



Dogs in Batak Simalungun and English Proverbs

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ABSTRACT

This article discusses dog metaphors in Batak Simalungun (BS) and English (ENG) proverbs. This study aims to identify the meaning features and interpret the perception of the people who speak both languages towards dogs reflected in their proverbs. The research used a qualitative descriptive method. Data were collected from two sources, namely written sources and oral sources. The data were analyzed with an anthropological linguistic approach, namely looking at the meaning features of dogs in both languages and interpreting them in the cultural context of the speakers. The results show that the dominating dog meaning feature in the proverbs of both languages is the nature of dogs. The meaning feature found in BS proverbs is only one meaning feature, which is about dog behavior. The dog meaning features in ENG proverbs have six meaning features, including dog traits (i.e., behavior, size, quality, and condition), body parts, position, age, dog day, and love for dogs. The things that influence the differences in the meaning features of dogs in the proverbs of the two languages consist of the speakers' environmental factors and social factors. The similarity of perception towards dogs in the culture of BS speakers and ENG speakers is the position of dogs, which are referred to as human friends and pets.

Keyword: Dog, Proverbs, Meaning Features, Batak Simalungun, English

ABSTRAK

Artikel ini membahas tentang metafora anjing dalam peribahasa Batak Simalungun (BS) dan Inggris (ENG). Penelitian ini bertujuan untuk mengidentifikasi ciri-ciri makna dan menginterpretasi persepsi masyarakat penutur kedua bahasa terhadap anjing yang tercermin dalam peribahasa mereka. Penelitian ini menggunakan metode deskriptif kualitatif. Data dikumpulkan dari dua sumber, yaitu sumber tertulis dan sumber lisan. Data dianalisis dengan pendekatan linguistik antropologis, yaitu melihat ciri-ciri makna anjing dalam kedua bahasa dan menginterpretasikannya dalam konteks budaya penutur. Hasil penelitian menunjukkan bahwa ciri makna anjing yang mendominasi dalam peribahasa kedua bahasa tersebut adalah sifat anjing. Ciri makna yang ditemukan dalam peribahasa BS hanya satu ciri makna, yaitu tentang perilaku anjing. Ciri makna anjing dalam peribahasa ENG memiliki enam ciri makna, meliputi sifat anjing (yaitu, perilaku, ukuran, kualitas, dan kondisi), bagian tubuh, posisi, usia, hari anjing, dan kecintaan terhadap anjing. Hal-hal yang memengaruhi perbedaan ciri makna anjing dalam peribahasa kedua bahasa tersebut terdiri dari faktor lingkungan dan faktor sosial penutur. Kesamaan persepsi terhadap anjing dalam budaya penutur BS dan penutur ENG adalah posisi anjing, yang disebut sebagai teman dan hewan peliharaan manusia.

Kata Kunci: Anjing, Peribahasa, Arti, Fitur, Batak Simalungun, Bahasa Inggris



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1. Introduction

Proverbs are overflows derived from concise, compact sentences containing comparisons, parables, satire, and advice, an oral tradition. According to Sibarani (2013: 277), oral tradition is a traditional cultural activity in a community that is passed down continuously with oral media from one generation to another, both traditions in the form of a composition of verbal words and other traditions that are not oral. Proverbs are one of several

types of oral traditions. According to Kurin (2004), forms of oral tradition include riddles, fairy tales, legends, myths, epic songs, and proverbial poems. According to Vansina (1985), oral tradition is a memory within a certain period experienced by past generations of a local community and maintained for future generations.

Meanwhile, according to Mason (2020), oral tradition is an uncertain inheritance because of its dependence on the memories of people from past generations. So, the follow-up given is to present a written form as a means of helping people who have memories of these oral expressions. Thus, almost all oral traditions, such as legends, epic songs, fairy tales or folktales, poems, and proverbs, have been recorded and preserved as literate documents. Of the various oral traditions, proverbs are memorable. Proverbs have the simplest structure, thus making proverbs one of the most accessible types of oral traditions to be understood and comprehended in daily life by every generation (Bachrun & Suhandano, 2023: 3).

According to Abrahams (1982), proverbs act as traditional sayings that become part of discourse in daily life. In communication, people like to convey messages through proverbs. The statement is due to the convenience of the people in getting things through expressions and proverbs. Every speaking community observes that the things behind linguistic phenomena arise from the historical background of a nation. According to Mieder (1993: 4), proverbs as a form of human cognition that contains elements of wisdom and life values of the creator of a proverb because it is expressed through language. The statement agrees with Riyanto's (2018:1) statement that proverbs are one of the products of the human mind.

Meanwhile, according to (Sibarani et al., 2013: 309–316), proverbs are every word and even sentence (including sentences that form proverbs) that can explain the characteristics of thought in the culture of a nation. Regarding function, a proverb in interlanguage and culture is the same but has a different structure and meaning (Astari et al., 2022: 312). Therefore, using proverbs as a communication tool can reflect the distinctive nature of both Simalungun and English society.

Most of the Indonesian culture, especially the Simalungun community, and the culture in the British community have proverbs that follow the culture of each community's speakers. This study discusses proverbs containing the context of dogs in Simalungun and English proverbs. It then aims to explain the meaning features of dogs used in the proverbs of both languages and to find out the perceptions of the people who speak both languages towards dogs as reflected in their proverbs. Only proverbs with dog context are analyzed more deeply. This research will abbreviate the terms in the proverbs of Simalungun and English to streamline time and sentences in scientific writing. The abbreviation of Simalungun phrases will be 'BS' and English phrases will be abbreviated to 'ENG.' This research focuses on proverbs with the context of dogs contained in BS and ENG proverbs.

In the 1980 book *Metaphors We Live* by Lakoff & Johnson (1980: 266), according to Lakoff and Johnson, there are two domains in metaphors: the target domain and the source domain. The target domain is the thing formed by the direct subject. The source domain is critical metaphorical reasoning that occurs and provides the source concepts used. Metaphorical language has a literal meaning in the source domain. Furthermore, according to Kovecses (2008: 17), using an animal domain is one of the most productive symbolism and source domains. The study of cognitive semantics and anthropological linguistics about dogs in Simalungun and English proverbs is interesting to study because the language used is a regional language from the Simalungun region, so it has distinctive characteristics, and this research compares with English with a unique understanding of dogs.

In general, research on animal metaphors has been done, but research that discusses animal metaphors, especially dogs, using local languages from the Simalungun region has never been done. The following are some studies that examine proverbs from the point of view of cognitive semantics. First, Wijana's research (2023) aims to provide various target domains that may be referred to by the chicken source domain contained in Indonesian proverbs. The results of this study are in the form of chicken metaphors, one of the most widely used animals by Indonesian people. Chicken metaphors are addressed as target domains, from the most general to the most specific, namely human conditions and traits, problems, luck, truth, and falsehood. Second, Astari et al. (2022) research aims to describe animal metaphors in Malay proverbs. When viewed in terms of the language-using community's culture, this study's findings are five groups of animal use in Deli Malay proverbs. The animal groups included in this study are poultry, fish, reptiles, mammals, amphibians, and insects. And found conceptualization in the form of positive and negative. The third related research comes from Kastri

(2022); this research aims to describe animal metaphors in Lampung proverbs. In this study, 39 animal metaphors were successfully found, including poultry, mammalian, reptile, fish, and insect metaphors. The following research comes from Bachrun (2023), who aims to compare and describe the concept of the target domain in the metaphor of dog lexemes in English and Indonesian proverbs. In the results of Bachrun's research (2023), three types of dog lexeme concepts are observed in this study: human good nature, human lousy nature, and event phenomena. And found as many as 20 concepts of the target domain. These consist of a despicable person, a chance by nature, a scoffer, a greedy soul, a particular problem, someone who is cornered, a crime, a companion's loyalty, someone who is incompetent, can harm by nature, an ungrateful person, a strong person, insincerity, a brave soul, a low background, a decision content, a sensed aspect, a grateful person, and a loser.

This study will identify the meaning features and find out the perceptions of the people who speak both languages towards dogs reflected in their proverbs. This difference is based on the speaking community's environmental and social factors. At the same time, the similarity of perception towards dogs in the culture of BS speakers and ENG speakers is the position of dogs, which are referred to as human friends and pets. In Batak Simalungun society, dogs have a source domain as animals that like to bite their masters. These dogs have ringworm disease, so they can easily compete, and dogs like to eat rice fragments, which will be explained in the discussion section. Also, the proverbs of the Batak Simalungun community will explain what kind of human is meant when juxtaposed with the previous source domain. Whereas in English society, the source domain of dog is described as an animal that never meets a wolf, a dog that barks, a dog's head, a dog's day, and several others that will be explained in the discussion section. The novelty of this research is that research on proverbs in the Simalungun region has never been done, but in BS and ENG, each has its characteristics and uniqueness in meaning. This research is expected to contribute to the views of Simalungun speakers, especially regarding BS and ENG proverbs. Also, this research is expected to serve as a reference for anthropological linguistics researchers, especially the material object of proverbs.

This paper uses the approach of anthropological linguistics and cognitive semantics. The anthropological linguistic approach looks at the meaning features of dogs in both languages and interprets them in the cultural context of the speech community. In addition, the semantic approach looks at proverbs with dogs in mind by referring indirectly to another event. Sibarani (2013) states that the meaning of anthropological linguistics and anthropolinguistics is commensurate. Anthropolinguistics is an interdisciplinary science that studies the relationship between language and the intricacies of human life (Sibarani et al., 2013: 275). As for the cognitive semantic approach, Turner (1990) states that proverbs focus on mental processes so that mental processes are used by speakers to produce, understand, and pass on proverbs in their respective languages and cultures (Abdullah, 2011: 131). According to Djajasudarma (2009), cognitive semantics is a science that discusses the relationship between experience, conceptual systems, and semantic structures applied in language. It is also applied by Abdullah (2011: 127) regarding cognitive semantics, which is a mental process. Metaphorical understanding and cultural coherence are used as theoretical foundations in this study. The view of Chomsky (2006) in the book *Language and Mind*, states that humans can produce and understand speech even in limited instructions and compose sentences differently. According to Nirmala (2017: 2), creativity is related to the use of metaphors because of the ability to produce and understand a set of linguistic combinations that may not make literal sense.

2. Method

This research uses a qualitative descriptive method. This BS research uses written and oral data. Written data on BS proverbs were obtained through the *Limbaga book* (in BS, it means proverbs) and the Simalungun language dictionary. The selection of the two pieces of literature was based on the consideration that both pieces contain complete proverbs. Meanwhile, oral data was obtained through interviews with informants.

In English proverbs, data sources are obtained from written data through literature. The literature used is the *Dictionary of Authentic American Proverbs* (Mieder, 2021) and *101 American English Proverbs* (Collis & Risso, 1992). The reason why the author chose the two books is based on the consideration that both books contain quite complete proverbs (the *Dictionary of Authentic American Proverbs* contains more than 1,000 lists of proverbs). Then, in the book *101 American English Proverbs*, the proverbs are incorporated into illustrative stories, thus helping the author find the meaning of the proverbs. Both books were written and published in New York and Illinois, respectively. Hence, the researcher believes that the English proverbs in both books use the same American English dialect.

After the data was collected, the data was eliminated by only taking proverbs that use the word dog. Next is data reduction; this stage is carried out because, in the data of ENG proverbs, the author found that some proverbs and meanings are the same, so the author reduces the ENG proverbs. The next stage is the data analysis stage. At this stage, the data of BS and ENG proverbs were analyzed based on the source domain, target domain, meaning features, and perceptions of the speakers of both proverbs. After analyzing the results, the author concludes and discusses the research.

3. Result and Discussion

Based on the data findings, at least six proverbs use dog metaphors in BS and 23 proverbs in English. It can be seen that dog metaphors are more abundant in ENG than BS. After this, the meaning features and people's perceptions are explained. This discussion is divided into proverbs in Simalungun and English.

3.1 Proverbs in Simalungun

This sub-chapter describes proverbs in Simalungun in terms of meaning features and perceptions of Simalungun people, which are explained below.

3.1.1 Feature Meaning of the Word "Dog" in Simalungun Proverbs

The research has found six proverbs that use the word dog in BS. This section will explain the source and target domains in BS proverbs. In BS proverbs, only one type of meaning feature is found, namely dog behavior. Dog behavior in BS proverbs is divided into two views: positive and negative. From the six proverbs using the word dog in BS, it has been found that there is one proverb with a positive view and five proverbs with a negative view. In this section, the source domain, target domain, and meaning features of dog behavior in BS proverbs will be explained as follows:

(1) *Songon baliang ni haro, harat ampa Ompungni*

Like a Karo **dog** biting its master

In the first proverb, the source domain is *songon baliang ni haro, harat ampa ompungni*, while the target domain is ungrateful people. Thus, the meaning feature of dog behavior in the first proverb is a dog that bites its master, so the corresponding view is a negative view. According to interviews with informants, the proverb first appeared was the Karo Batak proverb, which reads, *ula bage sipulah biang, kita karatna*. Then, the Simalungun people made it with the Simalungun language version. This is because the Simalungun region is geographically divided into three regions: upper Simalungun, middle Simalungun, and lower Simalungun. Upper Simalungun consists of the Pematang Raya area up to Pematang Purba and Dolok Saribu; middle Simalungun consists of the area around Pematang Siantar; and lower Simalungun consists of the area around the Asahan border. The various regions mentioned are areas in North Sumatra. According to informants, the original Simalungun tribe is located in the upper Simalungun region, namely Pematang Raya up to Pematang Purba and Saribu Dolok. Saribu Dolok is an area in Simalungun district, but geographically Saribu Dolok is close to Karo land. Therefore, culturally including the Karo Batak proverbs such as *ula bage sipulah biang, kita karatna* is similar to the proverb BS *songon baliang ni haro, harat ampa Ompungni*. The proverb means that the person who is defended is ungrateful, or the meaning is the same as being careful if you want to defend others because it could be us who will be sacrificed.

(2) *Itandai baliang do umpangni*

Dogs know their master

In the second proverb, the source domain is *itandai baliang do umpangni*, while the target domain is a person who remembers the kindness of others. Thus, the meaning feature of dog behavior in the third proverb is the ability to recognize its master, so the view that corresponds to the second proverb is positive. According to the informant, most of the Batak Simalungun community's occupation is as farmers, causing dogs to follow their masters often to go to the fields or rice fields. When returning home, the dog will be the guardian of the house at night. So, the second proverb means that a person knows his position towards superiors. In this case, everyone should know and obey their superiors. According to informants, Simalungun people are shy people who do not want to stand out, so in a situation where others help them, they will remember the kindness of the person who helped them.

(3) *Songon baliang mangan suyu*

Like a **dog** eating rice shard

In the third proverb, the source domain is *songon baliang mangan suyu*, while the target domain is brothers

who often quarrel. Thus, the meaning feature of dog behavior in the third proverb is rice eaten by dogs, so the view corresponding to the third proverb is negative. According to the informant, in Simalungun philosophy, *suyu* (sharded rice) is likened to food. When a dog eats broken rice, it is compared to a greedy person, one who consumes food that is not its staple because the dog's staple food is bones or leftover rice in the Simalungun region. The second meaning is arrogance. In the second meaning, conditions often occur in Simalungun society, namely in dividing family inheritance. Usually, it is the eldest child and the child who takes care of the family (who resides in the hometown). In this case, because the child who takes care of the family will be called meritorious so that they feel entitled to get the inheritance, they will be called arrogant people.

(4) *Songon baliang pakon huting*

Like a **dog** with a cat

In the fourth proverb, the source domain is *songon baliang pakon huting*, while the target domain depicts a condition of people's relationship that never gets along. Thus, the meaning feature of dog behavior in the fourth proverb is the relationship between dogs and cats. The relationship between dogs and cats never gets along well, so the view corresponding to the fourth proverb is negative. Based on interviews with informants, in Simalungun society, this proverb is interpreted as the relationship between brother and sister, child and child, father and child, and mother and child who never get along. In another sense, there is no significant problem in a relationship. However, the problem is caused by their contrasting characters. According to informants interviewed by the author, this can also be caused by the exact date of birth between father and son.

In Simalungun society, cats are kept as house animals. In ancient times, the Simalungun people built houses on stilts with thatched roofs and plank walls. Because centipedes can live and breed on boards. So, cats are needed to help the Simalungun people in getting rid of these animals. Not only do they prevent centipedes, but cats can also prevent rats and other slithering animals from protecting the Simalungun people in the house.

Meanwhile, dogs in the Simalungun community are very close to the Simalungun community because they can be invited to the garden, animals that respect their masters. However, regarding social status, dogs and cats have differences. The difference lies in the position of cats who are allowed to climb to the top of their master's house because, in ancient times, the houses of the Simalungun community were shaped like houses on stilts, while dogs were not allowed.

(5) *Murah marngaing, songon baliang nadarangon*

Easily chafed, like a **dog** with ringworm

In the fifth proverb, the source domain is *murah marngaing, songon baliang nadarangon*, while the target domain is people who get angry quickly, complain, scream, or complain. This proverb is also compared to children who often cry or whine. Thus, the meaning feature of dog behavior in the fifth proverb is the dog's whining, so the view corresponding to the fifth proverb is negative. According to the informants, the proverb has a meaning with people who like to get angry, complain, scream, or moan. In the Simalungun area, some hosts do not care for dogs, so they get ringworms. So, the meaning that emerges in the fifth proverb is a person who gets angry quickly, complains, screams, or complains. This proverb is also applied to children who often cry or whine. The meaning of the word *darangon* is meaningless anger and constant crying in children in pain, as well as people who constantly complain and grumble.

(6) *Mamugul, songon baliang laho sayaton*

Curled up, like a **dog** about to be slaughtered

In the sixth proverb, the source domain is *mamugul, songon baliang laho sayaton* while the target domain is a person who is afraid because he cannot avoid it anymore due to circumstances (usually found in the royal era, where people who were brought before the King were people who had been convicted as guilty regardless of the truth, or also known as authoritarian law). This proverb is also applied to children who often cry or whine. Thus, the meaning feature of dog behavior in the fifth proverb is the dog's whining, so the view corresponding to the fifth proverb is negative. According to informants, dog behavior usually involves barking. However, according to the informants, the behavior of dogs, such as *mamugul* or cower, is generally given meaning by people who are afraid or cannot move. Historically, in ancient times, the Simalungun region was a kingdom. If a citizen made a mistake and entered the realm of the King, then it was certain that the person would be charged with guilt, regardless of the truth. The rule was due to the authoritarian nature of the royal legal system, where right and wrong were not considered. Thus, the person could not move.

3.1.2 Batak Simalungun People's Perception as Reflected in Their Proverbs

The Simalungun people's perception of dogs can be seen from the six proverbs with the context of dogs; one

proverb has a positive view while the other five have a negative view. This is based on the fact that in the past, the relationship between dogs and the Simalungun people was not close, so only a few proverbs were found in the context of dogs. Although there are more negative views, in social practice, dogs in Simalungun society are widely used in things such as guarding the house, meat can be consumed, and as pets.

3.2 Proverbs in English

In this subchapter, the English proverbs in terms of meaning features, and perceptions of the British People are explained as follows

3.2.1 Feature Meaning of the Word "Dog" in English Proverbs

In the research, 23 proverbs using the word dog in English have been found. An explanation of the source and target domains in English proverbs will be contained in this section. The ENG proverbs found six types of meaning features, including dog traits (behavior, size, quality, and condition), dog body parts, dog position, dog age, dog day, and love for dogs. The dog traits section (which includes behavior, size, quality, and condition) is divided into three views: positive, negative, and neutral. Out of a total of 15 dog traits, there are six positive views, four negative views, and five neutral views. In this section, the source domain, target domain, and meaning features of dog behavior in English proverbs will be explained as follows:

3.2.1.1 Dog Traits

In this case, dog traits include dog behavior, size, quality, and condition. The physical trait of the dog is the size of the dog, while the non-physical trait of the dog consists of dog quality, dog behavior, and dog condition.

A. Dog Behavior

(1) It's raining cats and **dogs**

The first proverbial example regarding dog behavior is that it's raining cats and dogs. The source domain is the proverb itself, while the target domain is the rain that falls continuously and does not stop. Thus, the meaning feature of dog behavior in the proverbial example is the relationship between cats and dogs, so the view corresponding to the proverb is the neutral view. It is said to be neutral behavior because the relationship cannot be measured concretely in terms of positive and negative.

(2) Barking **dogs** seldom bite

The second proverb example is about the behavior of barking dogs that seldom bite. The source domain is the proverb, while the target domain is people who like to threaten but don't do it. Thus, the meaning feature of dog behavior in the proverbial example is to turn on the dog, so the view that corresponds to the proverb is a negative view. It is said to be a negative behavior because threatening is a bad action.

(3) Let sleeping **dogs** lie.

The third proverb example regarding dog behavior is letting sleeping dogs lie. The source domain is the proverb itself, while the target domain is not to cause chaos in an already stable situation. Thus, the meaning feature of dog behavior in the proverb example is a sleepy dog, so the view that corresponds to the proverb is a positive view. The reason it is said to be positive behavior is because it anticipates terrible events that will happen.

B. The Size of the Dog

(1) If you can't run with the big **dogs**, stay on the porch.

An example of a proverb about the dog's size is staying on the porch if you can't run with the big dogs. The source domain is the proverb itself, while the target domain is that if you are unwilling to put in the time and effort required to win, don't do it. Stay in your comfort zone. Thus, the dog behavior, the meaning feature in the proverbial example, is a big dog, so the view corresponding to the proverb is neutral. It is said to be neutral behavior because people's perspectives on the size of each object vary.

C. The Quality of the Dog

(1) It's not the size of the **dog** in the fight that matters; it's the size of the fight in the **dog**

An example of a proverb about dog quality is that it's not the dog's size in the fight that matters; it's the size of the fight in the dog. The source domain is the proverb itself, while the target domain usually refers to a small dog attacking a larger animal, meaning that ferocity is not always a matter of physical size but rather a mental/psychological attitude. Thus, the meaning of dog behavior in the proverbial example is the quality of

fighting within oneself, so the view that corresponds to the proverb is the neutral view. It is said to be neutral behavior because people's perspective of seeing a quality is different. Therefore, the view corresponding to the proverb based on the target domain is a positive one.

D. The Condition of the Dog

(1) It's a poor **dog** that won't wag its own tail.

An example of a proverb about a dog's condition is that it's a poor dog that won't wag its tail. The source domain is the proverb itself, while the target domain is sharing positive observations about ourselves. Thus, the dog behavior meaning feature of the dog condition meaning feature is a poor dog, so the view that corresponds to the proverb based on the target domain is a positive view. It is said to be positive behavior because the proverb tells something positive about ourselves.

3.2.1.2 Dog Body Parts

(1) The sun doesn't shine on the same **dog's** ass every day

An example of proverbs about a dog's body parts is that the sun doesn't shine on the same dog's ass every day. The source domain is the proverb itself, while the target domain is sometimes you win and sometimes you lose. Thus, the proverbial meaning feature on a dog's body parts is the dog's ass.

3.2.1.3 Dog's Day

(1) Every **dog** has his day.

The proverb about dog's day is that every dog has his day. The source domain is the proverb itself, while the target domain is that everyone must have experienced success or luck at least once. Thus, the proverbial meaning of a dog's day is dog's day. The British people perceive that dogs are man's best friend, so the British people set an International Dog Day every August 26 (Amalia, 2022).

3.2.1.4 Dog's Position

(1) Sometimes you're the **dog**, and sometimes you're the hydrant

The proverb about the dog's position is that sometimes you're the dog and sometimes the hydrant. The source domain is the proverb itself, while the target domain is sometimes, we are on top, and sometimes we are on top. Thus, the meaning feature of proverbs in the dog's position is that humans are positioned with dogs and hydrants.

3.2.1.5 Love of Dog

(1) Love me, love my **dog**

The proverb about the dog's love is love me, love my dog. The source domain is the proverb itself, while the target domain is that loving someone means accepting everything that comes with them. Thus, the proverbial meaning feature of love for dogs is love for dogs.

3.2.1.6 Dog's Age

The proverb about a dog's age is that you can't teach an old dog new tricks. The source domain is the proverb itself, while the target domain is older people who usually no longer want or cannot learn something new due to health conditions that may have weakened. Thus, the proverbial meaning feature of an old dog is an old dog.

3.2.2 British People's Perception of Dogs as Reflected in Their Proverbs

The British people's perception of dogs can be known through 23 proverbs in the context of dogs. After being seen through the meaning features, it can be seen that in English proverbs, there are six types of meaning features, including dog traits (which include behavior, size, quality, and condition), dog body parts, dog position, dog age, dog day, and love for dogs. The dog traits (which include behavior, size, quality, and condition) are further divided into positive, negative, and neutral views. The nature of dogs consists of 15 proverbs divided into six proverbs with positive views, four with negative views, and five with neutral views. Compared to the Simalungun community, the positive view is more prevalent in the British community. Another supporting point is that the British people consider dogs to be animals closer to their society and more productive. British people do not consume dogs in their social practice, but this differs from Simalungun people who consume dog meat.

4. Conclusion

The research entitled Dogs in Batak Simalungun Proverbs and English has the following conclusions. In BS proverbs, six proverbs with the context of *baliang* dog were found in the *Limbaga Book* (Simalungun Proverbs) (Baharuddin et al., 1997) and the Simalungun Language Dictionary. In ENG proverbs, 23 proverbs using the animal dog were found in the *Dictionary of Authentic American Proverbs* (Mieder, 2021) and *101 American English Proverbs* (Collis, H, 1992). In BS proverbs, only one type of meaning feature is found, namely dog behavior. Dog behavior in BS proverbs is divided into two views: positive and negative. From the six proverbs that use the word dog in BS, it has been found that there is one proverb with a positive view and five proverbs with a negative view. Thus, Simalungun people view dogs more negatively. The meaning feature found in BS proverbs is only one meaning feature, which is about dog behavior. The various dog meaning features in ENG proverbs are classified into six types of meaning features. The six types of meaning features consist of, while the meaning features of dogs in ENG proverbs there are six types of meaning features, including the nature of dogs (i.e., behavior, size, quality, and condition), dog body parts, dog position, dog age, dog day, and love for dogs. The things that affect the differences in the meaning features of dogs in the proverbs of the two languages consist of the speakers' environmental factors and social factors. The similarity of perception towards dogs in the culture of BS speakers and ENG speakers is the position of dogs, referred to as human friends and pets. The things that influence the differences in the realm in the proverbs of the two languages consist of regional factors, cultural factors, and factors of community habits. The similarity of perception towards dogs in the culture of BS speakers and ENG speakers is the position of dogs referred to as human friends and pets.

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