

THE CONCEPTUALISATION OF DILIGENCE IN MALAY AND TAMIL PROVERBS THROUGH THE HYBRID THEORY

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ABSTRACT

This study aims to examine the conceptualisation of the diligence value in the Malay and Tamil proverbs based on the Hybrid Theory. This is a qualitative research design using the content analysis method. The research data are all of the proverbs denoting the value of diligence found in the Malay and Tamil textbooks used in the primary level but only four proverbs from these textbooks are part of the analysis. The analysis of the operational metaphor for each proverb is based on the domain features contained in the conceptual space defined in the Hybrid Theory. Additionally, the Malay and Tamil proverbs have its own moral values and philosophical foundations based on each context of the respective society. We suggest that the conceptual space visualises the similarities and differences in the comparison of the Malay and Tamil proverbs. The analysis displays a new approach in conceptualising proverbs according to the Malay and Tamil cultural thinking in tandem with the intellectual advancements of the respective tradition. Hence, this study of proverbs indirectly reveals a new perspective on the semantic-pragmatic aspects in Malay and Tamil civilizations for the readers.

Keywords: conceptualisation; diligence; cultures; Malay proverbs; Tamil proverbs; moral values

Introduction

Proverbs are defined as a short arrangement of captivating words containing a broad meaning about truth which is pleasing to the ears yet highly educational (Ahmad, 1965). The gentle and graceful characteristics of the Malay people help them to express their feelings using symbolic, beautiful and composed words. Arguably, the ingenuity and originality of past societies in using certain symbolic words reflect the behaviours or characteristics of the people in that era (Yusof, 2018). According to Hamzah and Ahmad Mat Hassan (2011), proverbs were created based on keen observations, experiences and a firm understanding of societies regarding the nature, cultures, customs and living experiences. Essentially, proverbs are a form of communication that relates to the culture of a specific race. As such, proverbs are used in all major languages in the world including Tamil, English, Chinese and Malay. In the Indian society, Tamil proverbs are known as *pazhamozhi*, which consists of two words, namely *pazha* and *mozhi* (Parameswaran, 2016). The former carries the meaning of the beauty of a language and the latter literally implies a language. In addition, the creative creation of Tamil proverbs highlights the ethnology of the Indian race as viewed from the intellectual, religious, political, economic, social and cultural perspectives. The symbolic elements used in a proverb were derived from the environment that the people lived to clearly express a particular event (Daud, 2020).

Additionally, Ming (2009) also emphasises that the main nature of a proverb is the underpinning metaphor should be understood in the context of the speaker's own culture even though the proverb contains beautiful and rhyming language, neatly arranged, meaningful and varied in content. Every suggestion, idea or concept expressed by the collective thought will shape the beliefs and philosophy of the Malay community from the feudal era. Surely, the development of proverbs using elements derived from the nature can teach a society many aspects of life. For example, such proverbs can highlight the moral values that the members of a society can emulate to guide their lives. Such moral values that contained in the proverbs include diligence, responsibility, society, civility and moderation among others. In essence, moral refers to the position of a person, which can be either good or bad, which is compatible with the manners and rules of a local society (Kementerian Pendidikan Malaysia, 2000). However, the cultural and societal differences remain as the stumbling block that impedes the creation of similarities and differences in the philosophical perspective of the proverbial values. For example, the proverbial elements used among the Malays and Indians may symbolise similar or different meanings. Previous studies on proverbs in two cultures have focussed on binary contradictions (Mohd Zin & Wan Idris, 2017), social aspects (Ragavan & Salleh, 2015), plant metaphors (Filipczuk-Rosinska, 2016) and animal metaphors (Liu & Zhao, 2013). There is a need for the study of proverbial data to

go beyond lexical semantics. Although the studies of proverbs surveyed incorporated various perspectives they have yet to unravel the intellect and thinking reflecting the society in detail.

The study examined the conceptualisation of value of diligence in Malay and Tamil proverbs using the Hybrid Theory. The objective of this study is to analyse the operational metaphor in the Malay and Tamil proverbs based on the main features of the Hybrid Theory. Next, this study will highlight the impacts of proverbs between two different cultures from the perspective of societal philosophy.

Literature Review

In general, studies of linguistic proverbs (Almirabi, 2015; Asad Mohamed & Jalaluddin, 2018; Daud, 2018; Daud & Subet, 2019, 2021; Rouhi & Mahand, 2011; Murthy et al., 2019) can be associated with the studies of languages.

Asad Mohamed and Jalaluddin (2018) analysed the aspects of wisdom and thinking philosophy of a society that influenced their choice of elements used in the proverbs. In this study, the researchers have analysed 31 proverbs containing the word “salt” based on Cross-Reference Framework (CRF) by Kempson (1986, cited in Kovecses, 2000). Particularly, this study focuses on examining the influence of a certain lexicon in the proverbs on the wisdom of a particular race. In this regard, conflicts in the Hybrid Theory can help to explain the concrete processes and enable the abstract representations through the image schemas, conceptual metaphors and conceptual metonyms. For example, “salt” had been categorised as a feature that relates to a low position, implying something to be less important. Thus, the examination of this lexical term, “salt”, needs to focus on positive and negative values.

The external cultural values may have adverse effects where the young generation may not appreciate and embrace the values of metaphoric thinking (Effendy, 2008). Additionally, Ragavan and Salleh (2015) found that Malay and Tamil proverbs have many similarities in terms of lifestyle, culture, behaviour, thoughts and social values. Indeed, this study could provide a new pattern in research related to the comparison of proverbs of the two different cultures. Isam and Mat Awal (2009) examined that the meaning of the “loyalty” value based on the Hybrid Theory. Their analysis shows that the lexical marginal meaning of “loyal” can be classified into one core meaning and five marginal meanings. Figuratively, the core meaning is in the lexical properties while the marginal meaning consists of the measurement, level, value, action and the descriptive element of the underlying metaphor. Mohd Zin and Wan Idris (2017) used the Binary Conflict Theory to examine the similarities in the meanings between the Malay and Japanese proverbs. They found an alignment of thinking in creating proverbs despite the fact that the elements used in their creation are different. Their study suggests that the Malay and Japanese proverbs may be culturally different, but their intended meanings are the same. Almirabi (2015) compared the metaphoric elements between the Arabic and English proverbs used in a local society. The findings that the

differences and similarities in the metaphors between the different languages are the products of a number of factors that formed such metaphors. The understanding of the community regarding the proverbs of other races was found to be very shallow and unsatisfactory, particularly among teenagers (Jalaluddin & Kasdan, 2010). For example, Malay people do not know the cultural elements used in the Tamil proverbs.

Methodology

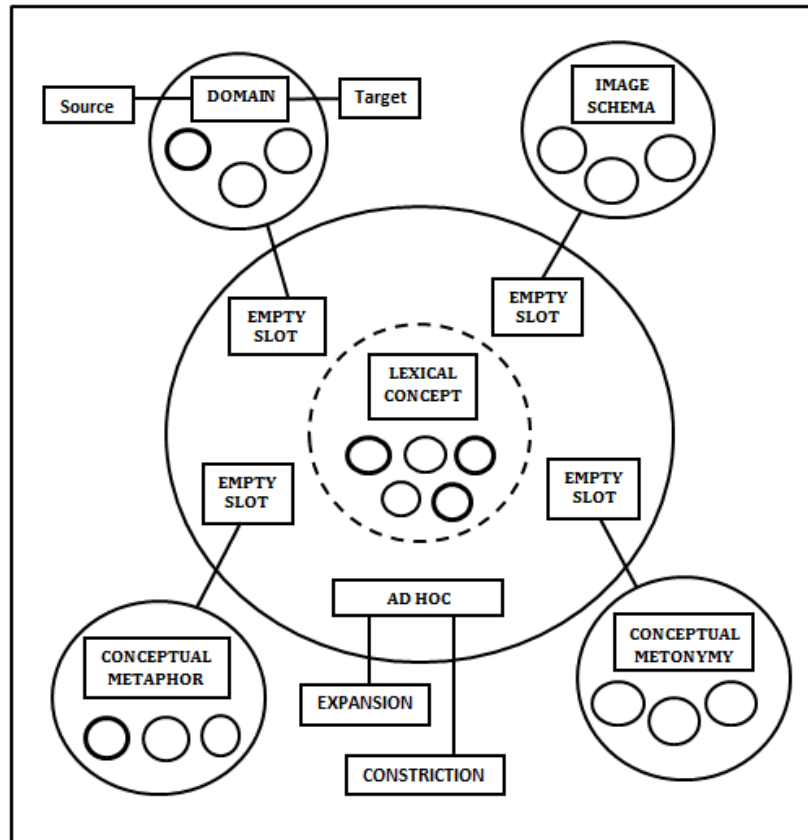
The researchers used the Hybrid Theory pioneered by Tendahl (2009) to analyse two sets of data relating to the Malay and Tamil proverbs that are mainly focusing on the values of diligence. Diligence is defined as the continual effort put in an undertaking that is performed with strong dedication, persistence and perseverance (Kementerian Pendidikan Malaysia, 2000). This study is based on a qualitative approach using content analysis method.

The data sets are derived from the Malay and Tamil textbooks used in the primary schools. The value of diligence is selected due to high frequency of use in the proverbs within the textbooks on the delivering of moral values. The researchers listed down all the proverbs based on the value of diligence that have been found in the textbooks, however, only four proverbs are selected for the analysis. We are in agreement with Hamzah (2004), who has stated that the researchers do not necessarily have to use a lot of data to obtain quality information, but it is sufficient if they focus on a small sample.

The Hybrid Theory and the Conceptual Space

The Hybrid Theory is a combination of the cognitive-linguistic approach and practical field through the Theory of Relevance. This theory is currently the widely used method to explicate the meanings of figurative, implicit, and metaphoric words or phrases. This theory involves two main processes, namely, domain mapping and the process of making pragmatic conclusions. The combination of these two components can help to foster a strong understanding of the meaning underlining a creative word that operates as a metaphor. Indeed, the Hybrid Theory is illustrated through the formation of a conceptual space. Tendahl (2009) argues that the conceptual space may differ based on an individual understanding according to different situation. Thus, this diagram (refer Figure 1) is only a simplified design to give a general idea of the conceptual space. However, the researchers can modify the design of this conceptual space according to the suitability of the study.

Figure 1
The Conceptual Space of Hybrid Theory (Tendahl, 2009)



According to Tendahl (2009), the conceptual space is an abstract area in the human mind that focuses on three main elements, namely, lexical concepts, ad hoc concepts and empty slots. A conceptual space is a space that has a variety of non-specific elements to derive lexical meanings. Thus, empty slots require domains, image schemas, conceptual metaphors and conceptual metonyms to interpret the metaphors. Sperber and Wilson (1986) argue that lexical concepts are defined as pre-existing knowledge in the mind that forms the assumptions and image structures related to the understanding of the meaning of a word. An ad hoc concept defines the speaker's first response that can be interpreted by the listener at a time. This concept consists of expansion and constriction during the process of utterance comprehension (Cartson, 2002). An ad hoc expansion serves to understand or interpret the non-literal meanings such as figurative expression and a metaphor. Meanwhile, an ad hoc constriction is used to solve the problem of utterance, especially for a lexical item with various meanings

and references. Typically, an ad hoc expansion was formed from a series of sentences while an ad hoc constriction was formed through diagrams.

Langacker (1987) defines a domain as a context for describing the nature of a semantic unit. For example, the source domain will be targeted to a point called target domain. Further, Gibbs and Steen (1997) presented the meaning of an image schema as the arrangement of experiences in the form of images stored in the human thought as well as the ability to understand and explain a new concept. Johnson (1987) states that there are ten different types of image schemas. Among them are center-edge image schemas, containers, forces, cycles, linear arrangements, connectors, parts-whole, paths, measurements and hierarchies.

Additionally, a conceptual metaphor is a form of cognitive mechanism used by humans to understand abstract entities through something concrete (Kovecses, 2000). These concrete entities are usually used as the source domains to understand abstract entities known as target domains. A conceptual metonymy is used for the reference phenomenon in which an entity is replaced by one of the features or properties of the reference. The function of a metonymy is more referential in nature and involves only one conceptual domain.

Results and Discussion

Two Malay proverbs and two Tamil proverbs based on the value of diligence are selected to be analysed in detail using the Hybrid Theory. The findings of the data based on value of diligence are explained according to the meaning of terms used in the proverbs, ad hoc concept, image schema, domain mapping, conceptual metaphor, conceptual metonymy and sample sentences from the corpus data. Thus, the combination of theory and experience allows the conceptual meaning of metaphors found in this mental space to be responded appropriately (Sarudin, 2018). The conceptualisation of the diligence value in the Malay and Tamil proverbs can be highlighted through the cognitive units of the meaning such as effort, action, determination, initiative, perseverance and progress. This value is often practised in the daily life of the Malay and Indian communities in the ancient times. Zainuddin and Yusof (2019) stated that the subsistence economic activities of the traditional Malay community in the past were only farming, collecting forest products, raising animals and fishing to be used as a daily food source. Thus, the researchers argue that the activities are representative of cultural specialisation. The attitude of not giving up is very important in human life for achieving a goal.

Malay Proverb

Data PM1001

Genggam bara api, biar sampai jadi arang (Holding the ember till it becomes charcoal).

The meaning of the proverb is that when doing a difficult job one must be patient and persevere until it is well completed. According to Dewan Bahasa dan Pustaka (2015), the ember is a small piece of wood or coal that is burning without a flame. The charcoal is the black residue consisting of impure carbon produced by the removal of water and other flammable materials from animals and plants. The fire is a process in which substances combine chemically with oxygen from the air and typically give out bright light, heat, and smoke. This proverb uses the ad hoc concept of expansion. Only one assumption is selected as the most relevant conclusion from many assumptions. This data produces implicature interpretations as follows:

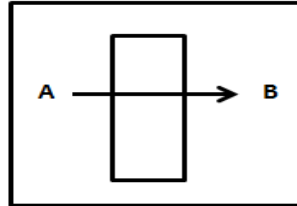
1. Holding the ember till it becomes charcoal.
2. The ember is the initial input and the charcoal is the new output.
3. The ember symbolises a continual effort, while the charcoal signifies the end of a journey.
4. The ember and the charcoal represent the process of creating a perfect output.
5. The ember and the charcoal symbolise efforts, steadfastness and diligence.*

The word “ember” means the outcome derived from a certain act. The evidence in the corpus, *Hidup bagiku adalah seperti berjalan di atas bara api yang masih belum padam* (For me, life is like walking on the smoldering embers). The word “charcoal” means the product of an existing material. The evidence in the corpus, *arang batu di Sarawak mempunyai simpanan lebih daripada RM 20 bilion* (the coal reserves in Sarawak are worth more than RM20 billion). In this context, steadfastness refers to the ability to continue with an effort until the aim is achieved. Diligence refers to the determination in completing a task with patience and resilience. Holding the ember until it becomes a charcoal is a difficult task that entails a long time for producing a perfect output. The concept of diligence is clearly highlighted in the data with the use of the terms, ember and charcoal. As such, the fifth interpretation [v] is the appropriate conclusion based on such a contextualisation of the data.

The data used image schema of linear order to understand and explain the new concept (Johnson, 1987). From point “A” to point “B” is the source path of an aim that has the elements of flow that are related to time. The phrase, “holding ember” indicates an element of movement that has a purpose. Based on the linear order image schema, someone who is diligently persistent will be able to face the challenges for achieving the intended aim.

Figure 2

Linear Order Image Schema (Johnson, 1987)



Domain mapping:

Source
domain:

Target domain:

Genggam bara
(Holding ember) → *Usaha*
(Effort)

Arang
(Charcoal) → *Output*
(Outcome)

The phrase “holding ember” indicates effort as the target while the charcoal refers to the outcome gained after an action. In the conceptual metaphor, diligence is a continual strategy to achieve something successfully. The intended meaning is that people need to be patient and strong in facing challenges when pursuing a difficult undertaking (Hedley, 2006). In this context, the process of embers turning into the charcoal will take a long period to be completed. Arguably, people need strong fortitude to hold intensely hot ember until it turns into a perfect output. In the conceptual metonymy, the ember and charcoal symbolize diligence. According to Hendra (2007), the coal is a type of black solid that are used as fuel. In this regard, the Malay society uses the word “charcoal” as a proverbial element to denote continual effort. An example of the Malay sentence with the proverb (Abdul Aziz et al., 2014): *Penduduk Kampung Jawa mengalami pelbagai kesulitan untuk meneruskan pembinaan jambatan itu tetapi mereka tidak pernah berputus-asa. Hal ini kerana bagi mereka “genggam bara api, biar sampai jadi arang”*. (The villagers of Kampung Jawa faced many difficulties to continue building the bridge, but they never lose hope. That was because for them “when holding ember, let it become charcoal”).

Data PM1002

Di mana ada kemahuan, di situ ada jalan (Where there is a will, there is a way).

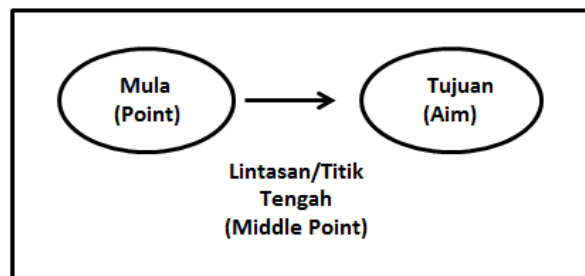
The meaning of the proverb is if you are determined enough, you can find a way to achieve what you want, even if it is very difficult. According to Dewan Bahasa dan Pustaka (2015), the will is the determination to do something. The way is the method

used to solve a problem. This proverb uses the ad hoc concept of expansion. Only one assumption is selected as the most relevant conclusion from many assumptions that result. This proverb produces implicature interpretations, or assumptions as follows:

1. Where there is a will, there is a way.
2. The will is the aim, while the way is the effort.
3. The will is the intended aim, while the way is the means to achieve it.
4. The will and the way are an alternative to achieve a wish.
5. The will and the way as an effort, initiative and diligence.*

The word “will” indicates a desire, or an attraction towards something. The evidence in the corpus, Zafrul tidak berniat langsung untuk memperkecilkan kemahuan ibunya (Zafrul had no intention to belittle his mother’s will). The word “way” refers to a strategy, or an alternative to achieve something desired. The evidence in the corpus, Julia mencari jalan untuk mencapai cita-citanya sebagai seorang peguam (Julia sought a way to fulfill her ambition as a lawyer). In this context, the initiative refers to the effort needed to attain an objective. Diligence indicates the earnestness in seeking alternatives to attain a desired aim. A “will” symbolises an object or a wish desired by an individual. A “way” indicates the earnestness that one exhibits as he or she faces the challenges in the pursuit of attaining his or her wish. The value of diligence is clearly highlighted in the data through the words, will and way. As such, the fifth interpretation [v] is deemed most relevant based on such a context of this data. This data used image schema of path to understand and explain the new concepts (Johnson, 1987). The path of the image schema involves an abstract, or a concrete movement from one location to another location, consisting of the starting point, aim, and middle point. Based on the data, the “will” is an abstract concept, and the “way” is a concrete entity. The path of the image schema represents the initiative taken by an individual to achieve an aim through the effort.

Figure 3
Path Image Schema (Johnson, 1987)



Domain mapping:

Source domain:		Target domain:
<i>Kemahuan</i> (Will)	→	<i>Impian</i> (Desire)
<i>Jalan</i> (Way)	→	<i>Inisiatif</i> (Initiative)

In this context, “will” indicates a strong desire for something and “way” refers to the initiative to achieve it. In terms of the conceptual metaphor, diligence is an effort for making success. The intended meaning is that people can successfully solve problems if they have the will. They will persistently seek ways, and means without losing hope to achieve things that they desire. Thus, the value of diligence is clearly highlighted by this proverb. In terms of the conceptual metonymy, “will” and “way” symbolise diligence. According to Rosanno and Reardon (1999), “will” and “way” are used to define the determination in accomplishing something regardless of all the obstacles and difficulties that someone may face. In this context, the Malay society uses “will” and “way” as a proverbial element to denote an initiative in achieving something. An example of the sentence with the proverb (Abdul Aziz et al., 2014): *Kamil berusaha sedaya-upaya untuk mencapai cita-citanya sebagai angkasawan negara walaupun terpaksa menghadapi pelbagai dugaan dalam kehidupannya. Hal ini bertepatan dengan peribahasa “di mana ada kemahuan, di situ ada jalan”*. (Kamil put in so much efforts to achieve his aim as a national astronaut even though there were many tribulations in his life. This coincides with the proverb that “where there is a will, there is a way”).

Tamil Proverb

Data PT1001

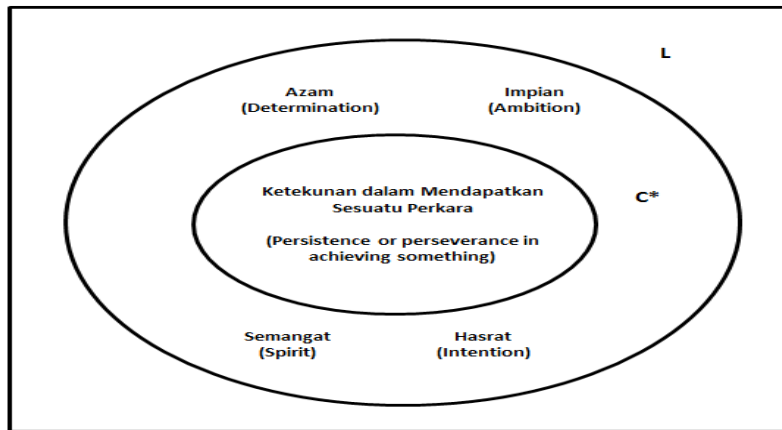
அழுத பிள்ளை பால் குடிக்கும்

Azhuta pillai paal kudikum (Crying baby drinks milk).

The meaning of the proverb is one has to strive steadfastly to achieve his or her wish or aim. According to Dewan Bahasa dan Pustaka (2015), the baby is a newborn, or recently born child. Crying is the process of shedding tears (usually accompanied by sobs, or other inarticulate sounds). Milk is a fluid secreted by the female mammary glands for the nourishment of their young. This proverb data used the ad hoc concept of constriction. This constriction concept allows the problem of utterance inaccuracy to be addressed by targeting specific lexical items by reinforcing the concepts encoded by those lexical items (Tendahl, 2009). The word “steadfastly” in the data refers to one’s intention, persistence and diligence in an undertaking. The appropriate meaning in the context of this proverb is diligence. The phrase “strive steadfastly to achieve his or her wish or aim is vague” because it carries several meanings, such as determination,

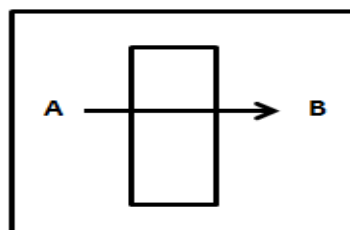
ambition, spirit, and intention. The word “steadfastly” in the context of the proverb refers to diligence to achieve something. According to the ad hoc constriction, the word “steadfastly” is deemed relevant based on the inference of the confinement “C*”. The word “steadfastly” refers to diligence in achieving something based on the context as intended through the interpretation of the proverb. The meanings within the confinement “L” are discarded as shown in Figure 4.

Figure 4
Ad Hoc Constriction (Tendahl, 2009)



The evidence in the corpus, *Ayah harap kamu berdua belajarlah bersungguh-sungguh untuk mendapat keputusan yang cemerlang dalam peperiksaan SPM.* (Father hopes that both of you will study steadfastly to achieve excellent results in the SPM examination). This proverb uses image schema of linear order (Johnson, 1987). Point “A” to point “B” is the source path of an aim that has elements of flow that are related to time. The word “steadfastly” indicates an element of movement that has a purpose. Based on the linear order image schema, someone who is diligently persistent will be able to face challenges to achieve the intended aim (Figure 5).

Figure 5
Linear Order Image Schema (Johnson, 1987)



Domain mapping:

Source domain:

Ketekunan dalam mendapatkan sesuatu perkara
(Persistence or perseverance in achieving something)



Target domain:

Kerajinan
(Diligence)

Domain mapping for this data is persistence in achieving something that refers to diligence. In the conceptual metaphor, diligence is a concerted effort. The meaning intends to convey that people have to be persistent to achieve things that they desire. According to Hochschild (1997), diligence is important for doing something well. In this context, a baby intends to get milk as an initiative to overcome hunger by crying. Apparently, the choice of these two proverbial elements relating to baby, and milk is heavily influenced by the environments that the Tamil society lives in. In the conceptual metonymy, steadfastness symbolises diligence. Niladri et al. (2013) found that the nature of earnestness motivates a person to perform something towards achieving a goal. The value of diligence is clearly conveyed through this proverb denoting that individuals will pursue many alternatives to achieve their aims. An example of sentence with the proverb (Kannan & Arumugam, 2016): *Pattanathirku pizhaippu thedi vantha Balan 'azhuta pillai paal kudikum' enbatharkoppa angum ingum alainthu thanakenna oru velaiye petrukondaan*. The Malay gloss, *Balan yang berhijrah ke bandar sanggup bersusah-payah untuk mendapatkan suatu pekerjaan bagi menyara kehidupannya. Perkara ini bertepatan dengan peribahasa "bayi menangis akan minum susu"*. (Balan who migrated to the city was willing to work hard to get a job to earn a living. This coincides with the proverb that "a crying baby will drink milk").

Data PT1002

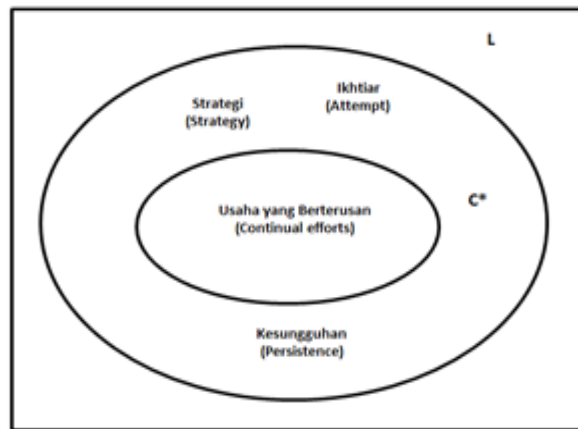
முன் வைத்த காலைப் பின் வைக்காதே

Mun vaitha kalai pin vaikathe (Do not retract the over-extended foot).

The meaning of the proverb is if you are determined enough, you can find a way to achieve what you want, even if it is very difficult. According to Dewan Bahasa dan Pustaka (2015), retract means to draw back or in the foot is the part of the vertebrate leg below the ankle joint that is in contact with the ground during standing and walking. Over extended means to extend or expand beyond a safe or reasonable point. The proverb uses the ad hoc concept of constriction. The word "perseverance" signifies hard work, the path towards an objective and continual effort. The appropriate meaning based on the context of the proverb is continual effort. The phrase "continual efforts" is deemed vague because it may refer to various meanings, such as attempt, persistence and strategy. The word "perseverance" in the proverb refers to unceasing efforts. Based on the ad hoc constriction, the relevant inference within the confinement "C*" is "perseverance". The word "perseverance" refers to continual efforts based on the

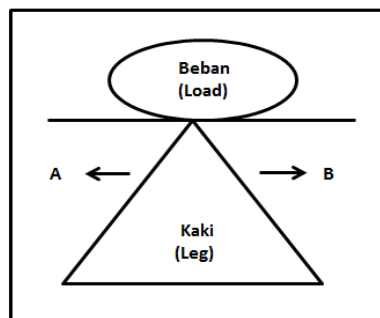
interpretation of the proverb. The meanings within the confinement “L” are discarded as shown in Figure 6.

Figure 6
Ad Hoc Constriction (Tendahl, 2009)



The evidence in the corpus, Kesungguhan dan kegigihan Tan Sri P. Ramlee dalam mengangkat martabat seni muzik dan filem Melayu terbukti apabila beliau berjaya merangkul pelbagai anugerah sepanjang penglibatannya dalam bidang kesenian. (Tan Sri P. Ramlee’s steadfastness and persistence in uplifting the dignity of Malay music and films paid off as evidenced by the numerous awards which he had received through his involvements in the performing art). This proverb uses the image schema of force (Johnson, 1987). The feet and their directions in carrying out an act involve abstract and concrete interactions through the force image schema. The retraction and extension of the feet symbolise the movement of an enacted event. Based on the force of image schema, “A” and “B” represent the rear force, and the frontal force, respectively (Figure 7).

Figure 7
Force Image Schema (Johnson, 1987)



Domain mapping:

Source domain:

Target domain:

Usaha yang berterusan
(Continual efforts)



Kerajinan
(Diligence)

In this context, domain mapping for continual efforts is targeted to diligence. In the conceptual metaphor, diligence is progress. In this regard, progress can be defined as an improvement in the well-being of a person (Pinker, 2018). The phrase “do not retract the over-extended foot” implies that someone should not give up in the process of performing something. Indeed, someone needs to be strong in facing challenges to achieve their wishes or dreams. Berchicci et al. (2020) inform that a behavioural activity by brain indicates stepping forward as an approach while stepping backward as a form of avoidance. This proves that the Tamil society collectively uses this proverb in their daily conversation to show that stepping backward is a negative sign. In the conceptual metonymy, perseverance symbolises diligence. According to Duckworth et al. (2007), persistence is one of the personality traits that is indispensable in achieving a long term goal. The value of diligence inferred from the data shows that persistence and perseverance can lead to progress. As highlighted, such data have limited meanings based on the concept of ad hoc constriction. An example of the sentence with the proverb (Kannan & Veramuthu, 2014): “*Mun vaitha kalai pin vaikathe*” *enbatharkoppa Deepak evvalo kadinamaanathaaga irunthalam munbu enniyathu pole maruthuva thuraiyil taan kalviyaai pinvaangamal thodarntu kondirukiran*. In Malay, *Deepak tetap meneruskan pengajiannya dalam bidang perubatan walaupun terpaksa menghadapi pelbagai halangan. Perkara ini bertepatan dengan peribahasa “jangan mengundur kaki yang terlajak ke hadapan”*. (Deepak still continuing his studies in medical field despite having to face various obstacles. This coincides with the proverb "do not retract the over-extended foot").

Conceptual Space of the Malay and Tamil Proverbs

Figure 8 and Figure 9 show the conceptual spaces of the Malay and Tamil proverbs, respectively based on the value of diligence. The Malay and Tamil data were combined into two conceptual spaces, respectively. Both Malay and Tamil proverbs based on the value of diligence used specific objects as the source domain. The expansion of ad hoc concept is seen in the Malay proverbs while the constriction of ad hoc concept is seen in the Tamil proverbs. The conceptual metaphor of the Malay proverbs has been described as a continuous effort and the Tamil proverbs has been described as an advancement. While the conceptual metonymy in Malay proverbs show responsibility while the conceptual metonymy in Tamil proverbs display achievements. Further, the image schemas found in the Malay proverbs are the image schema of linear order and path.

On the other hand, the image schema of linear order and force are observed in Tamil proverbs.

Overall, the pattern analysis of the conceptual space based on the diligence in the Malay and Tamil proverbs have similarities and differences. These findings are seen in line with the results in Ragini Ragavan and Che Ibrahim Salleh (2015) that the Malay and Tamil proverbs have most of the similarities in terms of culture and natural elements, but different in the methods of analysis, and contexts of the study. Similarly, Omar (2008) asserts that a metaphoric language can highlight the aesthetical skills of the proverb creator.

Figure 8

The Conceptual Space of Diligence in the Malay Proverbs with Reference to Tendahl (2009)

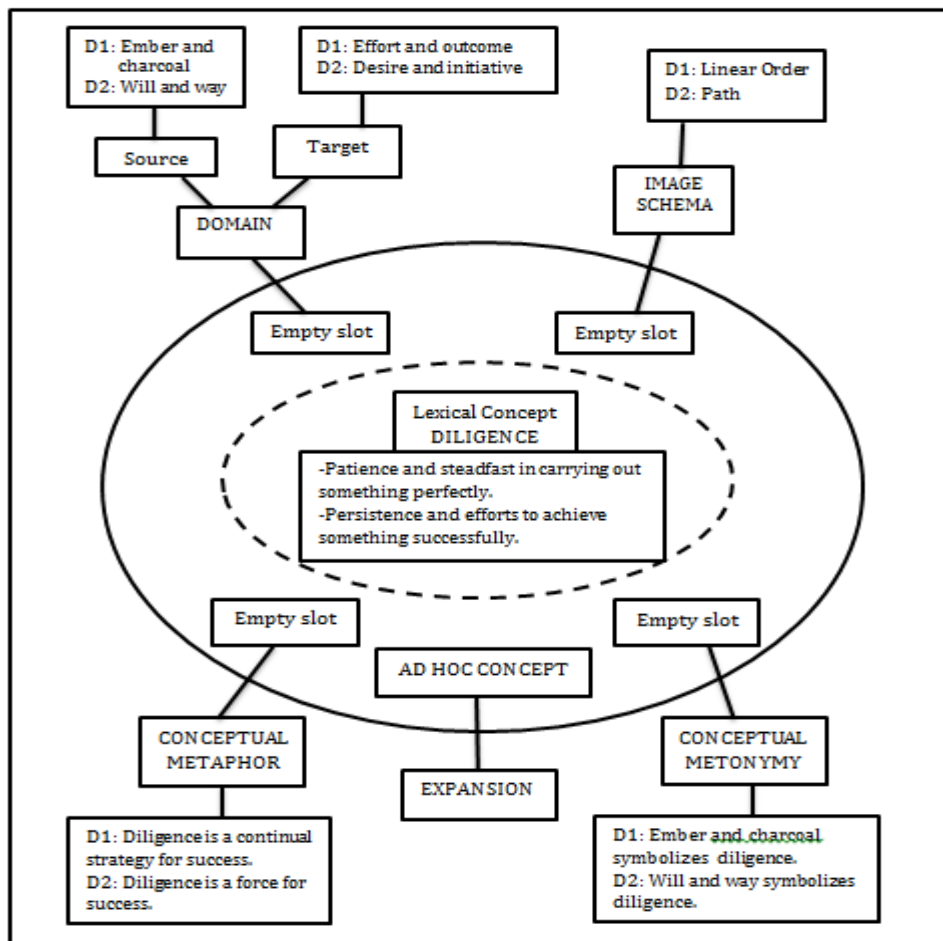
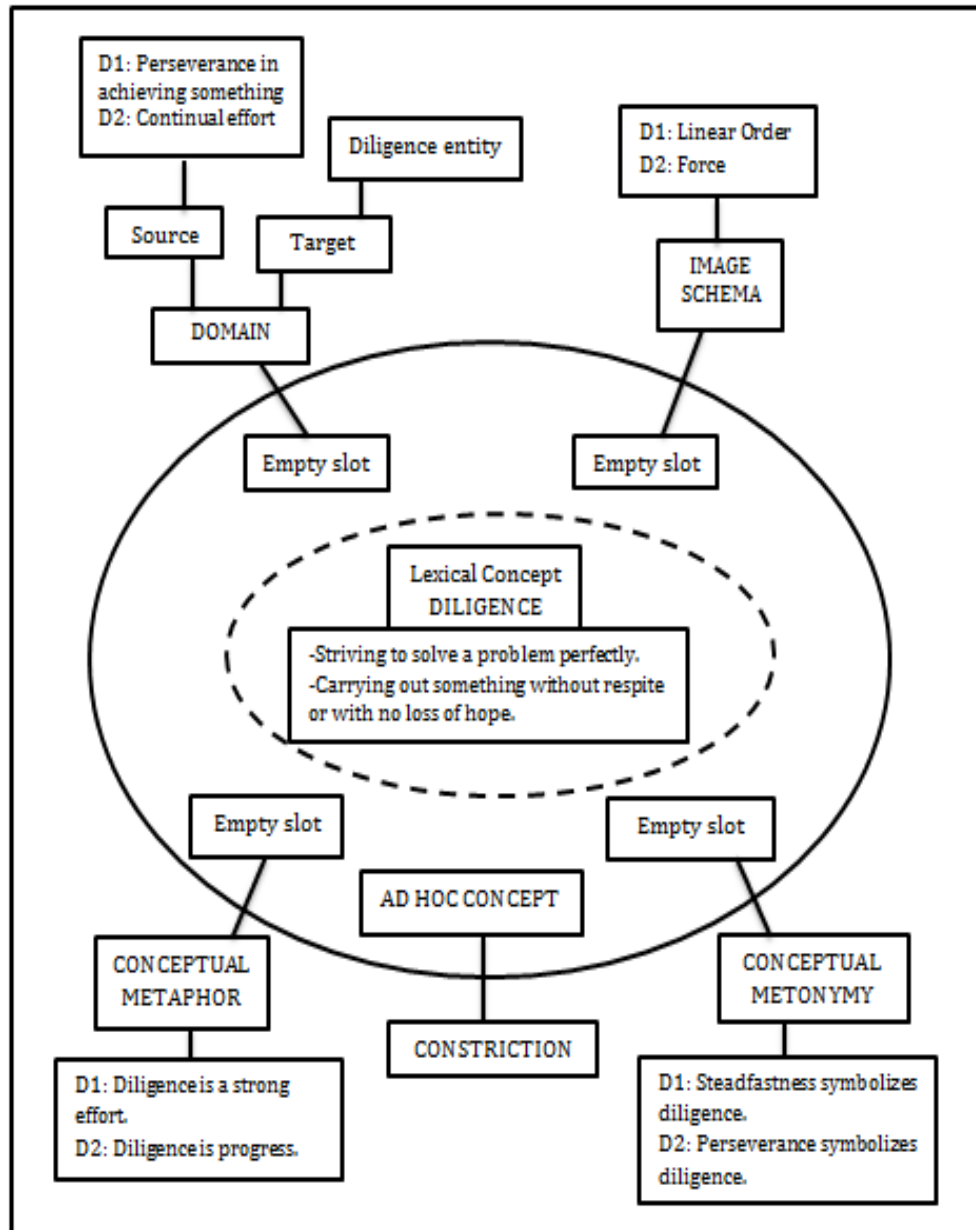


Figure 9

The Conceptual Space of Diligence in the Tamil Proverbs with Reference to Tendahl (2009)



Conclusion

The conceptualisation of diligence in the Malay and Tamil proverbs using the Hybrid Theory shows some similarities and differences. This study enriches the knowledge of vocabulary in the cognitive-semantic field by focusing on the social structure and the way of thinking of the respective society. In this regard, the comparison of these multi-cultural proverbs has become a new trend in the analysis. Surely, the studies of proverbs can help to enhance students' understanding about the importance of proverbs in developing and nurturing moral values reflective of a society. The findings of this study can serve as a guideline to help scholars and academics to discuss the cultural aspects of proverbs of various cultures. In particular, such findings help to highlight the gracefulness of the members of a society engaging in their social interactions. As such, the societies can appreciate the creation of proverbs as an important legacy that needs to be preserved from generation to generation. The limitation of this study is its limited focus on the value of diligence from Malay and Tamil proverbs used in primary level. Hence, more studies may provide guidelines to indicate the societies identifying certain objects and build a conceptual system therefrom. A recommendation for further studies would be the focus on cross-cultural metaphors of various cultures that influence the creation of aesthetically eloquent proverbs.

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