

## DENOTATIVE AND CONNOTATIVE MEANINGS IN ENGLISH PROVERBS (A SEMANTIC STUDY)

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**Abstract** : This study aimed at identifying denotative and connotative meaning in English proverbs, in Solomon's Proverbs in Proverbs 25, 26, and 28, King James Version. This study was conducted in order to explain the patterns of proverb that used on Solomon's proverbs in Proverbs 25, 26, and 28, King James Version. In conducting this study, descriptive method were used. The data were collected through documentation, the writer spending times in reading and analysing the Solomon's Proverbs in Proverbs 25, 26, and 28, King James Version and the files that in relation with this research. The data were analyzed by following step of unitization, categorization, explanation and interpretation. The result shows that there are 36 English proverbs that used patterns of proverbs by Mieder which are Better X than Y, Like X like Y, No X without Y, One X doesn't make Y, If X than Y. It is suggested that understand the denotative and connotative meaning in reading English writing especially English Proverbs should be considered in order to get the real meaning that the author or speaker exactly means. Other researcher may conduct a study about denotative and connotative meaning with different point or object.

**Keywords:** *Denotative, Connotative, English Proverbs, Semantic Study*

### INTRODUCTION

As an international language, English plays an important role for this modern area. English capability becomes one of the requirements that needed for a job. In education world, English is used in other subjects too, especially in public schools

for international-standard (Liando & Lumettu, 2017). Many things around are also using English; warning in the public areas, food and clothes products, electronic and technology appliances are using English.

But as we know, English words have a variety of meaning which depends on the context they refer to. This is what makes people think that English is so hard to learn and they become uninterested in English. English learners sometimes are difficult to express what exactly they mean into English properly (Leech, 1974). Another problem can also happen when the words in English are using connotative meaning which the meaning of the words used are different from what is expressed in denotative meaning. (Udofot, 1999) submits that "denotative meaning is the ordinary dictionary everyday meaning of a word or expression". He further stated that "in denotative usage, words refer to thing and point to factual variable situation."

According to Geoffrey Leech in his 'Semantic- A Study of meaning 1974, Connotative meaning is the communicative value of an expression over and above its purely conceptual content. It is something that goes beyond were referent of a word and hints at its attributes in the real world. It is something more than the dictionary meaning (Hornby, 2000).

Based on the definitions above, we know that there is a significant difference between denotative and Connotative meaning. Connotative meaning can tell us implicit meaning that hidden in words, sentence, or phrase (Gigir, Inda, 2009). English Proverb is one of English writing that usually use words that have denotative and connotative meaning. (Meider, 1985) has defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memories font and which is handed down from generation to generation" He also points to some proverbs which refer to the definition of proverbs for example; "Proverbs are the children of experience," "Proverbs are the wisdom of the streets," and "Proverbs are true words.

Based on the definitions above we know that Proverbs express something from the speaker or writer's thought, feeling, experience or knowledge that can give us motivation, knowledge, inspiration or description of what is happen in human life. For example: The early bird gets the worm. The denotative meaning of that proverb is the early bird (animal that can fly) is get the worm (animal which looks like a snake in smaller size), the denotative meaning tell us a story about 2 kinds of animal. But when we look the connotative meaning of that proverb, it tells us this: Whoever arrives first has the best chance of success; some opportunities are only available to the first competitors (Palmer. F. R., 1981). This is more than just a story about the animal bird and worm. This is giving us motivation to do something earlier, before it is taken by the other.

Semantics is one the subfields of linguistics which help us to understand the meaning of words in English (Katz. J, 1972). "Semantics is the study of meaning; how words and sentences are related to the (real or imaginary) objects they refer to and the situation they describe (Cipollone, Steven and Vasishth, 1998). King Solomon known as the Wise King and has many great proverbs, including Proverbs in Proverbs Chapter 25, 26, and 28 King James Version. This makes the writer interested in finding out the denotative and connotative meaning in those proverbs (Norricks, 1985). Concerning about that point leaded this research to be conducted.

## **RESEARCH METHOD**

This research can be categorized as a qualitative research. It is non-numerical data. According to (Bricki, 2007). Qualitative research is characterized by it aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. The used herself as the main instrument in this research. This is also categorized as documentary research since the data will be taken from books. In collecting data, bibliographical study or document analysis that in relation with this research were conducted. The

writer spent many times in reading King Solomon's Proverbs in Proverbs chapter 25, 26, and 28 King James Version and browsing files that needed for this study. The source of the data in this study is English Proverbs in Salomon's Proverbs in Proverbs Chapter 25 and 26, King James Version. Bogdan and Biklen (in O'Donoghue, 2006) explain data analysis as a systematic process of sifting and Arranging all information obtained from interview transcripts, field notes and other material collected to increase your understanding of the data to enable the presentation of what have been discovered. In analyzing the data, the following steps of data analysis were used: 1. The Activity of Unitization, in this step each of the data put into units of English Proverbs. 2. The Activity of Categorization, having unitized the data, in this activity they will be categorized in accordance with kind of English Proverbs patterns that used. 3. The Activity of Explanation, having unitized the data, in this activity they will be explained according to their denotative and connotative meaning. 4. The activity of interpretation, this is the step where the unitized and explain data are interpreted as the findings of the conducted study.

## **FINDINGS AND DISCUSSION**

In this findings and discussion, the writer would like to explain about the denotative and connotative meaning and the patterns of proverbs in Salomon's proverbs in proverbs chapter 25, 26 and 28, King James Version.

|                    |  |
|--------------------|--|
| <b>DATA NUMBER</b> | <b>1</b>   |
| <b>CATEGORY</b>    | If X then Y  |
| <b>PATTERN</b>     | Take away the dross from the silver, and there shall                               |
| <b>DATA</b>        | come forth a vessel for the finer. <span style="float: right;">Proverb:25:4</span> |

The denotative meaning of this proverbs tells us about doing something (take away the dross) from the silver and then we'll get something (a vessel for the finer).

But in connotative meaning, the word silver not only means; (n) a chemical element as its denotative meaning but also refers to something that has been wanted such as dream and hope. And the word finer means something that taste good and lovely such as love, comfort, and pleasant. So, it is give us a message that if we take away something that doesn't needed for our dream or hope we can find a place where we can feel comfortable, lovely and pleasant.

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**DATA NUMBER 2**

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**CATEGORY**        If X then Y  
**PATTERN**

**DATA**                Take away the wicked from before the king, and his throne shall be established in righteousness. Proverb:25:5

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The denotative meaning of this proverb is the same with the previous one, it is about doing something (take away the wicked) before the king and then we'll get something (his throne shall be established in righteousness). But in connotative meaning, the word king (n) is not only the male ruler of an independent state that has a royal fairy but also refers to our self as the powerful ruler and leader to our life then if we take the wicked from our self we can stand strong and established in our position in directing our life.

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**DATA NUMBER 3**

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**CATEGORY**        Better X then Y  
**PATTERN**

**DATA**                For better it is that it be said unto, come up hither;  
than that thou shouldest be put lower in the presence of the price whom thine eyes have seen. Proverb:25:7

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In denotative meaning this proverb is about to move to the other place (Come up hither) than to be put in shame. But in connotative meaning, this proverb tells us about pride will bring us down. Being humble is better than be put in embarrassment **come up hither** Connotes to great things that come to our way. Do not ever think that there is nobody else greater than our self but be humble and greater things will be given.

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**DATA NUMBER 4**

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**CATEGORY** If X then Y

**PATTERN**

**DATA** Take away the wicked from before the king, and his throne shall be established in righteousness. Proverb:25:5

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In denotative meaning this proverb tells us that a word fitly spoken is like apples (kind of fruit) of gold (a chemical element) in pictures of silver (a chemical element). In connotative meaning, apples connote to something blissful, and gold refers to something precious and luxurious, whereas the picture of silver means that will be unforgotten. The connotative meaning of this proverb is telling us that a word fitly spoken is more than just a fruit or chemical elements. A word fitly spoken is like the blissful of luxurious thing which is will not be forgotten by the listener.

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**DATA NUMBER 5**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. Proverb:25:12

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In denotative meaning this proverb tells us about the equalizer of a wise reprover and gold jewelries. But in connotative meaning a wise reprover is like

precious pride that gives something good to the listener because in connotative meaning an earring of gold and an ornament of fine gold describe precious jewelries that beautify people.

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**DATA NUMBER 6**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** As the cold of snow in the time of harvest, so is aProverb:25:  
faithful messenger to them that send him: for he13.  
refresheth the soul of his masters.

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In denotative meaning a faithful messenger is equalized with cold of snow which is means the feeling (cold) because of the weather (snow) but in connotative meaning **faithful messenger** describes the people who did their responsibility well, it is like **cold in snow refers** which is mean something refreshing or feeling that brings people to peacefulness. This is more than just a feeling of weather as in the denotative meaning.

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**DATA NUMBER 7**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** Whoso boasteth himself of a false gift is like cloudsProverb:25:  
and wind without rain. 14.

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In denotative meaning false gift means a wrong present/something that given to somebody. Clouds, wind and rain are parts that in relation with nature. In connotative meaning, **false gift** describe words without action. That's why it is equalized with clouds and wind without rain because ordinary clouds and wind are the natural part that brings rain. So, whose boasteth himself of a false gift is like somebody who only talk without any action to prove his/her words.

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**DATA NUMBER 8**

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**CATEGORY** If X then Y**PATTERN****DATA** Hast thou found honey? Eat so much as is sufficient Proverb:25:  
for thee, lest thou be filled therewith, vomit it. 16.

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In denotative meaning, **honey** is substance that made by the bees. **Vomit** is bring the food from the stomach back out through the mouth. But in connotative meaning, **honey** refers to happiness and pleasant. **Vomit** describes something which is over dosage. So, in connotative meaning this proverb is telling us not to overdo anything that may lead us to sickness and rejection. Even for the things that looks sweet and pleasant.

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**DATA NUMBER 9**

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**CATEGORY** Like X like Y**PATTERN****DATA** A man that beareth false witness against his Proverb:25:  
neighbor is a maul, and a sword and a sharp arrow. 18.

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In denotative meaning, a man that beareth false witness against his neighbor (people that lives in the next door) is equalized with a maul, a sword and a sharp arrow which are the things that used to cut. But in connotative meaning, a maul, a sword and a sharp are not only the things that all people used to cut but refer to the action that beat down, destroy and cut not only the body but also the things inside people such as character and even more somebody's life.

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**DATA NUMBER 10**

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**CATEGORY** Like X like Y**PATTERN****DATA** Confidence in an unfaithful man in time of trouble is Proverb:25:  
like a broken tooth, and a foot out of joint. 19.



In denotative meaning, confidence in an unfaithful man in time of trouble is compared with parts of body (a broken tooth, and a foot out of joint.). But in connotative meaning, a broken tooth and foot out of joint are not only refers to the parts of body but describes to the things that have no any advantages. So this Proverbs says that confidence in an unfaithful man in time of trouble is has no any profit.

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**DATA NUMBER 11**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** As he that taketh away a garment in cold weather, Proverb:25: and as vinegar upon nitre so is he that singeth sings<sup>20</sup>.  
to heavy heart.

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In denotative meaning, this proverb clearly says about equalization of he that singeth songs to an heavy heart and he that taketh away a garment in cold weather, and vinegar upon nitre. But in connotative meaning, singeth songs to an heavy heart describes good things that happened in improperly time, place or condition. It is equal with two things: 1) taketh away a garment in cold weather which means not only about the condition with a weather issues but also means doing something that makes the so1n ething getting worse and 2) Vinegar upon nitre describes not only about two chemical substances (Vinegar and nitre) but also describes to something that applied wrongly that causes the lost of constituent power.

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**DATA NUMBER 12**

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**CATEGORY** If X that Y

**PATTERN**

**DATA** If thine enemy be hungry, give him bread to eat. Proverb:25: 21.

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In denotative meaning, enemy is the person who against us, and hungry is the feeling to eat. In connotative meaning, enemy also means stranger or people who are not in relation with our life, and hungry is not only refers to people that wants to eat but also the people in need. So the connotative meaning in this proverb tells us to give people what they need.

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**DATA NUMBER 13**

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**CATEGORY** Better X than Y

**PATTERN**

**DATA** It is better to dwell in the corner of the housetop, Proverb:25: than with can brawling woman and in a wide house.24.

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In denotative meaning, this proverb tells about the comparative of living in the two different places. But in connotative meaning, what matters is not about the places but the condition, where it is better to live peaceful in simplicity than to live in good place without peaceful because **the pobrawling woman** not only describes a kind of woman but also describes boisterous, noisy, and hectic.

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**DATA NUMBER 14**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** As cold waters to a thirsty soul, so is good news Proverb:25: from a far country. 25.

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In denotative meaning, this proverb tells about the equalization of cold waters to a thirsty soul and good news from a far country. But in connotative meaning this proverb is telling us about the feeling we got from a thing that comes properly (this is what **cold waters to a thirsty soul** connote to) is the same with the feeling that we got when hearing something good from a far country. Good news will always make a good feel, but when it comes from a far, the feeling becomes better.

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|--------------------|-----------|
| <b>DATA NUMBER</b> | <b>15</b> |
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|                 |  |
|-----------------|--|
| <b>CATEGORY</b> | Like X like Y  |
| <b>PATTERN</b>  |  |
| <b>DATA</b>     | A righteous man falling down before the wicked isProverb:25:<br>as a trouble fountain, and a corrupt spring. 26. |

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In denotative meaning, this proverb is about a righteous man falling down before the wicked. But in connotative meaning, **a righteous man falling down before the wicked** describes the condition where the truth is under the inequity. It is as a troubled fountain and a corrupt spring. **A troubled fountain** and **a corrupt spring** cannot to something that has been destructed and can't be functional anymore.

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|                    |           |
|--------------------|-----------|
| <b>DATA NUMBER</b> | <b>16</b> |
|--------------------|-----------|

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|                 |   |
|-----------------|---|
| <b>CATEGORY</b> | Like X like Y   |
| <b>PATTERN</b>  |   |
| <b>DATA</b>     | He that hath no rule over his own spirit is like a cityProverb:25:<br>that is broken down, and without walls. 28. |

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In denotative meaning, this proverb tells about the equalization of He that hath no rule over his own spirit and a city that is broken down, and without walls. But in connotative meaning this proverb refers to all people that has no discipline, it is like a place without protection, because the word **wall** connotes to protection.

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|                    |           |
|--------------------|-----------|
| <b>DATA NUMBER</b> | <b>17</b> |
|--------------------|-----------|

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|                 |   |
|-----------------|---|
| <b>CATEGORY</b> | Like X like Y   |
| <b>PATTERN</b>  |   |
| <b>DATA</b>     | As snow in summer, and as rain in harvest, soProverb:26:<br>honour is not seemly for a fool. 1. |

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In denotative meaning, this proverb tells about the weather in a season which are equalized with the honour is not seemly for a fool. But in connotative meaning this proverbs tells us about improperly things because snow doesn't come in summer and rain is unwanted in harverst. These damaging incongruities of nature illustrate those in the moral realm.

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**DATA NUMBER 18**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** The legs of the lame are not equal: so is a parable inProverb:26:  
the mouth of fools. 7.

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In denotative meaning this proverb tells about the condition of a physical defect which is equalized with parable in the mouth of fools. But in connotative meaning this proverb reminds us to not believe in gossip, because the story can be not equal with the reality of what is exactly happened. It has nothing to do with the description of a physical defect condition as in the denotative meaning.

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**DATA NUMBER 19**

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**CATEGORY** Like X like Y

**PATTERN**

**DATA** As he that bindeth a stone in a sling, so is he thatProverb:26:  
giveth honour to a fool. 8.

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In denotative meaning, this proverb is about the equalization of two actions (bindeth a stone in a sling and giveth honour to a fool). But in connotative **bindeth a stone in a sling** is not only describes an action but describes the condition that comes with that action. It is something that is surely will not be success, because the stone that bidenth in a sling cannot be flung and reach the mark. So the action of

giventh honour to a fool is underserved and very fleeting in nature. The fool somehow never is able to hit the mark.

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|                    |   |
|--------------------|---|
| <b>DATA NUMBER</b> | <b>20</b>   |
| <b>CATEGORY</b>    | Like X like Y   |
| <b>PATTERN</b>     |   |
| <b>DATA</b>        | As a thorn goeth up into the hand of a drunkard, soProverb:26: is a parable in the mouth of fools. 9. |

---

In denotative meaning, this proverb says that a parable in the mouth of fools is as a thorn goth up into the hand of a drunkard. But in connotative meaning, this proverb describes that the things we put in bad place will become useless, whether it is a good or bad things. In this proverb, **parable** describes good things and **thorn** describes bad things, both become useless when it is goes to bad place (**a drunkard and moutl1 of fools**).

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|                    |  |
|--------------------|--|
| <b>DATA NUMBER</b> | <b>21</b>  |
| <b>CATEGORY</b>    | Better X than Y  |
| <b>PATTERN</b>     |  |
| <b>DATA</b>        | The sluggard is wiser in his own conceit than sevenProverb:26: men that can render a reason. 16. |

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In denotative meaning, this proverb describes a kind of people (sluggard) but in connotative meaning, this proverb describes the arrogance of people which become their pride and makes them feel better than anyone else which is actually better than them (**Seven men that can render a reason**).

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|                    |  |
|--------------------|--|
| <b>DATA NUMBER</b> | <b>22</b>  |
| <b>CATEGORY</b>    | Like X like Y  |
| <b>PATTERN</b>     |  |
| <b>DATA</b>        | He that passeth by, and meddleth with strifeProverb:26: belonging not to him, is like one that taketh a dog by 17. the ears. |

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In denotative meaning, this proverb tells that meddleth with strife belonging not to him is like one that taketh a dog (kind of animal) by the ears. But in connotative meaning, meddleth with strife belonging not to us is has nothing to do with taketh a dog or any other animal by the ears but the description that comes through it. When we pull the dog's ear, he will bark and maybe bite us. So does when we interfere someone else's problem, it may hurt us back and injure us.

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|                    |   |                    |
|--------------------|---|--------------------|
| <b>DATA NUMBER</b> | <b>23</b>                                   |                    |
| <b>CATEGORY</b>    | No X without Y                              |                    |
| <b>PATTERN</b>     |   |                    |
| <b>DATA</b>        | Where no wood is, there the fire goeth out: | Proverb:26:<br>17. |

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In denotative meaning this proverb tells that there will be no **fire** (produced when something bums) where no **wood** (the hard material made of the trunk and branches of a tree). But in connotative meaning, this proverb describes that there is must be a cause when there is a effect. In this case, **fire** connotes effect and **wood** connotes cause.

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|                    |   |                    |
|--------------------|---|--------------------|
| <b>DATA NUMBER</b> | <b>24</b>   |                    |
| <b>CATEGORY</b>    | No X without Y                                    |                    |
| <b>PATTERN</b>     |   |                    |
| <b>DATA</b>        | Where there is no talebearer, the strife ceaseth. | Proverb:26:<br>20. |

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In denotative meaning, this proverb is about a talebearer and the strife. But in connotative meaning, this proverb is describes about how to give a right response to problem that happens to us. **Talebearer** connotes to how our responses and **strife** connotes the problem that happen to us. If we choose to keeping down in that

problem' then the problem will not end. But if we choose to not let the problem keep us we will be free from that problem.

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|-----------------------|--|-------------|
| <b>DATA NUMBER 25</b> |  |             |
| <b>CATEGORY</b>       | Like X like Y  |             |
| <b>PATTERN</b>        |  |             |
| <b>DATA</b>           | As coals are to burning coals, and wood to fire; so is | Proverb:26: |
|                       | a contentious man to kindle strife.                    | 21.         |

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In denotative meaning, a contentious man to kindle strife is like coals to burning coals and wood to fire. But in connotative meaning, a contentious man to kindle strife is more than as in denotative meaning, **coals to burning coals** and **wood to fire** describes something that getting worse. So a contentious man to kindle strife is what makes thing getting worse.

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|                       |   |             |
|-----------------------|---|-------------|
| <b>DATA NUMBER 26</b> |   |             |
| <b>CATEGORY</b>       | Like X Like Y                           |             |
| <b>PATTERN</b>        |   |             |
| <b>DATA</b>           | The words of a talebearer are as wounds | Proverb:26: |
|                       |   | 22.         |

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In denotative meaning, this proverbs tells that the words of a talebearer are as wounds (something happened in body that caused by accident or hurt by a weapon). But in connotative meaning wounds describe feeling of sadness, anger, and disrepute. So, the words of talebearer are the words that full sadness, anger, and disrepute.

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|                       |   |             |
|-----------------------|---|-------------|
| <b>DATA NUMBER 27</b> |   |             |
| <b>CATEGORY</b>       | Like X Like Y                                       |             |
| <b>PATTERN</b>        |   |             |
| <b>DATA</b>           | Burning lips and a wicked heart are like a potsherd | Proverb:26: |
|                       | covered with silver dross.                          | 23.         |

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In denotative meaning, this proverb is about 2 parts of body (lips and heart) which equalized with potsherd (kind of broken things) and silver (chemical element). But in connotative meaning, **Potsherd** describes danger and **silver** describes something interesting. So this proverb describes bad people that adore people with their mouth but actually hate in their heart what they say is entirely different with what is in their heart.

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**DATA NUMBER 28**

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**CATEGORY** One X doesn't make a Y  
**PATTERN**

**DATA** Whose hatred is covered by deceit, his wickedness  
 Proverb:26:  
 shall be shewed before the whole congregation. 26.

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In denotative meaning this proverbs is about he that hid his hatred through deceit. But in connotative meaning, this proverb reminds to all of us that no matter how we keep the guiltiness sooner or later, it would be discovered.

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**DATA NUMBER 29**

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**CATEGORY** Like X Like Y  
**PATTERN**

**DATA** A poor man that oppreseth the poor is like a  
 Proverb:28:  
 sweeping rain which leaveth no food. 3.

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In denotative meaning, this proverb says that A poor man that oppreseth the poor is like sweeping rain (water that comes from the sky) which leaveth no food (something to eat). But in connotative meaning, **sweeping rain which leaveth no food** describes effort that doesn't bring any advantages.



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**DATA NUMBER 30**

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**CATEGORY** Better X than Y  
**PATTERN**

**DATA** Better is the poor that walketh in his uprightness, Proverb:28: than he that is perverse in his ways, though he be rich.

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In denotative meaning, this proverb is about the poor and rich people (about economic issues). But in connotative meaning, poor describes **difficulty** and trouble, and **rich** describe blissfulness and comfort. So, this proverb tells that being in trouble with the truth is better than being comfort in lie.

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**DATA NUMBER 31**

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**CATEGORY** One X doesn't make a Y  
**PATTERN**

**DATA** He that covereth his sins shall not prosper Proverb:28: 13.

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In denotative meaning, this proverb is about he that covereth his sins shall not prosper. But in connotative meaning, **Prosper** describes things that comes from righteousness. So in connotative meaning this proverb tells that covering wrong things will not make it right.

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**DATA NUMBER 32**

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**CATEGORY** Like X like Y  
**PATTERN**

**DATA** As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. Proverb:28: 15.

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In denotative meaning, a wicked ruler over the poor is equalized as a roaring lion, and a ranging bear. But in connotative meaning, this proverb describes that a

wicked ruler over the poor people the danger that gadded around us. A **roaring lion**, and a **ranging bear** connote to danger things that gadded around people.

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**DATA NUMBER 33**

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**CATEGORY** Like X like Y  
**PATTERN**

**DATA** The price that wanteth understanding is also a great Proverb:28:  
 oppressor. 16.

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In denotative meaning, this proverb tells us a short story about a prince and his action (wanteth understanding). But in connotative meaning, this proverb describes rapacity. **Prince** connotes to people that has greatness and luxurious. He already has greatness and luxurious but still wanteth the understanding of others.

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**DATA NUMBER 34**

---

**CATEGORY** One X doesn't make a Y  
**PATTERN**

**DATA** He that maketh haste to be rich shall not be Proverb:28:  
 innocent. 20.

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In denotative meaning, this proverb is about he that maketh haste to be **rich** (having a lot of money), shall not be innocent. But in connotative meaning, **baste** describes the action of taking short cuts or doing anything to get reach purposes, and **rich** is not only about money but also about interesting, and exciting diversity. So the connotative meaning of this proverb is telling us that rush anything can bring us into mistakes.

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**DATA NUMBER 35**

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**CATEGORY** Like X like Y  
**PATTERN**

**DATA** He that trusteth in his own heart is a fool. Proverb:28:  
 26.

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In denotative meaning, this proverb is refers to he that **trusteth in his own heart** equalized as a fool. But in connotative meaning, **he trusteth in his own heart** describes people that un-teachable, and hard to accept critics, and stand in his/her own understanding, they are equalized as a fool.

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|--------------------|--|--------------------|
| <b>DATA NUMBER</b> | 36   |                    |
| <b>CATEGORY</b>    | One X doesn't make a Y                       |                    |
| <b>PATTERN</b>     |  |                    |
| <b>DATA</b>        | He that giveth unto the poor shall not lack. | Proverb:28:<br>27. |

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In denotative meaning, this proverb tells about the action of giving that doesn't cause lack. In connotative meaning, this proverb remind us that the value of things is depend on the owner's condition, sometimes what is a small thing for one people is big thing for the other one. So, the giveth to the poor that doesn't cause lack to the giver is so helpful and means a lot to the poor.

### **Interpretation of the Data**

Solomon's proverbs can be found in Christian's Holy Bible, there are 31 chapters that contain Solomon's great proverbs. Solomon has known as a writer of so many great proverbs. His proverbs are so interesting, useful in many aspects for human, and can be used as a guideline or motivation for all human's daily life. In Solomon's proverbs in proverbs 25, 26, and 28 King James Version, there are 36 English proverbs that used connotative meaning which are not represented in their denotative meaning that categorized in 5 patterns of Proverbs by Mieder.

Based on the findings of connotative and Connotative meaning in English Proverbs, it was found that those 36 English Proverbs from Solomon in Proverbs chapter 25, 26, and 28, King James Version that using connotative meaning. They consist of proverbs with animal content, people content, thing content, places

content, and feeling content. In relation to proverb pattern, there are 4 English Proverbs that using Better X than Y pattern, 22 English Proverbs that using Like X Like Y pattern, 2 English Proverbs that using No X without Y pattern, 4 English Proverbs that using One X doesn't make a Y pattern, and 4 English Proverbs that using If X then Y pattern.

### **Conclusions and Suggestions**

From the discussion of the study, the researcher has concluded as follows; There are 36 English in Solomon's proverbs chapter 25, 26, and 28 King James Version, that using connotative meaning that do not represented in their denotative meaning which are contain of proverbs with animal content, people content, thing content, places content, and feeling content (Udofot, I.M, 1999). Those 36 proverbs categorized in 5 patterns of proverbs by (Mieder, 2004). Based on the data collected, in line with the analysis the writer would like to suggest, as follows: Concerning that Solomon's proverbs contain of many connotative meaning that do not represented in the denotative meaning, the readers especially all the Christians must consider about what exactly Solomon want to tell and means in his proverbs. In reading Solomon's proverbs the reader must be definitely use their imagination to be brought to the real condition that Solomon means in his proverbs. So the reader not missed the message, moral value, or the thing that Solomon has by his proverbs.

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