

## SIMBOLISME TUBUH DALAM PERIBAHASA PERANCIS DAN PADANANNYA DALAM BAHASA SUNDA: KAJIAN SEMANTIK KULTURAL

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**ABSTRAK.** Peribahasa merupakan salah satu jenis folklor yang diwariskan secara turun temurun dari satu generasi ke generasi lainnya sebagai tradisi. Dalam proses pembentukannya, peribahasa menggunakan ungkapan dan pilihan kata yang berkaitan dengan kehidupan di sekitar masyarakat dan tidak dapat dipisahkan dari nilai-nilai budaya yang ingin diungkapkannya. Salah satu unsur pembentuknya adalah penggunaan nama anggota tubuh manusia yang secara filosofis mengandung makna simbolis yang dapat diinterpretasikan. Di dalam tulisan ini, peribahasa Perancis yang mengandung istilah-istilah tersebut dideskripsikan, dicermati maknanya, kemudian dibandingkan dengan peribahasa Sunda. Tujuannya adalah untuk menemukan nilai-nilai universal dari peribahasa yang berlatar budaya yang berbeda. Penelitian ini dilakukan dengan metode deskriptif-komparatif dengan pendekatan semantik kultural. Hasil penelitian menunjukkan bahwa anggota tubuh manusia yang digunakan di dalam peribahasa Perancis merupakan nama anggota tubuh itu sendiri, baik anggota tubuh bagian luar maupun organ yang ada di dalam tubuh manusia. Selain itu, fungsi anggota tubuh, kemampuan atau ketidakmampuannya juga ditemukan di dalam data peribahasa. Dilihat dari sudut pandang komparatif dengan peribahasa Sunda, peribahasa Perancis tersebut memiliki padanan makna dan nilai yang diungkapkan dengan cara yang bervariasi.

**Kata kunci:** peribahasa Perancis; peribahasa Sunda; anggota tubuh manusia; nilai universal

## SYMBOLISM OF BODY IN FRENCH PROVERBS AND ITS EQUIVALENTS IN SUNDANESE: A CULTURAL SEMANTICS STUDY

**ABSTRACT.** A proverb is a type of folklore that is passed down from one generation to another as a tradition. In its formation, proverbs use expressions and word choices related to life around the community and cannot be separated from the cultural values it wishes to express. One of the constituent elements is the use of the parts of the human body which philosophically contain a symbolic meaning that can be interpreted. In this paper, French proverbs containing these terms are described, their meanings examined, and then compared with Sundanese proverbs. The aim is to find the universal values of proverbs from different cultural backgrounds. This research was conducted using a descriptive-comparative method with a cultural semantics approach. The results of the study show that the parts of the human body used in French proverbs are the names of the parts of the human body themselves, both the external parts and the organs inside the human body. Apart from that, the functions of the parts, their abilities, or disabilities are also found in the data. From a comparative perspective with Sundanese proverbs, French proverbs have equivalent meanings and values expressed in various ways.

**Keywords:** French proverbs; Sundanese proverbs; parts of the human body; universal values

### INTRODUCTION

Humans like to communicate with people around them, be it with their family, close friends, co-workers, or others. However, other people we talk to may not like it and even feel offended by the contents of the conversation or the way we deliver it. Therefore, in society, traditions have developed to help people live a social life. This tradition is called folklore, which is defined by (Danandjaja, 2015: 64) as “part of collective culture, which is spread and passed down from generation to generation, among any kind of collective, traditionally in different versions, both oral form and examples accompanied by with gestures or mnemonic devices.” The matters discussed in folklore, including “manners, customs, observances, superstitions, ballads, and proverbs” (Da Silva, 2012: 41; Saefullah in Hamid, 2020: 48).

The proverb is the topic discussed in this article. In communicating, a proverb is considered a bridge

to express things that are deemed inappropriate when said directly to the other person. The proverb is also a manifestation of language which is part of the culture itself, which is a tool for storing and recording the culture of speakers of that language (Rachmat, 2021: 187). Therefore, proverbs are distinctive as a reflection of local wisdom. However, it is also possible to find similarities in values in cultural differences expressed through proverbs. For example, the English proverb, “If you play with fire, you’ll get burned”, means ‘if you get involved in something dangerous or beyond your abilities, you will probably experience negative consequences’ (engVid.com). In the Indonesian proverb, we found “*Main api letup, main air basah*” (Waridah, 2014: 185). Those proverbs have similar values, ‘we must be able to choose something because every action has a risk and we may get a bad effect’.

This study raises French and Sundanese proverbs from the linguistic and cultural scope. From

a linguistic point of view, proverbs are studied through a semantic approach emphasizing discussion in terms of meaning. The aim is to compare the forming elements of French proverbs and their equivalents in Sundanese proverbs, determine the symbols of these forming elements, and determine the meaning of the symbols from the elements forming the proverbs. The forming elements of French proverbs referred to in this study are the names of the parts of the human body, their position in the human body, their functions, and the abilities of the parts. As for the equivalent in Sundanese, it is not specific to certain forming elements. This is what is interesting to study because, from a semantic point of view, it can be seen how the symbols of these forming elements become the peculiarities of proverbs in both cultures. From a cultural point of view, the meanings and symbols in French and Sundanese proverbs are studied by describing the universal values contained therein. This research is expected to have a positive impact in that every culture has the same values that apply in society.

Research on proverbs had been carried out a lot, both those that only touch on the linguistic side, as well as discussing the cultural side. Burbea (2005) conducted a study on a comparison of French and Romanian proverbs. Her research focused on the lexical and grammatical elements of proverbs. The results of her research showed that there were similarities and differences between the two proverbs in terms of structure and the values contained therein. Mihulecea's (2017) research discussed French proverbs that contained flora and fauna terminology. Similar to my research, Mihulecea discussed the meaning of the proverb, but she did not compare it with other proverbs. The discussion of proverbs linguistically and culturally was carried out by Rachmat (2021), who called it a linguaculturological approach. Proverbs (paroemia) discussed are in Russian. Diniarti (2017) saw proverbs as a cultural semiotic phenomenon. The data used is the proverb of Sasak Kutai. The method used in carrying out the research was interviews with native informants who spoke Sesenggaq. Elements of French culture were discussed in depth in Handayani's (2017) research with data in the form of expressions and locutions. This is related to my research because it directly raised the characteristics of folklore.

## METHOD

The method used in this study is a comparative descriptive method with a cultural semantic approach. By using this method, this study intends to describe and compare the meanings and values of French and Sundanese proverbs. This research is a literature study

with data sources in the form of French proverbs taken from the page [espacefrancais.com](http://espacefrancais.com) and Sundanese proverbs taken from the book *Ungkapan Tradisional Jawa Barat 'Traditional Expressions of West Java'* (Romli et al., 2011) and *Rumpon Paribasa Sunda* (Darmawan & Danasasmita, 2015).

Data collection was carried out using observation methods and note-taking techniques. At the time of data collection, French proverbs that contained the names of parts of the body were selected. There are 26 proverbs collected. The data is classified based on the parts of the human body. 43 data were collected and classified into five main classifications of parts of the human body. The analysis was carried out using the intralingual and extralingual equivalent methods. The data that did not contain close meaning between French and Sundanese proverbs were reduced.

There are several ways of looking at proverbs. Honeck (1997) offers seven perspectives on proverbs, but only a formal and cultural point of view are used. The explanation for those two perspectives are:

*Formal:* This is a scientific approach that primarily uses the methods and concepts of linguistics, logic, and semiotics to define, classify and otherwise analyze proverbs.

*Cultural:* This is a scientific approach to the proverb that treats it as multifunction form of folk literature that arises from and is embedded in a sociocultural context.

The theory used in this research is the theory of proverbs, semantics, and culture. In French, a proverb is called *proverbe*. According to (Rey-Debove & Rey, 2004) *proverbe* is a "formula presenting stable formal characteristics, often metaphorical or figurative and expressing a truth of experience or advice of practical and popular wisdom, common to an entire social group". The division of proverbs in French is based on themes, among them are the condition of the body, nature and human relations, the human body, the society, God and religion, the time, festivals and customs, and the animals (Skayem, 2014). In Sundanese, proverbs are known as *paribasa*. Prawirasumantri in Romli et al. (2011: 7-9) explains two perspectives about proverbs. In everyday use, *paribasa* is the same as similes, while in linguistics, *paribasa* is comparison that become a symbol of the behavior of an expression (arrangement of words), in which the arrangement, the use, and the words have been fixed. *Paribasa* can be divided into several parts. Sudaryat in Romli et al. (2011: 8) divides it from a review of several things, one of them is from the comparative sources in which he compares the names of parts of the body, animals, plants, natural conditions, objects, and behavior. Basically, according to experts, proverbs

are sentences or groups of words that describe a specific purpose which contains comparisons, parables, advice, principles of life, or descriptions of behavior (Handayani et al., 2018: 15).

In analyzing proverbs, semantics is an appropriate tool and is able to thoroughly explore the problems surrounding meaning. Baylon & Mignot (1995: 3) define semantics as “the scientific study of meaning or significance”. Meaning is the main object of semantics. This research looks at whether French proverbs have positive or negative meanings and how they are equivalent to Sundanese proverbs.

Proverbs show the close relationship between language and culture so their meaning must also be adapted to the social and cultural context. According to Honeck (1997: 31), “proverbs are used in sociocultural context, proverbs are cultural linguistic products, created and used in social situations for social purposes. These purposes in large part involve the codification of important lessons in the culture”. Culture according to Thwaites et al. (2002: 1) is a collection of social practices through which meaning is produced, circulated, and exchanged. In this study, the cultural values that are carried in the proverbs are the values that exist in French and Sundanese cultures. Values are things that are considered important, considered good, highly valued, must be applied, must be achieved, or at least aspired to do so. Kusumohamidjojo (2009: 151-152) adds that society’s interpretation of values cannot be uniform and that what is considered good in one community group may not necessarily be valued the same by other community groups. This indicates that values are local or apply to certain cultures only. What also needs to be considered is that as members of the global community, there are universal values that can be interpreted globally and applied to all its members.

The main topic of this research is French proverbs that contain the names of parts of the human body. According to Rettner & Dutfield (2021), the outer parts of the human body consist of five basic parts, the head, the neck, the torso, the arms, and the legs. The major sensory organs located in the head include ears, eyes, tongue, nose, and nerves (The Healthline Editorial Team, 2018). The torso is the trunk of the human body, its job is to protect the internal organs, such as the heart, lungs, and kidneys (vocabulary.com). The use of the parts of the body as the elements to form proverbs is not free, but it is a symbol that can be interpreted socially and culturally. This is in accordance with the opinion of Pacifici (2008) which states that “The body is then, in general, a “sign”, in that it participates in the unlimited semiosis which allows meaning to be given and translated, and, in particular, “symbol”, in that it is based on the articulation between a referent

and a meaning of a social and conventional nature”.

Choeur (2020) interprets the human body as follows:

- a. legs: they symbolize the foundations of the body edifice, the starting point of the path of understanding,
- b. the heart: it is the center of vital energy that radiates throughout the body through blood flow. It is the reservoir of love, an essential cosmic principle. It is the intuitive link between the material and the immaterial, the center of true knowledge. It is the most “authentic” organ of the human body,
- c. the hands: they represent creativity, possession, and domination, but also the transmission,
- d. the head: it evokes the sphere, a symbol of perfection. It is the center of all human faculties, and also the seat of the five senses,
- e. the face: it is the image of individuality, of personality (the “me”),
- f. the mouth: it symbolizes the word (both the lie and the truth), communication (the link with others), the breath (life), or even the fact of absorbing, engulfing,
- g. the eyes: they evoke perception, intuition, correct vision, clairvoyance, awareness, or even openness to light.

Other body parts described by Choeur are not included in the data, and some body parts in the data are not explained by Choeur. The meaning of the values is done from a semantic point of view.

## RESULTS AND DISCUSSION

The study collected 24 data from 15 French proverbs where the constituent elements are the names of parts of the human body. The following is the distribution based on French proverbs,

**Table 1. The Data Distribution**

Basic parts	Parts	Total amount
Head	Face	1
	Eyes	7
	Ears	1
	Nose	1
	Mouth	1
	Lips	1
	Tongue	5
Torso	Heart	3
Arms	Arms	2
Legs	Legs	2
<b>Total data</b>		<b>24</b>

In the following section, the analysis of some data representing each part of the human body is presented.

## 1. The Head

### a. The face and the nose

(1) *Jamais grand nez ne gâta beau visage.*

**A large nose never spoiled a beautiful face.'**

The constituent element of the proverb above is *visage* 'face'. The word *visage* is juxtaposed with the word *nez* 'nose'. In this proverb, the verb *gâta* (infinitive form: *gâter* 'spoiled') is followed by the negation structure *ne...jamais* 'never'. This proverb means "*Un défaut léger ne compromet pas la beauté de l'ensemble*" 'A slight defect does not compromise the beauty of the whole'. From this meaning, we can see that this proverb has a positive (+) meaning because it explicitly states that a person's deficiencies or bad actions do not make them damaged as a whole. The symbolism of *visage* 'face' in this proverb shows that a person's actions, whether right or wrong, do not affect a person's image of individuality, small mistakes made by someone can still be forgiven and will not tarnish that person's face.

In Sundanese, the equivalent proverb is *Halodo sataun lantis ku hujan sapoé* 'The one-year-long drought was broken by a day's rain'. This proverb uses the forming elements of nature, with the keywords *halodo* 'dry season' and *hujan* 'rain'. In this proverb, the verb *lantis* 'to absorb or to be exposed to water evenly' is used to describe the condition when the soil is dry which is caused by a long drought, and then gets wet by the rain that falls. By the Sundanese people, this proverb is interpreted as 'The good that has been done for a long time is destroyed because of one bad thing'. Therefore, this proverb has a negative (-) meaning because it shows that if someone does something wrong, his good has been considered non-existent and that person gets negative evaluations from other people around him.

If we compare both proverbs, it appears that the French and the Sundanese proverb have a similar meaning surrounding the outcome of one's actions. If we compare both proverbs, it appears that the French and the Sundanese proverb have a similar meaning surrounding the outcome of one's actions. However, both have their own perspective considering the upholding of the local culture.

### b. The eyes

(2) *C'est un aveugle sans bâton.*

**'He is a blind man without a cane.'**

The word *un aveugle* 'a blind man' in the proverb above is a proverb-forming element associated with the eyes. The word denotes a person with imperfect or disabled eyes that cannot see. A blind person usually needs a cane to help him walk. In the proverb, it is said *sans baton* 'without a cane', so, it will be very difficult for a blind person to do

something because he does not have or use a cane. That is why this proverb has the meaning "*Il manque du nécessaire*" 'Does not have the required abilities', which refers to someone who does not have the knowledge or ability to do something. So, it appears that the proverb contains a negative (-) meaning. The word *un aveugle* 'a blind man' in proverbs symbolizes someone who does not have awareness of what he is doing so his work does not bring good results.

In Sundanese culture, the equivalent proverb is *Dijieun hulu teu nyanggut, dijieun buntut teu ngépot* 'The head doesn't eat the bait, the tail doesn't move at the back'. The proverb uses the name of an animal, fish, as the forming element. In that proverb, the word 'fish' is implicit, it is only expressed by an activity specially performed by fish, *nyanggut* 'eat the bait'. The proverb means 'Forcing himself to participate in an activity (business) that is not his expertise'. It is related to one's inability to complete work. So, it contains a negative meaning (-).

From the explanation above, it is clear that the French and the Sundanese proverb have a similar meaning which relates to one's inability to do the job. Both proverbs explain negative meanings, so it can be concluded that there are universal values that can be taken from those proverbs in both languages.

### c. The ears

(3) *Les murs ont des oreilles.*

**'The walls have ears.'**

In the proverb above, *des oreilles* 'ears' as the proverb-forming element is one of the five human senses. The ear has the function to hear. This proverb contains an expression that describes the walls around us have ears, meaning they can hear what we say through their ears. The proverb *Les murs ont des oreilles* means "*Il faut parler avec prudence et précaution de peur d'être écouté, épié*" 'It is necessary to speak with prudence and precaution for fear of being attentive to, spied on'. We view this proverb as a warning that we are careful in what we speak, then its meaning is positive (+). The words 'prudence' and 'precaution' which are contained in the meaning of the proverb become its feature. Symbolically, the ear is a way for information to enter the brain to be processed by the brain. Therefore, the ear is an important organ related to knowledge.

The Sundanese proverb equivalent is *Bisi aya cakcak bodas* 'Worried there is a white lizard'. The proverb uses the animal's name as its constituent element, lizards. Lizard (especially white lizard) in Sundanese culture is a nickname given to an enemy spy or someone who likes to divulge other people's secrets. Therefore, the lizard is an animal that symbolizes bad character. The proverb has a

meaning which is interpreted negatively (-) because it uses the animal 'lizard' which is believed to have bad traits and expresses fears of information leakage. The French and the Sundanese proverb, have the same meaning. They explain that we must be careful when we speak because an enemy might listen to our conversation and divulge our secrets. This indicates that there are universal values in French and Sundanese culture regarding being aware of bad people around us.

d. The mouth and the tongue

(4) *Il faut tourner sa langue sept fois dans la bouche avant de parler, de répondre, de dire quelque chose.*

'You must roll your tongue seven times in your mouth before speaking, answering, saying something.'

The elements that constitute the proverb above are *bouche* 'mouth' and *langue* 'tongue'. In this proverb, three verbs are used which are related to the function of the *langue* 'tongue', located in the *bouche* 'mouth'. They are *parler* 'speak', *répondre* 'answer', and *dire quelque chose* 'say something'. The preposition *avant de* 'before' is used before the three verbs appear. This means that there is a process or activity carried out before those activities, indicated by the use of the phrase *tourner sa langue sept fois* 'roll your tongue seven times'. That expression indicates a long and complicated thought process that one must go through before expressing an opinion. The number *sept* 'seven' is used as a symbol of the complete cycle, which signifies the totality. So, the proverb above emphasizes the importance of thinking long before expressing an opinion. This is in line with the meaning of the proverb, "*Il faut réfléchir longuement avant de parler*" 'You have to think long and hard before speaking'. The nature of the meaning contained in this proverb is positive (+) because it intends to remind the people in the community to think beforehand and be careful in speaking and expressing opinions. The symbolism of *la bouche* 'the mouth' that can be lifted from this proverb is that the mouth symbolizes words, so this proverb explicitly instills a philosophical understanding of what exists in French society precisely.

In Sundanese culture, a proverb with a similar meaning is *Landung kandungan laér aisan* 'As heavy as the womb, as long as the sling'. In this proverb, the body part in the abdomen, the womb, is used. The pregnancy experienced by a mother for nine months illustrates the length of a process to arrive at the result. In addition, the condition of an enlarged stomach experienced by a pregnant woman also analogizes the severity of the struggle when thinking about or considering a problem. The

word *aisan* 'long cloth to carry a baby' also makes an analogy of the length of time needed to arrive at the end of a problem. The adjectives *landung* 'the condition of the stomach falling due to the weight' and *laér* 'the condition of the cloth hanging down due to the heavy burden' reinforce the condition described by the nouns *kandungan* and *aisan*. The proverb *Landung kandungan laér aisan* means 'Great consideration, patient, and not being hasty to decide cases; everything is carefully considered'. This proverb contains positive (+) meaning because it teaches people to always weigh an issue wisely before making a decision.

If we compare the French and the Sundanese proverb, we can say that they are equivalent because both of the proverbs discuss the importance of thinking deeply before deciding on a case. The similarity in meaning of these two proverbs shows the universal values of French and Sundanese culture even though the parts of the body used are different.

e. The lips

(5) *Il y a loin de la coupe aux lèvres.*

'There is a long distance from cup to lips.'

As the proverb forming element, the word *lèvres* 'lips' in the proverb above is accompanied by the noun *la coupe* 'cup' which is generally known as a drinking device. When drinking, a person will place his lips on the rim of the cup. However, in this proverb, the adverb *loin* 'far' is used. This indicates that there is a gap between the cup and the lips that should not have happened. This proverb means "*Il y a loin de la conception d'un but, d'un idéal à sa réalisation; il est difficile d'atteindre les plaisirs auxquels on aspire*" 'There is a long way from the conception of a goal, of an ideal to its realization; it is difficult to attain the pleasures to which one aspires'. This proverb can be considered to have a negative meaning (-) because there are words *loin* 'far' and *difficile* 'difficult'. *Lèvres* 'lips' in relation to *la coupe* 'cup' in this proverb symbolizes a dependency that produces comfort. However, by using the adverb *loin* 'far', this comfort cannot be achieved.

In Sundanese culture, there is a proverb that is similar but has a contradictory meaning, *Lamun aya karep aya jalanna* 'If there is a will there is a way'. The element that constitutes this proverb is matters relating to human behavior. The word *karep* 'desire' is juxtaposed with the word *jalanna* 'the way', indicating that the desire is always directly proportional to the opportunities that exist. Unlike the French proverb, this proverb has a positive meaning (+).

When comparing the French and the Sundanese proverb, we can see that the French culture tends to

view those ambitions as something that is difficult to achieve. For the Sundanese people, when someone has ambitions, there is a belief that no matter how difficult it is, there will always be an opportunity to achieve it.

## 2. The Torso

(6) *Cœur qui soupire n'a pas ce qu'il désire.*

'A heart that complains does not get what it wants.'

In the proverb above, the forming element used is *cœur* 'heart'. The verb used, *soupirer* (infinitive: *soupirer* 'complain') can be evaluated positive or negative. If you look at the context of the proverb, there are other verbs, *a* (infinitive: *avoir* 'to have') which is followed by the negation structure of *ne... pas* 'do(es) not' and the verb *désire* (infinitive: *désirer* 'want'), when those elements are combined, it becomes "... *n'a pas ce qu'il désire*" 'does not get what it wants'. So, it can be said that the verb *soupirer* mentioned earlier refers to a negative meaning. This is in line with the meaning of the proverb, "*Les soupirs que l'on pousse prouvent qu'on n'est pas satisfait*" 'The sighs that we push prove that we are not satisfied' which contains a negative meaning (-). So, the meaning of this proverb is that someone who sighs usually indicates displeasure or dissatisfaction with himself. The *cœur* 'heart' symbol in this proverb is analogous to the center of the human body which is full of energy. However, moving from the previous analysis of words and meanings, this *cœur* 'heart' is filled with feelings of dissatisfaction so that the energy emitted is negative.

In Sundanese culture, we found a similar proverb, "*Kawas anjing kadempét lincar*" 'Like a dog stuck in a log'. The proverb above uses the name of an animal, a dog, as its constituent element. In this proverb, the parable of a dog squeezed by a log describes a condition that when it happens, the dog will scream and complain of pain, but cannot escape. The proverb is interpreted and explained with a specific condition, "The maid who was abused by her employer, wanted to fight but had no power, and finally was only able to grumble. Screaming, begging for help because he/she feels infinite pain". This proverb is used to describe the condition of someone who has been hurt but can only complain and cannot escape. This proverb also contains a negative meaning (-).

The French and Sundanese proverbs have similarities and differences. The similarity is that under certain conditions, we can't do anything, we can only complain. The difference is, when looking at the diction chosen for both proverbs and their meanings, French proverbs use a human organ that directly feels someone's pain and sadness, the heart, while

Sundanese proverbs use the name of an animal, a dog. According to a Sundanese legend, long ago there was a dog named Si Tumang in the Sangkuriang tale. Si Tumang was a loyal dog accompanying Dayang Sumbi (ppid.bandung.go.id). It is also possible that the maid referred to in the meaning of the proverb is analogous to a dog that is loyal. So, it seems clear that the proverbs were formed very close to the local wisdom in each culture, but the universal values can still be explored.

## 3. The Arms

(7) *Une main lave l'autre.*

'One hand washes the other.'

*Main* 'hand' in this proverb is described as carrying out an activity *lave* (infinitive: *laver* 'wash') with the object *l'autre* 'the other' (refer to 'the other hand'). The point is that one hand can be in charge of cleaning the other hand. This proverb means "*On doit se rendre des services réciproques*" 'We have to do each other reciprocal services'. This proverb has a positive (+) meaning because it reminds people to help each other. In French culture, hands are a symbol of having the power to transmit something, in this case transmitting goodness.

The equivalent of the proverb above in Sundanese culture is "*Cara waliwis jeung kuya*" 'Like grouse and tortoise'. This proverb uses animal names as forming elements, *waliwis* 'grouse' and *kuya* 'tortoise'. This proverb uses a form of metaphor to make an analogy of the conditions that occur. The story of the grouse and the tortoise has existed for centuries, such as the fable narrated by Aesop entitled "The Tortoise and the Ducks" (Library of Congress, n.d.). It is said that two ducks helped the tortoise to see the world by making it fly. This is the background of the Sundanese proverb. The meaning of the proverb is a 'Metaphor for people who like to help each other in trouble even with other people'. This proverb contains a positive meaning (+).

It appears that the French and Sundanese proverbs above have equivalent meanings even though the constituent elements are different. This, again, is in accordance with the local culture where those proverbs appear. However, we can see the universal values of the two proverbs, that everyone should help each other in living life.

## 4. The Legs

(8) *Si vous lui donnez un pied, il en prendra quatre.*

'If you give him one leg, he will take four.'

In the proverb above, the word *pied* 'leg' is explained by the use of numbers of feet, first using the number *un* 'one' and then the number *quatre* 'four'. The verbs used are *donner* 'give' and *prendre* 'take'.

The proverb uses active diathesis with the actor *vous* 'you'. The aim is that the lesson from this proverb can be understood by the actor as an attitude to be more considerate of others. The meaning of this proverb is "*Si vous êtes trop généreux, trop indulgent avec une personne, celle-ci abusera rapidement de votre bonté*" 'If you are too generous, too lenient with a person, they will quickly abuse your kindness'. This proverb contains a negative meaning (-) because it raises assumptions with negative effects, that we can be used by someone if we are too kind to that person. In French culture, *piéd* 'leg' symbolizes the support of the body so the legs must be strong. The use of *piéd* 'leg' in the proverb shows that when we give something that is precious to ourselves, we must give it wholeheartedly, even though there are times when that person will continuously ask for our kindness.

The equivalent of the French proverb above in Sundanese is "*Dibéré sabuku ménta sajeungkal, dibéré sajeungkal ménta sadeupa*" 'Given a knuckle of finger asks for a span, given a span ask for a fathom'. This proverb uses the hand as the forming element, which is described by the results of measurements in Sundanese culture made by the hands, *sabuku* 'a knuckle of finger', *sajeungkal* 'a span', and *sadeupa* 'a fathom'. The verb used is *béré* 'beri' which is written in passive diathesis to show that the Sundanese prioritize objects from proverbs to be highlighted as examples of the lesson of life. The meaning of this proverb is 'Dare to ask for more because his first request was fulfilled'. The meaning contained in it is negative (-) because it shows the greed of someone who has been given help.

The French and Sundanese proverbs both contain a negative meaning with the same message, that human nature in general always wants more than what has been obtained and is never satisfied. This proves that there are universal values in proverbs from two different cultures.

## CONCLUSION

From the research that has been done, we can conclude that the human body in French proverbs is full of symbols that can be interpreted according to the meaning of the proverbs. These symbols are very specific according to French culture. Sundanese culture carries different symbols in its proverbs. This can be seen in the use of the forming elements that are different from French proverbs, even though they are related or equivalent in meaning. The elements that form Sundanese proverbs that are equivalent to the names of parts of the human body in French proverbs are the names of animals, the human body (with different organs), nature, and human behavior. Each forms its own symbols. The nature of the meaning

found in French and Sundanese proverbs is generally equivalent (both positive and negative). Everything depends on the perspective of understanding the meaning conveyed.

Research on proverbs does not end here. There are still many opportunities to carry out more in-depth research, whether it is related to its constituent elements, comparisons with proverbs from other cultures, or the approach it takes.

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