

CHAPTER V

CONCLUSIONS AND DISCUSSIONS

This study examines the connotation of animal idioms and their translations in three languages: English, Indonesian and Uzbek. The conclusion of the research is made on the basis of analysis that has been presented in the previous chapters. The main objects of the analysis and comparisons are: the differences and similarities of connotation meanings and translation strategy of animal idioms in the three languages. The comparisons were made in anthropolinguistic aspects in order to answer research questions.

5.1 Conclusions

This study examines three research problems as followings: 1) What are the connotation of animal idioms found in English, Indonesian, and Uzbek? 2) For idioms shared by all and partially, what are the similarities and differences of the connotation of animal idioms found in English, Indonesian, and Uzbek? 3) What are the implications for successfully translating their idioms into the target languages?

According to the analysis in the previous chapter, for each language, there are 26 animals idioms analyzed. Based on the sequence of the idioms, the animals used in English idioms are *dog & cat, lamb, wolf & sheep, pig, bird, bloodsucker/leech, bug, horse, crocodile, frog, puppy, scapegoat, pig, cat, dog & lion, hog, dog, cat & mouse, cats, fly, chicken, cat & pigeon, mule, pigs, cow, and birds*. Of these 26 idioms, 6 idioms are completely; 10 partially (only found in English & Indonesian) and 10 partially also (only found in English and Uzbek)

Based on the analysis of the problems about animal idioms in the three languages consisting of 26 animal idioms expressions, both completely and partially, it can now be concluded that based on the five contexts of each animal idiom expression, the connotation of animal idioms found in English, Indonesian, and

Uzbek are derogatory, commendatory and neutral types. Commendatory is the positive connotation; meanwhile, derogatory is the negative connotation. Mixed connotation means that in some countries, the connotative meaning of an animal is different; for example, *dog* in English culture is commendatory. However, in Indonesian and Uzbek, *dog* is derogatory because there is a bad connotation entailed to it, both according to religion lesson or Islamic lesson.

Derogatory connotations are found in 27 animals (9 is completely or shared, 18 is partially for English and Indonesian, and for English and Uzbek). In the meantime, *commendatory* connotations are found in 10 animals (10 is completely or shared, 13 is partially for English and Indonesian, and for English and Uzbek). Finally, there are six *neutral* connotation meanings and they are completely found in the three languages.

The similarities and differences of the connotation of 26 animal idioms found in English, Indonesian, and Uzbek language were based on 26 animals that have connotation in each country where the language belongs.

Based on the sequence of the idioms, the animal used in Indonesian idioms are *anjing & kucing, kerbau, serigala & domba, kerbau, burung, lintah, ayam, kuda, buaya, katak, monyet, kambing hitam, kucing, ayam, semut & gajah, and anjing*.

Based on the sequence of the idioms also, the animals used in Uzbek idioms are *it, mushuk, qoy, qo'y, cho'chqa, qush, zuluk, it, sichqon & mushuk, it & mushuk, chumoli & pashsha, tovuq, echki/qo'y/bo'ri, eshshak, tuya, sigir, quyon & qush*.

Each animal in each language has different connotation meanings. The reasons for differences are geographical environment, historical events, manners and customs. Cultural characteristics and geographical environment are related closely. The differences in culture are caused by geographical environment also.

Every nation has its own history which is very different from one another. English, Indonesian, and Uzbek have their own unique history. This history finally influences the idioms found in these three countries or languages because idioms are considered as part of historical events also. Generally, the meaning of idioms

constitutes meaning of general historical events or its implied meaning.

In the meantime, the translation strategies explained in this study are **translation by using an idiom with similar form and meaning in the target language, translation by using an idiom of similar meaning but dissimilar form, and translation by paraphrase** just as proposed by Baker (1992).

5.2 Suggestions

When we compare and contrast the animal idioms found in English, Indonesian, and Uzbek language, we can see how the idioms in this three languages reflect unique cultural characteristics of the three ethnics. Although there are equivalent phrases or sentences among these three languages, it is relatively few. This is because that each country has different connotative meaning also about an animal.

By comparing English, Indonesian, and Uzbek animal idioms, connotative meaning and cultural metaphors in these three different countries also differ. That is why; to translate animal idioms of each country, then, a translator must consider many factors, in order to be able to create an accurate translation, by collecting cultural knowledge among English, Indonesian, and Uzbek animal idioms and trying to comprehend their connotative meanings. The last but not least, for those about to conduct the same research problem, this study can hopefully be as one of reliable reference.

This study, a comparison between the culture of English, Indonesian and Uzbek animal idioms was not conducted, but it would be interesting to further investigate if the equivalent animal idioms have the same origin, and whether or not some English, Indonesian or Uzbek animal idioms are becoming or have become obsolete, and for the translation also it would be better to use other more convenient idiom translation strategies.

5.3 Closing

Basically, this research attempts to explain the connotative meanings of animal idioms found in English, Indonesian, and Uzbek language. This research also tries to highlight the similarities and differences of the connotative meaning of animal idioms in these three languages. By comparing animal idioms in these three languages, we can see how historical events, cultural background, geographical differences, manners and customs of the people of each country can effect, whether or not it is a good or bad, the animal idioms used in these countries. Of course, this impacts also to the translation strategy. To make a good translation of animal idioms of these three languages, a translator must consider historical events, cultural background, connotative meanings and other factors.