

The Description and Meanings of Proverbs To-Riolo of Buginese Tribe in South Sulawesi (A Semantical Analysis)

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Abstract

The is a scientific work which aims to explain about the meaning of proverbs to-riolo buginese tribe. This research is a qualitative research. The data collected by observation, interview and also research library. The scope of the research is in Watampone bone, South Sulawesi. Proverb to-riolo had four basic (1) bravery (2) wealth (3) honesty and (4) intelligence. The findings of this research after collected data and interviewed other about proverb to-riolo the writer can conclude that proverb to-riolo is a culture of buginese. This Proverb was way how to communication to others and apply the good attitude. The research is meant to preserve and provide additional knowledge and insights of classical literature in South Sulawesi

Keywords : Proverbs, To-riolo, Buginese tribe, South Sulawesi

Abstrak

Penelitian bertujuan untuk menjelaskan tentang makna peribahasa suku to-riolo buginese. Penelitian ini adalah penelitian kualitatif. Data dikumpulkan dengan observasi, wawancara dan juga perpustakaan penelitian. Ruang lingkup penelitian adalah di tulang Watampone, Sulawesi Selatan. Pepatah ke-riolo memiliki empat dasar (1) keberanian (2) kekayaan (3) kejujuran dan (4) kecerdasan. Temuan penelitian ini, setelah mengumpulkan data dan mewawancarai orang lain tentang pepatah ke-riolo, penulis dapat menyimpulkan bahwa pepatah ke-riolo adalah budaya orang Bugis. Pribahasa ini adalah cara bagaimana berkomunikasi dengan orang lain dan menerapkan sikap yang baik. Penelitian dimaksudkan untuk melestarikan dan memberikan tambahan pengetahuan dan wawasan sastra klasik di Sulawesi Selatan

Kata Kunci: Pribahasa, To-riolo, Buginese tribe, Sulawesi Selatan

1. Introduction

Human as social creature cannot be separated from culture. According to Spencer in Foundation of Modern Sociology (1982:57) "Culture is a way of life shared by a group, a system of ideas, values, beliefs, knowledge and customs transmitted from generation to generation. The culture is produced by society; in turn a society depends on culture." Thus, it can be concluded that society produces culture and culture shapes society. Society and culture cannot be separated since both are related to each other and create values in their society.

Buginese or to Ugi is one of the tribes of the many tribes in Indonesia. They settled in the part of the island of South Su-

lawesi. However, in its development, Buginese community has spread widely throughout the archipelago. Ugi is not a word that has meaning. But it is short of La Satumpugi, the name of a king who in his time controlled most of South Sulawesi province. He is famous Satumpugi kindly and closely to the people. Its people also call themselves Ugi, which means the person or Followers Ugi.

The term of semantics is derived from greek verb Semanio that means to mean or to signify the word. The word semantics has ultimately prevailed as a name for the doctrine of meaning, in particular of linguistics meaning. Semantics is study of how person responds to words and other

symbols. In addition the term semantics is mentioned as one of linguistic branches, which is crucial part of overall linguistic competence. This statement is crucial to the Chomskyan goal of describing and accounting for linguistic competence, that people will speak and understand easily a language if they have linguistic competence.

Demers, Akmajin dan Harnish (1981:225) in his book "Linguistics and Introduction to Language and Communication" stated that semantics is generally considered to be the study of meaning in language, while in logic semantics is generally considered to be the study of reference in language. In longman dictionary of contemporary english (1998:1011), Semantics is the study of meanings of words and other parts of language, the general study or signs or symbols and what they stand for. Goddard in Oxford (1997:1) also stated that semantics is the study of meaning which stands at the very center of the linguistic quest to understand the nature of language and human language abilities. It is obvious that semantic has an important role in understanding and comprehending a language, especially for.

The word meaning and its corresponding verb 'to mean' are among the most eminently discussable term in the English Language, and semantics has often seemed to spend immoderate amount of time puzzling out the 'meanings of meaning' as a supposedly necessary preliminary to the study of their subject.

Ogden and Rich (1975:78) tried to show how confusion and misunderstanding come about because of lack of agreement about such basic terms as meaning.

Barlo (1963:176) has the opinion as the following : " If meaning are found in words, it would follow that any person could understand any word, we should able to analyze the word and find the meaning. Yet, absolutely we cannot. Some people have meaning for some codes, others do not. The element and structure of a language do not themselves have meaning. They are only symbols, sets of symbols, cause that cause us to bring our own meaning into play, to think about them. Communication does not consist of transmission of meaning. The meanings are not transmita-

ble, and meanings are not in the message. They are in the message users ".

The quotation above describes that when we see a person or an object the eye transmits to the mind an image of that person or object. To think of an animals or place which may be a thousand miles away and which is not in view, a mental image of that animals or place is formed. Sooner or later a name to all of the mental imagines is given to label them and indicate to other people about what a person possesses in mind. The meaning of the name or word is the mental imagine which it is associated, so that the word will always call it up, and the imagine always call up the word.

The mental image of an object and the object itself show necessarily at vast difference. Both may be very similar and our perception may be accurate. But the fact that what is in mind only an imagine of the object and not the real object itself had important consequences for our understanding of meaning. Not everyone sees or appreciate an object in precisely the same name of the word or the object, a person might have slightly different impressions of it. There is this possibilities of slight individual differences in impression and perception. Laird (1953:16) further states that "Meaning exist only in minds, and minds result from being and experience, not two of them are like, not are the meanings they contain".

Bugis an ethnic group with origins in South Sulawesi region. Primary identifier of this ethnic group is the language and customs, so that the Malay and Minangkabau settlers who migrated to Sulawesi since the 15th century as administrative staff and traders in Gowa and been acculturated, also categorized as the Bugis. According to the population census Indonesia in 2000, the population of the Bugis by approximately six million people. Now the Bugis people also spread in various provinces of Indonesia, such as Southeast Sulawesi, Central Sulawesi, Papua, Jakarta, East Kalimantan, South Kalimantan. Besides, the Bugis is also found in the Malay Peninsula (Malaysia) and Singapore who has been fruitful and his descendants have become part of the country. Because the soul of society Bugis migrants, the Bugis people very much who wander abroad.

Bugis is a tribe belonging to the Deutero Malay tribes. Go to the archipelago after the first wave of migration from mainland Asia rather Yunan. The word "Bugis" is derived from the Ugi, which means the Bugis. Naming "Ugi" refers to the first king of the Chinese empire contained in Pamma-na, Wajo today, namely La Sattumpugi. When the people of La Sattumpugi calling itself, then they refer to their king. They called him as Ugi or people or followers of La Sattumpugi. He is the father of Sattumpugi We Cudai and siblings with Batara Lattu, father of Sawerigading. Sawerigading itself is the husband of We Cudai and gave birth to several children, including La Galigo that make the greatest literature in the world with approximately 9,000 folio pages. Sawerigading Oponna Ware (lordship in Ware) is a story set in the literature I La Galigo in Bugis society tradition (Christian pelras, 1997:8)

Traditional expression as recognized cultural aspect contains the values that need to be preserved. This sort of thing is now very rare. Only occasionally was spoken by older people when there is a meeting of tradition (Cultural events). In addition to the content in it is also a very fine literary terms, until not easily made by people.

This expression is usually delivered to the child to do something good habits, both good and not good, but it made a kind of cause and effect is greatly feared by the child. For example, the mother died, he could have short life, he is late great. Likewise, there are actually instructed to do so, with the result that, if done well.

Proverbs are wise sayings that address the heart of the discourse in any given context, truthfully and objectively. According to the BBC English Dictionary (1992:924), proverbs are short sentences that people often quote to give advice or make general comments about life. A proverb is therefore, a short well-known expression that states a general truth and gives an advice. Whiting (1932:302), having read through and scrutinized the various attempts by other scholars to give a more precise definition of a proverb which was however an exercise in futility, he resorts to sum up what is contained in these different definitions and give a more all-em-

bracing definition as an expression that, owing to the people, testifies to its origin in form and phrase.

According to the Dictionary Fourth Edition (2005: 1185) the meaning of proverbs mean paragraph or group of words that have a fixed composition and contains a certain sense, thimbles, adage: they are firm grip to "let the dead children do not die customs", quite explain their culture .

According to Indonesian dictionary (2005:1254) the meaning of the proverb is an expression or solid concise sentences, which contains a comparison, parables, advice, life principles or rules of behavior. Although impressed constructive, directly related to the manners, the content of the advice, life principles or rules of behavior.

Proverbs, as is common knowledge, is one rather than the old literary branch, not for the sake only the Malays but also for almost every nation in the world. Before there were laws that oversee social behavior of human life, the sages are good at something the nation at that time has created some Petuah, advice or instructions as pol-lutes association rules, tatususila in the association and human relations.

Proverbs alongside idiomatic expressions, colloquialisms, slang can motivate language society in their learning process because these expressions are colorful and often very different from the standard language. They can make students feel as if they are learning more than just the basic vocabulary of the language. In addition, proverbs and sayings can be an insight into the culture and the society of the country they originate from or are used in (Beacco 138). One can even say that they make up a part of intercultural communication, which has been defined as verbal and nonverbal

Communication that exists between the members of different cultures (Abdallah -Preteuille 102-103). When sayings, expressions and proverbs are used by a native speaker, in essence they can actually have the function of giving practical instruction of the language and its culture.

Proverbs in Buginese to-riolo be regarded as a reflection of the character who has it. In addition, the proverb is also important in the context of heritage research and skills language users. Cause in proverbs

implied meaning is quite profound and precise that allow oral or written communication becomes more smooth and memorable. Form of proverb is simultaneously with form of a nation and continues to grow in the human process of adjusting themselves to the life. Proverb has been used to know proverb, in addition to making the provision of good - bad and seek provisions in the ordinance of life.

Producing proverb, three main sources have been used by society, that is, the first through life experiences especially in the common people, the second is through the wise conqueror clever and the third is browse source in the holy scripture (Abdullah Hussain, 2003). As a result, proverb that apply not only supports exact contents and metaphors like hard, even produced a very regular expression, compact and solid. Thus, we need to realize that proverb in the function is exemplary and satire have softening characteristics for listeners or readers are not easily felt heart. At the same time, the didactic element is carried by proverb also be able to give a great impact upon their thoughts and feelings.

In the context of Buginese society to -riolo, proverb has two main objectives, namely to hide expressions or harsh words and decipher the customs system Buginese. Buginese society famous with gentle tact when communicating with others. In habit, Bugis society does not like to be frank in stating something that is not loves.

Proverb surround us everyday. Whether at work, school, church or during a conversation with a friend, the likelihood of hearing a proverb is high. With the influx of different cultures and traditions in the Buginese tribe, it is not uncommon to come in contact with many examples of proverbs. People who have a strong religious background might look to the Book of Proverbs in the Bible for examples of proverbs. Others might find comfort in proverbs from different cultures.

Proverb is a well-known phrase or sentence that states the truth or gives advice (Oxford 2008:354). Proverb is a short wise saying that is often heard (Longman 332). Proverb is a short, traditional saying that expresses some obvious truth or familiar

experience; adage; maxim (Webster new world college dictionary)

A proverb (from Latin: *proverbium*) is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (including, but not limited to the Book of Proverbs) and medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs across Europe. Mieder has concluded that cultures that treat the Bible as their "major spiritual book contain between three hundred and five hundred proverbs that stem from the Bible." However, almost every culture has examples of its own unique proverbs. (Wikipedia proverb)

Proverb is a kind of proverb that contains advice or teachings of the elders. Understanding an adage is proverb which contains advice or teachings of older people, usually used or spoken to break the interlocutors.

The parable is a maxim that is typically preceded by words such as "as if", "like", "such", "as", "kind", and "for instance". Proverb is the structure of language that became the title associated with an event of everyday community life. Proverb originated rather than the customary *resam*. Functioning as a guide in the life of society and shape or *berpatah*-broken.

Proverb is a group of words or phrases that express an intent, state of a person, or thing that reveals the behavior, action or things about one's self. Proverbs include expressions, proverbs, parables, like, imagery. (Kamus umum Bahasa Indonesia susunan Badudu-Zain:1994). Generally, groups of words or sentences in proverbs have a fixed arrangement structure, and an allusion to a purpose. Sentences used are usually impressive and has a broad meaning. Proverbs contained within a system element of culture that is associated with the values, outlook on life, norms and rules in a society. The culture of the Malay proverb often used or

spoken in everyday life, in other words, oral literature is one means of enculturation in the process of planting traditional values from time to time.

Maxim is a kind of proverb that contains advice or teaching that comes from a rangold, so the intention is a proverb which contains advice or teaching (taringan H.G, 1986:157). while is like a parable, proverb equation in the form of a comparison (tabaringan, H.G 1986:160).

Maxim is an arrangement of words regularly, admirable and quite significant. Proverbs formed or created based on the views and careful comparison of the surrounding nature and the event prevailing in society. Therefore proverb bonds in form of a beautiful language and solid, then use the proverb in the mouth of the bustling hereditary.

Proverb (in English, Proverb) is a group of words that have a fixed composition and contain a certain sense, thimbles, proverbs, comparisons, parables, advice, life principles, or rules of behavior with a broader meaning, it contains truth, pleasant to hear, and wise words. [1] Proverb widely used in the life of ancient people. This is due to the ways that this is considered as the easiest way for them to give advice, warning, or satire.

Proverb contains system-related cultural values, norms, rules, and way of life are a reference for members of the public. Proverb often used in everyday conversation, ceremonies, celebration, and so on. Proverbs are one means of enculturation in the process of planting traditional values from generation to generation within the Malay culture.

Proverbs development is strongly influenced by changes in society. Any changes that occur, usually accompanied by the disappearance of the maxim that no longer fit with keadan that has changed.

Maxim consists of two types, namely proverb which means straightforward and proverbs that have symbolic meaning. Proverb which means straightforward divided into two, namely thimbles and goes. While the symbolic meaning is a parable. Proverbs types of thimbles have rhythm and rhyme, so it is often also classified into poetic form

2. Metode

A method is required to present the findings of this study. Related to the topic of this study, namely semantical analysis of Pepatah to-Riolo Buginese tribe in Bone, South Sulawesi. The writer used descriptive method. This methods was (1) to know the meaning of Proverb to-Riolo Buginese tribe and (2) the social value Proverb to-Riolo Buginese tribe.

The data resources were got from 15 people who were established to be the respondents of this research. They were considered having good knowledge in meaning and social value proverb to-riolo associated with the expression of live in the Bugines tribe. These respondents were enclosed in appendix.

The data of this research were obtained by observation to the research location. The technique was interview. The procedures of conducting the interview were as the following :

- a. Question of Proverb to-riolo were prepared to have the smooth running of the interview. The respondents were asked with the prepared question.
- b. The responds comments or answers were stated in a paper that the researcher had also prepared

3. Findings and Discussion

The findings of this study were divided into two parts as follows :

- a. The meaning of proverb to-riolo Buginese tribe
- b. The social value of proverb to-riolo Buginese tribe

No	Proverb to-riolo	The social value
1	<i>Ajak mopelei olona tau-we"</i>	Fighting for life is a reasonable demands of life itself. But the struggle is people who make life a violent struggle. That is why morality can not be in balance in the struggle of life

2	"Alupai duwa e, ingngerangngi duwa e, alai duwa e"	Forget your kindness to others and forget the vices of others, remember the kindness of others and remember your vices to others.
3	"Palla iyana ritu guru makessing"	those who wander much obtain experience

No	Proverb to-riolo	The meaning
1	"Ajak mopelei olona tauwe"	Do not take away the rights of others
2	"Alupai duwa e, ingngerangngi duwa e, alai duwa e"	Forget two of the words, Remember two of the words, take the two word
3	"Palla iyana ritu guru makessing"	Wandering is a good teacher

1. "Alupai duwa e, ingngerangngi duwa e, alai duwa e"

The meaning :

Forget two of the words, Remember two of the words, take the two word"

The social value :

Forget your kindness to others and forget the vices of others, remember the kindness of others and remember your vices to others.

2. "Palla iyana ritu guru makessing"

The meaning :

Wandering is a good teacher

The social value :

Those who wander much obtain experience.

3. "Ajak mopelei olona tauwe"

The meaning :

Do not take away the rights of others.

The social value :

Fighting for life is a reasonable demands of life itself. But the struggle is people who make life a violent struggle. That is why morality can not be in balance in the struggle of life.

4. "Ajak mualai deceng jana tauwe"

The meaning :

Do not you make good over evil of others.

The social value :

The social Let kindness come with full honors, but not through the sacrifice of others. Victory is achieved with respect is the big victory. Conversely victory achieved not with respect is the small victories that lucky.

5. "Ajak nasalaio acca sibawa lempu, Naiya riasengge acca de gaga masussa napogauk de to ada masussa nabali ada made-ceng malemmae, matepei ripadanna tau. Naiya riasenggi lempu : makessingngi gaukna, patujui nawa-nawanna, madeceng ampena, nametau ri Dewata".

The meaning :

Do not be left behind by the skill and honesty. The meaning of a skill: nothing is difficult to implement, there is also a difficult conversation greeted with the words good and weak bull, trust in fellow humans. Called honest: good deeds, his mind right, good behavior and the fear of god.

The social value :

Skill and honesty are two things should be in line. Skills and honesty like ship without a captain, while the honesty without prowess like captain without a ship. Honesty is the most important thing in a relationship with others while waging relationship skills.

6. "De memeng tengnginajanna apatorang-ga sela lurengngi totona"

The meaning :

Surely are broke, because people who do not remain accountable stance.

The social value :

Behold, it is damaged and sacrifice because people who do not keep stance given the responsibility.

7. "Duwa riala sappo, siri e pada rupa tau, tau eripuang Allahtaala."

The meaning :

Two as protection, shy of humans and fear God.

The social value :

If it will be safe and always get the protection we should respect among fellow human beings as well as fear and obey the teachings of God Almighty.

8. "Aje menre ulu no."

The meaning :

Feet up head down

The social meaning :

Do not stop working for a living.
9. "Iyamaneng ripuji, iyamaneng de nal-lolongen."

The meaning :

All desired, all can not be

The social value :

Someone who is greedy, ultimately can not at all

10. "Itamemengngi nainappa joppa."

The meaning :

See before running

The social value :

Think before you act.

11. "Iya maneng makessingnge nacappuri kissing."

The meaning :

All the good ends well

The social value :

It's best to start with a good and ends with the bad.

12. "Iya ada e siyonrongmui jana sibawa decena."

The meaning :

Because talking is where evil and goodness

The social value ;

Stay away from bad conversation, and take the good.

13. "Issengngi maja e mutottongi mupan-nessaiwi decengnge mupogau."

The meaning :

Know something bad that's left, consider yourself a favor and do

The social value :

Please note ugliness and we leave and all that good should we do

14. "Iyaro manasakku alebbboppa loloi assimellerengnge."

The meaning :

I expected the day we die then we divorced

The social value :

Say to a person who is considered more right because the only according to the investigation, who was the more reasonable because toward knowledge.

15 "Juma ajjumata sao ribuwung temmetinna to masagala e."

The meaning :

Wash your face in those wells that never dry.

The social value :

Follow the people who have enough self-esteem so that you can follow in

his footsteps, so it became a respected human.

16. "cecca memengngi riyolo sedie jamang-jamang nainapppa mujamma"

The meaning :

First gap and then you do the job.

The social value :

Something that we wish to do the work, think first of good and bad then we are working on. If the good more than ugliness then we do.

17. "Maciro bito, maccaca asli"

The meaning :

Tapered like a worm, like a tapered head

The social value :

People who boast their own nobility were actually people who are located nearby there is a higher nobility and know more about their origins that person.

18. "Mau melle mabela e, mau teppakuwa mabbali bola e."

The meaning :

Good friend is that gives a lot of advise.

The social value :

Not a few friends just to placate his friend for fun without considering the consequences.

19. "Uwae macinnong bale mekacowa"

The meaning :

Clear waters are fish benign

The social value :

Country that regularly of administration is safe through cultivated.

20. "Tekkeng majjekko mappunnai ritu baja majjekko."

The meaning :

Crooked stick will have a crooked shadow

The social value :

The state of a person is reflected in his actions.

21. "Alempurengnge iyanaritu tettongen kaminang madeceng"

The meaning :

Honesty is the best establishment

The social value:

Honestly it was a commendable job

22. "Alena tuwo riyawana bintang labae"

The meaning :

He was born under a lucky star

The social value:

Fate is always good

23. *“Alitutuiwi angolana atimmu, ajakk muamanasaiyangngi ri jae padammu rupa tau, nasabak mattentui iko matti nreweki jana, apa riturungengngi gauk made-cengnge riati majae nadeksa nariturungeng ati madecengnge rigau majae. Aga naiya tau majak kalawing atie lettuk rimonri jak-na.*

The meaning :

Keep the direction of your heart, do not menghajat and bad fellow man, for sure you will soon receive back as a result, because good deeds are affected by a bad heart is not a good heart are affected by bad deeds. because the beritikat bad consequences will come to his descendants later.

The social value:

What moves the hearts will be reflected in any sense. Reasonable levels also determine the levels act as the fruit of sense. If the impulse is rooted in bad it will darken the mind and act aimlessly. Conversely, if the bad deeds can not envelop heart enlightened, because it was blocked by a bright light to imanan and resourceful.

24. *“Ajak mumatebbe ada, apa iyatu ada e maega bettuwanna. Muatutuiwi lilamui, apak iya lilae pawere-were”*

The meaning :

Do not talk much, because it's a lot of talk means. Keep your tongue, because the tongue -iris slicer.

The social value:

Talk a lot cause it (1) demonizing good and blame the right, the opposite can membaikkan bad and justify the wrong. (2) is demonizing the poor and more blame is wrong. (3) give rise to differences in understanding due Because of incorrect responses.

25. *“Duwa ulu saraiki, macorana ketengnge tennapaatappari”*

The meaning :

Two things that make us miserable, because the light does not illuminate month

The social value:

Two are the big thing was the first person expected, the two people who can bring us to the good but it would not.

26. *“De naengka natuwo tungke basie”*

The meaning:

Not breathing alone fungus that grows

The social value :

Everything events caused by human being must be avenged.

27. *“Getteng, lempu, ada tongeng, temmap-pasilaingngeng, adapi nagau”*

The meaning :

Steadfast, honest, telling the truth, do not discriminate only said deed.

The social value:

Because fortitude someone then honesty can still retained because honesty is no respecter of others, or who speaks honestly, what it says is proven by his actions.

28. *“Garangngi na raga-raga, laedda sam-paruno nateya mallega”*

The meaning :

Like an expectation tried approached the end did not want to separate

The social value:

Something that has been loved will be difficult released.

29. *“Uwae mau pettu sianre mua”*

The meaning :

Water, disconnected but still united

The social value:

People who have a case bersaudarah and will not until the end in separation or divorce.

30. *“Tauwe ri dewata*

The meaning :

Fear the Lord Almighty

The social value :

The fear of the Lord bring piety and strengthen faith.

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