be used to metaphorically represent traditional customs everyone should follow if they want to live within the society. See (55) below:

(52) **Masuk kandang kambing mengembik, masuk kandang kerbau menguak** 'Entering goat's barn should bleat, entering buffalo's barn should low' > Anyone should follow the custom where they

live'

The animals being combined can constitute the predator and its prey in which the predator is braver, more powerful, dangerous and frightening than its prey. The combination can be between *harimau* 'tiger' and *kambing* 'goat', *elang* 'eagle' and *belalang* 'locust, grasshopper', *keledai* 'donkey' and *singa* 'lion', *kucing* 'cat' and *tikus* 'mouse', *musang* 'fox' and *ayam* 'chicken', *serigala* 'wolf' and *domba* 'sheep', *elang* 'eagle' and *anak ayam* 'young chicken'. This characteristic then is associated figuratively with various kinds of relation, such as ones between individual's bravery and cowardice (56), (57) and (58), individual's cleverness and stupidity (59) (60), and (61), silent and talkative individual (62), friend and enemy (63), parent and children (64), honesty and cheat (65), obedience and cruelty, boss and worker (66).

(53) **Anak harimau tidak akan jadi anak kambing** 'Tiger young will not become a goat young' > The child of great person usually become a great person too'

(54) **Anak harimau mana mungkin jadi anak kambing** 'A tiger young will not become a goat young' > The child of great person usually become a great person too'

(55) **Janganlah menjadi keledai berkulit singa** 'Do not be a donkey of having a lion skin' > Do not feel to be the most superior, in fact do not have any ability.

(56) **Di negeri yang tak ada elang, akulah elang kata belalang** 'In a land with no eagle, I am the eagle, said the grasshopper' > In an idiot land, a rather clever person will become a king'

(57) **Belalang telah menjadi elang** 'A grasshopper has become an eagle' > A stupid person has become a clever one'

(58) **Belalang hendak menjadi elang** 'A grasshopper want to be an eagle > A stupid person want to become a clever one'

(59) **Seekor kucing yang mengeong adalah penangkap tikus yang jelek** 'A meowing cat is a bad mouse catcher' > A talkative person is used to be a lazy one

(60) **Musang berbulu ayam** 'Fox in chicken clothing' > A wicked person pretend to be a good one

(61) **Jika kucing pergi, tikus pun bermain-main** 'If the cat goes, the mouse is playing' > If the boss goes, the maid is free to do what they wish.

(62) **Serigala berbulu domba** 'Wolf in chicken clothing' > Someone who looks stupid and obedient, but actually cruel and cheated'

(63) **Anak tikus hendak menampar kepala kucing** 'Can not stand to wait for something long time longing'

For expressing impossibility to refer to uncertain past time the prey is described able to defeat its predator (67).

(64) **Waktu garuda dikalahkan ular** 'When the eagle was defeated by the snake' > it is long long time ago

In certain proverbs this combination is used to express useless effort (68), or someone's pretend for not disturbing something they want to (69), or the scare of someone to see the enemy or opponent (70):

(65) **Ikan gantung, kucing tunggu** 'Fish is hung, the cat is waiting for' > Useless effort

(66) **Pantang lang dengan ayam, lambat laun disambar juga** 'Not allowing an eagle together with a chicken, slowly the eagle will catch it' > In the quiet place, a man and a woman will do prohibited action'

(67) **Bagai ayam melihat musang** 'Like chicken sees a fox' > Very scared perso'

One animal to be combined might be the habitat of the other. In case of *bangau* 'stork' and *punggung kerbau* 'buffalo back' or *ekor kerna* 'buffalo tail', the former is habitue and the later is the habitat. The same thing goes to *tungau* 'mite' and *ayam* 'chicken'. The habitat is used to represent a place to where the habitue will finally return or peacefully live. See (71) and (72).

(68) **Betapapun tinggi terbang bangau, akhirnya hinggap di belakang kerbau juga** 'No matter how high a stork flies, finally, it will return to a buffalo back'

(69) **Seperti bangau di ekor kerbau** 'Like a stork in the buffalo tail' > Always obedient, does not have their own opinion.

The habitue can be used to represent disease attacking the patient similarly represented by the habitat (73):

(70) **Seperti ayam digigit tungau** 'Like a dog bitten by mite' > 'Skinny and pale because of disease'

Finally, the combination can be among or between an animal and its competitor, such as *anjing* 'dog' and *babi* 'pig', *anjing* 'dog' and *serigala* 'wolf', *harimau* 'tiger' and *singa* 'lion', and *lembu* 'cow' and *sapi* 'cow'. Both competitors can be described to have the same bravery (74), one competitor is less brave or weaker than its competitor (75), both competitor are dangerous (76), one of the competitor have service, but the other getting the recognition (77) although in certain conditions the less powerful competitor is better than the much more powerful one (78).

(71) **Anjing galak babi berani** 'The dog is wild, the pig is dare' > Two fighters are ready to fight

(72) **Anjing yang jelek tidak pernah melihat serigala** 'The bad dog have never seen a wolf' >

Someone who do not dare to start a work will never be successful

(73) **Keluar dari mulut macan, masuk ke mulut singa** ‘escape from tiger mouth, enter to lion mouth’  
> Escape from small difficulty, enter to more serious one

(74) **Lembu punya susu, sapi punya nama** ‘Dairy cow has milk, cos got the name’ > Someone worked hard but the other got the benefit’

(75) **Anjing yang hidup lebih baik dari singa yang mati** ‘The living dog is better than the dead lion’ > Small living people is better than the dead ones’

(76) **Seperti anjing dan kucing** ‘like a cat and dog’ > Two individuals who never live in harmony’

Finally, the animal combination can also involve one with its fodder, i.e. between *semut* ‘ant’ and *paha belalang* ‘grasshopper leg’ in (79) for describing inadequate giving:

(77) **Umpama semut mempersembahkan belalang kepada raja** ‘Like an ant presents grasshopper to the king’ > Like a small person gives meaningless present to the rich person.

## V. CONCLUSION

From everything has been described above, it can be concluded that as far as two or more animals co-occur in Indonesian proverbs are concerned, the combination can be between or among animals belong to the same or different species. However both kinds of animal combination shows no differences concerning what aspects of the animals to be put in combination and the representation the language speakers want to compare in the co-occurrences. The aspects of both types of animals being combined could be about their different size, other characteristics including behaviour, sound, skin color, shape etc, predator and prey, habitue and habitat, competing animals, and animal and its fodder, etc. This dichotomy differences are used to describe representation differences in power, wealth, luck, superiority, dependency, customs, etc. Generally, all types of representation will follow natural rules in which the bigger size wins against and has more luck or wealthier than the smaller one. The animal characteristics will influence its unchangeable behavior and superiority. The habitue is usually dependent on its habitat, the predator always defeats its prey, the competing animals possibly have the same, different or slightly different power and never live in harmony. However, for reminding or advising people for not to be arrogant and always be careful in order to achieve a better life because in certain conditions, the natural rules can unpredictably change the other way around. The smaller or less powerful person sometime can beat the stronger one, the lower ranked people can exceed the higher ones, enemy can pretend like a friend, something impossible can become reality, etc. This facts will motivate the language speakers to create proverbial expressions that represent the smaller size animals can beat or swallow the much bigger ones, the preys want to be or pretend to behave like the predators, rarely happened matters can exist surprisingly, etc.

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