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附錄

此附錄為本論文之英文簡略版

A COMPARATIVE STUDY OF CHINESE AND THAI PROVERBS AS REFLECTING THE IDEA OF VIRTUE

CHAPTER I INTRODUCTION

Confucian thought has had a profound influence on Chinese people in many aspects, especially in the idea of virtue.

There are five virtues that are known as the essence of Confucian thought : benevolence/righteousness, loyalty, filial piety, tolerance, and honesty. They are reflected in many different ways, especially in Chinese proverbs.

1.1 Rational

There are many reflections of the five virtues in Chinese proverbs, for example: 在家敬父母，何用遠燒香 (Zài jiā jìng fù mǔ, hé yòng yuǎn shāo xiāng: It would be better to treat one's parents with filial respect in one's home, rather than to burn the incense for praying to Buddha in a distant place.) This proverb reflects the idea of filial piety.

These ideas of virtue are also reflected in Thai proverbs. Moreover, they are very similar to Chinese proverbs. For example, Chinese proverb: 一正壓百邪 (Yī zhèng yā bǎi xié: One healthy trend prevails upon a hundred unhealthy trends.)

Compare to Thai proverb: ธรรมะชนะอธรรม (tham-má? cha-ná? ?a- tham: Healthy trend prevails upon unhealthy one) The two proverbs reflect the idea of righteousness.

So it can be seen that Chinese and Thai proverbs reflect the idea of virtue in similar ways. Therefore, it is possible to conduct a comparative study of Chinese and Thai proverbs about how they reflect the idea of virtue.

1.2 Objectives of the research

The study has three main objectives:

1) To conduct a comparative study of grammatical structures and figures of speech in Chinese and Thai proverbs.

2) To conduct a comparative study of the idea of virtue reflected in Chinese and Thai proverbs.

1.3 Hypothesis

In terms of grammatical structures and figures of speech, there are differences and similarities in Chinese and Thai proverbs. Moreover, Chinese and Thai proverbs reflect the idea of virtue in similar ways, but there are differences in some aspects. These are caused by the different cultures of Chinese and Thai people.

1.4 Scope of Research

1) Chinese proverbs are collected from two following dictionaries: “The classified proverbs dictionary” (《分類諺語詞典》) of Wēn Duāngōng and “The proverbs dictionary” (《諺語詞典》) of Yáo Tiějūn and Jiāng Xīn .

2) According to Worawan Khongmanuson (2545), Thai expressions are difficult to classify because their definitions are not clear enough and only generally called “Thai expressions”. Therefore, Thai proverbs collected in this research involve general Thai expressions. The main source of collecting is “The Thai expressions dictionary” (สำนวนไทย) of Sa-nga Kanchanakhaphan.

3) Grammatical structures in Chinese and Thai proverbs analyzed in this research refer to the structures of these proverbs such as phrase, simple sentence, complex sentence. The functions as part of sentences are not referred in this study.

4) According to Zēng Jīnjīn (1999), rhetorical styles can be divided into two following categories: rhetoric in form and figure of speech. Figures of speech studied in this research is based on the theory above.

5) The idea of virtue studied in this research refers to the five following virtues: benevolence /righteousness, loyalty, filial piety, tolerance, and honesty¹⁵.

1.5 Research Methodology

1) To collect Chinese and Thai proverbs as reflecting the idea of virtue from Thai and Chinese dictionaries.

2) The idea of the proverbs collected in this research are quite abstract, so we provide the details of each virtue. The details are based on Confucian thought and the understandings of modern people.

2.1) Benevolence /righteousness: to take pleasure in helping others, friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice.

2.2) Loyalty: : the loyalty that people have for their country, and the loyalty that a nobleman has for his king.

2.3) Filial piety : to be thankful to parents, to obey parents’ instructions, and to express filial piety.

2.4) Tolerance: to forgive others, to exercise forbearance, to dispel any enmity, to requite one’s kindness¹⁶, and to be considerate to others.

2.5) Honesty: honest manner, honest word, honest mind, and to keep one’s promise.

3) To classify and analyze grammatical structures in Chinese and Thai proverbs.

4) To classify and analyze figures of speech in Chinese and Thai proverbs.

5) To classify and analyze the idea of virtue reflected in Chinese and Thai proverbs.

¹⁵ The highest virtue of Confucius are “righteousness”, “loyalty”, and “filial piety”. Besides, “tolerance” and “honesty” are called as “practical virtues”. (Li Zhènhóng, 2007:40-45)

¹⁶ In Confucius thought, “tolerance” refers to “what you don’t want yourself, don’t do to other”. It also contains the idea of “to forgive others” and “to exercise forbearance”. Moreover, the idea of “to requite enmity with goodness, to requite kindness with kindness” is also an essence of “tolerance”. (Li Zhènhóng, 2007:31)

1.6 Benefits of research

- 1) An understanding of the grammatical structures and figures of speech in Chinese and Thai proverbs.
- 2) An understanding of the idea of virtue reflected in Chinese and Thai proverbs.

1.7 Conventions

1) The examples of Chinese proverbs in the appendix use Chinese Pinyin Romanisation to facilitate pronunciation, and the examples of Thai proverbs use the International Phonetic Alphabet system to facilitate pronunciation.

2) Proverbs are the well known statements of which major roles are to express human's experiences and to render advice about life. Proverbs not only express the idea of virtue directly, but also reflect it in a roundabout way. They are also used to advise people by criticizing people who behave in the wrong way. Therefore, Chinese and Thai proverbs that reflect the idea of virtue studied in this research have commendatory meaning and derogatory meaning. For example, 打當面鑼，不敲背後鼓 (Dǎ dāng miàn luó, bù qiāo bèi hòu gǔ It would be better to strike a gong in front of someone's face, rather than beating a drum behind someone's back.) This proverb has the commendatory meaning; it means saying something straightforward in front of others' faces is better than speaking ill of them behind their backs.; 當面是人，背後是鬼 (Dāng miàn shì rén, bèi hòu shì guǐ: To be a human in front of someone's face but an evil behind his back.) This proverb has derogatory meaning; it is used to criticize a person who behaves well to someone's face and another way behind his back. This proverb aims to advise people to be straightforward and honest with other people. Therefore, they can be classified into the group of "honesty".

CHAPTER II LITERATURE REVIEW

This chapter is categorized into six parts: The definitions of virtue, the influences of Confucian thought on traditional virtue in China, the theories in relation to Chinese proverbs, the theories in relation to Thai proverbs, the theory of syntax analysis and the summary of the former research.

2.1 The Definitions of Virtue

Social behaviors are bound by virtue and laws. Virtue plays a leading role in a society when the legal regime is imperfect or legal consciousness is weak (Wáng Déchūn, 2003:10) Virtue plays an important part in the society as a standard of individuals and society as a whole. This section will be annotated by various scholars' definitions on "virtue":

Wáng Hǎimíng (1994:299) thought that "Virtue is a non-authoritative standard for the effectiveness of people's behaviors in society, and it is the means for people to achieve their own purposes and also hurt themselves. By limiting the freedom of people's behaviors in society, virtue can guarantee social security, economy, science and education as well as the existence and development of economic liberty and security activities, so that virtue can eventually satisfy everyone's needs. Thus, to measure the pros and cons of a moral, it can only be measured by whether it can guarantee social security, economy, science and education as well as the existence and

development of economic liberty and security activities, and whether it can eventually satisfy everyone's needs.”

Guō Liángfū (2000:249) thought that “Virtue is a standard of interpersonal behaviors in people's daily life, and also one of the social consciousnesses.”

Lǐ Xíngjiàn (2004:275) thought that “Virtue is a social consciousness to adjust the behavioral norms between people, as well as the relationship between the individual and society. People's thinking and behaviors are measured and evaluated by concepts of true and false, good and evil, justice and injustice behaviors, just and impartial etc. By various forms of education and social force of public opinions, people will gradually form their believes, customs, traditions and play a role in their behavior.”

Thus, virtue is a non-authoritative standard for people's thinking and behaviors by the concept of vice and virtue in society. Virtue can gradually become people's normal traditional custom via various forms of education.

2.2 The influences of Confucian thought in Chinese traditional virtue

Confucian thought has had a profound influence on various aspects of Chinese cultures, especially in Chinese traditional virtue. This section is classified into three parts: The birth and characteristics of Confucian school, Confucian thought, and the reflections of Confucian thought in Chinese proverbs.

2.2.1 The birth and characteristics of Confucian school

The Spring and Autumn and Warring States period (B.C. 770 – B.C. 221) was an era of great cultural and intellectual expansion in China. During this period, several intellectuals presented their ideas and founded many different schools of thought. The most famous of them refers to the four schools: Confucian, Tao, Mozhi and Legalists.

The Confucian school was founded by Confucius or Kǒng zǐ, the great philosopher and educator of China. After the death of Confucius, several schools of thought were originated. Nevertheless, the school of Mencius or Mèng zǐ, a Confucian disciple, was considered as the developer of applied Confucian thought. The Confucian school boomed during two periods. The first period was the age of the western Han dynasty (B.C. 206 – A.D. 8). The school was established to be the government school in support of Dǒng Zhōngshū (B.C. 179 – B.C. 104), the great philosopher of the Han dynasty. The second period was the age of the Song dynasty (A.D. 960 – A.D. 1279). In this period, the Confucian school was able to produce its own philosophical theory.

Confucius produced a variety of Confucian theories to form the basic characteristics of the school. The general ideas of his teaching was based on the contents of these six books: classic of odes or Shī jīng, Classic of history or Shū jīng, Classic of changes or Yì jīng, Classic of rites or Lǐ jīng, Classic of songs or Yuè jīng and Spring and Autumn annals or Chūn qiū.

“Benevolence” has been considered as the essence of Confucian thought. Therefore, the concept of benevolence expanded into the government and traditional society in China.

Because of the social change, Confucian theories become less important in the rule of law. However, it has still a profound influence on Chinese lifestyle and social consciousness lasting to the present day.

2.2.2 Confucian thought

Confucius is known as the representative of Confucian school. His theories have had a profound effect on Chinese traditional cultures, especially, in the idea of virtuous education. The concepts proposed are of long term significance. Therefore, a great number of scholars have tried continually to study and expand them. Below are the views of some scholars about Confucian thought.

Cài Yuánpéi (1996:11) pointed out that: "Benevolence is the ideal of Confucius virtue. It has been named as the virtue of sages, in virtual aspect, called benevolence, in behavioural aspect, called filial piety, in approach, called loyalty and tolerance."

Yáng Róngguó (1973:113) stated that: "Benevolence in Confucius thought contains several kinds of virtue. However, the main idea is only filial piety and fraternal love."

Xú Zhōngyù and Qī Sēnhuá (1996:1) explained that: "The essence of Confucius thought is benevolence. This virtue has been proposed in several aspects. In the government rule, as 'the benevolent one loves others', 'deny oneself but treat others generously'. In educational theory, as 'to teach persons without classification of social rank', 'to teach a person in accordance with his aptitude'."

Gǔ Anquán (1991:183) stated that: "The quintessence of Confucius thought, including all of Confucian concept, is the combination between 'benevolence' and 'rite'."

Wú Nǎigōng (1988:1) stated that : "Confucius valued 'benevolence'. Therefore, his major doctrine was 'benevolence', not rite. Confucius emphasized that the benevolent one must treat others generously first at all and then be considered of them.

Zhū Xiāoxīn (2005:35) pointed out that: " The essence of Confucius thought was 'benevolence' and 'rite'. Confucius thought the main idea of benevolence was 'to love others'. He also put great emphasis on 'the doctrine of the mean', with thinking it was the best way to achieve the benevolence. Nevertheless, 'benevolence' should be appropriate to the standard of 'rite', it must be able to protect each rank of slave society. This is the highest value of benevolence."

According to the views above, the essence of Confucian thought is "benevolence", which refers to "to love others". Furthermore, "benevolence" contains several kinds of virtue, as "rite", "filial piety", and "loyalty". Confucius attached importance to social rank, so the significant role of benevolence is to safeguard each rank in the society.

2.2.3 The reflections of Confucian thought in Chinese proverbs

Over the past two thousand years, Confucian thought has had a great influence on both Chinese rulers and ordinary people. Moreover, there are several influences of Confucian thought reflected in Chinese proverbs. Below are different findings of some scholars who studied in this field.

According to Wáng Qín (2006) study, the study revealed that Confucius envisioned "benevolence" as his highest moral standard. This virtue also had a profound influence on Chinese people's ideas, so there were many reflections of the concept of benevolence in Chinese proverbs. For example, in case of 金錢如糞土, 仁義值千金 (Qián cái rú fèn tǔ, rén yì zhí qiān jīn) which means the benevolence /righteousness is more valuable than properties.

In addition, "benevolence" proposed by Confucius contains "loyal/tolerance" and "filial piety/fraternal love". A great number of Chinese proverbs reflect these

concepts such as 人心換人心 (Rén xīn huàn rén xīn), which means be considerate of others, 百善孝爲先 (Bǎi shàn xiào wéi xiān) which means filial piety is the highest one of all virtue. Besides stress of filial piety, Confucius also emphasized that man must have a son to uphold his family. This concept was also reflected in Chinese proverbs, as 有兒貧不久, 無子富不長 (Yǒu ér pín bù jiǔ, wú zǐ fù bù cháng), which means having a son will bring prosperities to one, without a son, he must become the impoverished man.

In system of Confucian thought, “the doctrine of the mean” was also one of the important ideas. Many proverbs showed this idea, for example, 人高惹禍, 樹高招風 (Rén gāo rě huò, shù gāo zhāo fēng) which means one’s arrogance can bring disaster to oneself.

Confucius also attached importance to virtuous cultivation. One who could cultivate his body would be named as “gentleman”(Jūn zǐ), on the other hand, one who could not fix his mind on goodness was called “mean man”(Xiǎo rén). This idea was showed in a great numbers of Chinese proverbs, as 君子爭禮, 小人爭嘴 (Jūn zǐ zhēng lǐ, xiǎo rén zhēng zuǐ), which means gentlemen treat each other generously while mean men prefer quarrelling with each other.

Besides the idea of virtue, “mandate of heaven” is also known as a significant one in Confucian thought. They believed that the authority of heaven was the greatest of all, so no one could revolt against it. Many proverbs showed this idea. For example, 做事在人, 成事在天 (Zuò shì zài rén, chéng shì zài tiān), which means working is a man’s duty, but its success depends up on the mandate of heaven.

According to Wáng Déchūn (2003) study, Confucius set great store by problems of human including human’s positions in a society, human’s relationships, human and happiness. There were different reflections of these concepts in Chinese proverbs. For example, 愛人者人恆愛人, 敬人者人恆敬人 (ài rén zhe rén héng ài rén, jìng rén zhe rén héng jìng rén) which means one who loves others will be requited with loves, one who respects others will be requited with respects. This proverb reflects human’s relationships.

Confucius valued only this life, and was concerned with only humans who were alive. Therefore, he had never sought the happiness of the next life. This idea was reflected in many proverbs, such as 過去未來, 不如現在 (Guòqù wèilái, bù rú xiànzài) which means the present is more important than both the past and future.

Furthermore, Confucius thought highly of social rank. He believed that a society was made up of several classes of people. Therefore, everyone must play their role perfectly. In order to regulate people’s relationships, the idea of four virtues consisting of loyalty, filial piety, benevolence, and righteousness were proposed and used as common rules in China society. Several proverbs reflected these ideas, as in case of 天下興亡, 匹夫有責 (Tiānxià xīng wáng, pífū yǒu zé) which means people must be accountable to the country. This proverb clearly reflects the idea of loyalty.

Thus, it can be seen, Confucian thought plays a major role in Chinese proverbs, especially in concept of virtue. Chinese proverbs also show other aspects of Confucian thought such as the belief of the mandate of heaven and the importance of social rank. These ideas have had a great influence on Chinese life to present day.

2.3 The theories in relation to Chinese proverbs

This section is classified into three parts consisting of the definitions of Chinese proverb, grammatical structures in Chinese proverbs, and figures of speech in Chinese proverbs.

2.3.1 The definitions of Chinese proverbs

Proverbs are main parts of Chinese vocabularies. To study proverbs not only enriches our vocabularies, but also improves our language skills. To make a through study of Chinese proverbs, first we need to try to define and understand what a Chinese proverb is. Many scholars have offered different definitions:

Guō Shàoyú (2000:158) stated that: "A proverb is the result of human's direct experiences that is expressed by impressive language. Proverbs also refer to a well known spoken language which is frequently used in people's daily life. Moreover, the significant role of proverbs is to prescribe human's behaviors."

Wǔ Zhànkūn (1980:8) pointed out that: "A proverb is a succinct vigorous statement which is a summary of human's experiences and is well known in the masses life."

Wáng Qín (2006:265) explained that: "A proverb is a well known statement that expresses human's experiences as well as to advise about life."

Níng Jū (1980:24) pointed out that: "A proverb is a well known statement that has figurative meaning. It is also a summary of human's experiences."

Zhōu Pánlín (1975:3) summarized the main characteristics of proverb as followings: In pattern, a succinct statement. In role, a summary of human's wisdoms and experiences. In spread, is well known and used in ordinary people's daily life. In quality, is between standard and common.

The scholar above also concluded that: "A proverb is a succinct well known phrase that based on human's wisdoms and experiences."

In brief, the Chinese proverbs are the popular sayings which are based on practical experiences of mankind as well as people's daily life. Their major role is to advise and control human's acts in several aspects.

2.3.2 The grammatical structures of Chinese proverbs

According to Wáng Qín (2006) study, The grammatical structures of Chinese proverbs may be divided into several categories, as follows:

1) one-part form

This structure refers to a simple sentence. For example, 薄地怕窮漢, (Bó dì pà qióng hàn: Infertile land is afraid of a poor man.)

2) two-part form

This structure refers to a complex sentence formed by two clauses with different relations, as follows:

2.1) Parallel relation

This structure refers to a sentence formed by two clauses that one's meaning related to the other of equal importance. For example, 水往低處流, 人往高處走, (Shuǐ wǎng dī chù liú, rén wǎng gāo chù zǒu :Water flows down, man walks upward to the high position .)

2.2) Progressive relation

This structure refers to a sentence formed by two clauses that the latter's meaning is more progressive than the former. For example, 一根筷子容易折, 七根筷子硬如鐵, (Yì gēn kuài zi róng yì zhé, qī gēn kuài zi yìng rú tiě: A chopstick is easy to be broken, ten chopsticks are as hard as iron.)

2.3) Conditional relation

This structure refers to a sentence formed by two clauses where the first one is a condition and the last one says what must happen or exist in order for the information of the first one. For example, 只要功夫深, 鐵杵磨成針, (Zhǐ yào gōng fū shēn, tiě chǔ mó chéng zhēn)

fū shēn, tiě chǔ mó chéng zhēn: If you have constant grinding, you can turn an iron into a needle.)

2.4) Suppositional relation

This structure refers to a sentence formed by two clauses, that the former is a supposition, the latter is a method to achieve the supposition. For example, 要想吃飽飯, 就得流大汗, (Yào xiǎng chī bǎo fàn, Jiù děi liú dà hàn: Would like to eat one's fill, must be soaked with sweat.)

2.5) Linked relation

This structure refers to a sentence formed by two clauses that are closely linked and usually appears the same word in both two clauses. For example, 哪裏有泥巴, 哪裏有莊稼, (Nǎ lǐ yǒu ní bā, nǎ lǐ yǒu zhuāng jià: Where mud is, Where crops are.)

2.6) Make one's choice relation

This structure refers to a sentence formed by two clauses that one is accepted and the other is not. For example, 寧可站著死, 不可跪著生 (Nìng kě zhàn zhe sǐ, bù kě gūi zhe shēng: It would be better to die by standing on my own feet, rather than being alive by going down on my knees.)

3) Many part form

This structure refers to a sentence formed by three or four clauses. For example, 村看村, 戶看戶, 群眾看干部 (Cūn kàn cūn, hù kàn hù, qúnzhòng kàn gānbù: Villagers look after each other, members of family take care of each other, people are concerned with the government), 燈不亮, 要人剔; 人不明, 要人提 (Dēng bú liàng, yào rén tī, rén bù míng, yào rén tí: If a light does not shine, a man must light it, If a man does not understand, others must explain it to him.)

2.3.3 Figures of speech in Chinese proverbs

According to Zēng jīnjīn (1999) study, rhetoric is the art of using language in a way that is effective or influences people. It can be classified into two categories: rhetoric in form and figure of speech .

Figure of speech is an expression in which the words are used figuratively , not in their normal literal meaning. It has been classified into several categories. For our purpose, however, we need be concerned with only the five found in Chinese proverbs.

According to Wáng Qín (2006) study, there are five types of figure of speech usually found in Chinese proverbs.

1) Overstatement

Overstatement is extravagant exaggeration but exaggeration in the service of truth. It is used for emphasis and is not to be taken literally. Overstatement is used in many Chinese proverbs. For example, 穀子栽得稀, 不夠喂小雞 (Gǔzi zhāi de xī, bú gòu wèi xiǎo jī: There are only little millet, it is not enough to feed a chick.) The example emphasizes that the crop yield is really small, even not enough to feed a chick.

2) Analogy

Analogy¹⁷ is one of figure of speech usually used in literatures. It is a comparison between two essentially dissimilar things (objects, images, persons, qualities, etc.) which, when put together, turn out to be related. For example, 真理像太陽 (Zhēnlǐ xiàng tàiyáng: The truth is like the sun.) The speaker compares the truth to the sun by using the word “like”. The truth and the sun are two essentially dissimilar things but they resemble each other in that both are eternal.

3) Personification

Personification consists in giving the attributes of a human being (human form, character, sensibilities, personalities, or emotion) to an animal, an object, or an idea. For example, 莊稼不認爹娘, 功夫到了自然強 (Zhuāngjià bú rèn diē niáng, gōng fū dào le zìrán qiáng: A crop does not depend on its parents, it can be strong itself in an appropriate time.) According to the example, “crop” is given human’s character, it has parents and can be strong like human.

4) Metonymy

In metonymy, instead of naming something, the poet substitutes another thing closely associated with it. For example, 熟讀王淑和, 不如臨症多 (Shú dú Wáng Shūhé, bù rú lín zhēng duō: It would be better to treat diseases yourself, rather than reading Wáng Shūhé frequently.) “Wáng Shūhé” refers to a doctor of traditional Chinese who wrote several medical books. Therefore, “Wáng Shūhé” is used as a representation of medical books in this proverb.

5) Antithesis

It is the deliberate arrangement of contrasting words or ideas in balanced structural forms to achieve emphasis. For example, 自私自利人人憎, 大公無私人人敬 (Zìsī zìlì rén rén zēng, dàgōng wú sī rén rén jìng: A selfish man will be detested, a selfless man will be respected.) This proverb aims to praise selflessness as well as to criticize selfishness.

2.4 The theories in relation to Thai proverbs

This section is categorized into three parts: the definitions of Thai proverbs, grammatical structures in Thai proverbs, and figures of speech in Thai proverbs.

2.4.1 The definitions of Thai proverbs

There are many proverbs in Thai. They are not only the important part of vocabularies, but also reflect several phenomena in Thailand, such as the natural world, social custom, outlook on life, etc. Below are some different views from some scholars about the definitions of Thai proverbs.

Worawan Khongmanuson (2545:9) pointed out that: “A proverb is a statement that aims to advise about life.”

¹⁷ Analogy can be divided into four categories: similar: a method of describing something by comparing it to something else using the word “like” or “as”, metaphor: a method of describing something by comparing it to something else using the word “is”, brief analogy: a method of comparison between two things by omitting the connective word, borrowed analogy: A method of comparing two things by omitting both an original thing and the connective word, appearing only the object compared. (Huán Bóróng & Liáo Xùdōng 1997:240-245)

Sombat champa-ngoen (2540:319) stated that: “A proverb is a statement that its meaning relates to advice and the truth of life. Its significant role is to provide some moral standard to human being.

Phengkhae Watchanasunthon (2528:4) stated that: “A proverb is a statement that has a figurative meaning and aims to advise people. ”

Yinglak Ngamdee (2536:1) pointed out that: “A proverb is a statement that used to praise or criticize something. It also expresses ideas, beliefs and outlooks on life of Thai people. ”

Thus, it can be seen, proverbs are statements with figurative meanings that play a significant role in advising, praising or criticizing something. They also show various phenomena, such as human’s ideas, the natural world, beliefs, etc.

2.4.2 Grammatical structures of Thai proverbs

According to Thapanee Nakhonthap (2517) study, grammatical structures of Thai proverbs can be divided into two categories: phrase and sentence.

1) Phrase

For example, ช้างจับตั๊กแตน (khì: chá:ŋ cǎp ták-ka-kǎ:n: To ride an elephant to catch a grasshopper.), นกปีกหัก (nók pi:k hák: A broken winged bird.)

2) Sentence

This structure can be divided into two types: simple sentence and complex sentence.

2.1) Simple sentence

For example, ปัญญาเป็นทรัพย์ (pan-ja: pen sǎp: Wisdom is property.), กิ้งก่าได้ทอง (kīŋ-kà: dá:j thw:ŋ: A lizard receives a gold.)

2.2) Complex sentence

For example, ไก่เห็นตีนงู งูเห็นนมไก่ (kǎj hén ti:n ŋu: ŋu: hén nom kǎj: A hen sees a snake’s feet, the snake sees the hen’s breasts.), ไก่งามเพราะขน คนงามเพราะแต่ง (kǎj ŋa:m phrǎ khǎn khon ŋa:m phrǎ tǎ:ŋ: Feathers can make a chicken look beautiful, dressing can make a woman look beautiful.)

2.2.3 Figures of speech in Thai proverbs

According to Worawan Khongmanuson (2545) study, there are three kinds of figure of speech usually found in Thai proverb, as follows:

1) Analogy

For example, ใจกว้างเหมือนแม่น้ำ (caj-kwǎ:ŋ muǎn mǎi-ná:m: Be broad-minded like the river.)

2) Overstatement

For example, ร้องไห้จนน้ำตาเป็นสายเลือด (rǎ:ŋ-hǎj con ná:m-ta: pen sǎj-luǎt: To cry until tears become blood.)

3) Personification

For example, ฝนสั่งฟ้า ปลาสั่งหนอง (fǎn sǎŋ fá: pia: sǎŋ nǎw:ŋ: The rain says goodbye to the sky, a fish says goodbye to a swamp.)

2.5 The theory of syntax analysis

According to the Huáng Bóróng & Liáo Xùdōng (2004) study, there are three methods of grammatical analysis: the syntax analysis, the semantic function analysis and the pragmatic function analysis. The sentence analysis in this research is based on the first one. Below is an example of the syntax analysis.

狼咬死了他家的羊。(Láng yǎo sǐ le tā jiā de yáng)
A wolf bites his family's sheep until it die.

Láng A wolf	yǎo bites	sǐ le until it die	tā jiā de yáng his family's sheep
Subject		predicate	
		Verb	Object
Centre word	<	Comple- ment	Modifier) Centre word

The theory above can be used only in a sentence with predicate. About a non-subject sentence, Liú yuè huá (2006) pointed out that, a non-subject sentence is a complete sentence. It is neither a part of sentence nor a predicate. Therefore, it can not be analyzed as a predicate of a sentence. A general non-subject sentence contains a verb, so the first step of analysis is to find a verb and then analyze an adverb, an object, etc. As the following example:

不許亂扔果皮紙屑。(Bù xǔ luàn rēng guǒ pí zhǐ xiè)
Don't drop peel and pieces of paper.

Bù xǔ (Don't)	luàn rēng guǒ pí zhǐ xiè (drop peel and pieces of paper)
Verb	Object

2.6 The summary of the former research

This section is classified into two parts: Chinese literature, and Thai literature.

2.6.1 Chinese literature

According to Wáng Déchūn (2003) in "Chinese-English proverbs and culture", the study revealed that there were similarities and differences in the concept of virtue reflected in Chinese and English proverbs. On similarities, for example, are to attach importance to working hard and frugality, to think highly of reputation and to resist avarice. On difference, for example, is the concept of friendship. Chinese proverbs reflect that friendship is more important than individual interests. On the other hand, English proverbs show that individual interests are the highest interests. In English proverbs, a friend is inferior to the individual and can bring trouble to the individual. These differences show that Confucian thought has had a significant influence on Chinese people, while western people are affected by profound influences of individualism.

In figures of speech, there are four kinds of figure of speech used in Chinese and English proverbs: analogy, metonymy, personification, and overstatement.

According to Zhōu Pánlín(1974) in “A comparative study on Chinese and western proverbs”, the study aimed to make a comparative study of 145 Chinese and western proverbs. The study found that there are differences of rhetorical style between Chinese and western proverbs. Chinese proverbs are rich in figurative language more than English proverbs. That is because the differences in cultures between Chinese and western countries. There are many similarities in meaning between Chinese and western proverbs. These similarities reflect the common ideas of mankind.

2.6.2 Thai literature

According to Kannika Kowitkun (2544) in “A comparison of Chinese and Thai proverbs-idiomatic expressions”, the study revealed that Chinese and Thai proverbs can be classified into three categories : the proverbs that had same meaning and used the same object of analogy, the proverbs that had the same meaning but used the different object of analogy and the proverbs that had the same meaning but had analogy only in Chinese proverbs, not in Thai proverbs. Moreover, Chinese and Thai proverbs also reflected that there were similarities and differences in many aspects of Chinese and Thai people, such as environments, cultures, customs and attitudes.

According to Phenkhae Watchanasunthon (2528), in “The values reflected in Thai proverbs ”, the study revealed that there are several aspects of values reflected in Thai proverbs. It included both good and poor values. There are many good values reflected in Thai proverbs, for example, to respect your seniors, to sympathize with others, to praise filial piety, to respect the king, to exercise patience and to be tolerant and generous. There are some poor values reflected in Thai proverbs, for example, to attach over importance to reputations, to value men and belittle women, and to not do work conscientiously.

CHAPTER III

A COMPARISON OF THE GRAMMATICAL STRUCTURES AND FIGURES OF SPEECH IN CHINESE AND THAI PROVERBS

This chapter is divided into two sections: a comparison of the grammatical structures in Chinese and Thai proverbs, and a comparison of figures of speech in Chinese and Thai proverbs. The analysis are based on the theories provided in Chapter 2.

3.1 A comparison of grammatical structures in Chinese and Thai proverbs

This section is categorized into two parts: The similarities of grammatical structures in Chinese and Thai proverbs, and the differences of grammatical structures between Chinese and Thai proverbs.

Below are the grammatical structures in Chinese proverbs and the brief explanations.

1) The grammatical structures in Chinese proverbs

There are 208 Chinese proverbs collected in this research. They can be classified into three types of grammatical structures, as follows:

1.1) Phrase, found only phrase with parallel pattern.

1.2) Simple sentence, can be divided into four categories: sentence with a verbal predicate, sentence with an adjectival predicate, sentence with subject-predicate (S-P phrase) predicate and non-subject sentence.

1.3) Complex sentence, can be divided into six categories: parallel relation, contrastive relation, conditional relation, suppositional relation, make one's choice relation, and linked relation.

Below is the statistical table of the grammatical structures of Chinese proverbs:

Grammatical structures		Amount	Percentage
Phrase	Parallel	3	1.44
	Others	-	-
	Total	3	1.44
Simple sentence	Verbal	47	22.59
	Adjectival	3	1.44
	S-P phrase	9	4.32
	Non-subject	6	2.88
	Total	65	31.25
Complex sentence	Parallel	90	43.27
	Contrastive	10	4.80
	Conditional	16	7.69
	Suppositional	11	5.29
	Make one's choice	5	2.40
	Linked	8	3.84
	Total	140	67.30
Total		208	100

Table [3-1] Grammatical structures of Chinese proverbs

From the table above, grammatical structure of Chinese proverbs that is found the most is complex sentence, has 140 proverbs (67.30%), the second is simple sentence, has 65 proverbs (31.25%), the last is phrase, has only 3 proverbs (1.44%). They contain several kinds of structures, as follows:

Phrase, found only phrase with parallel pattern, has 3 proverbs (1.44%).

Simple sentence, can be divided into four categories, as follows: sentence with a verbal predicate, has 47 proverbs (22.59%) → sentence with subject-predicate (S-P phrase) predicate, has 9 proverbs (4.32%) → non-subject sentence, has 6 proverbs (2.88%) → sentence with an adjectival predicate, has only 3 proverbs (1.44%).

Complex sentence, can be divided into six categories, as follows: parallel relation, has 90 proverbs (43.27%) → conditional relation, has 16 proverbs (7.69%) → suppositional relation, has 11 proverbs (5.29%) → contrastive relation, has 10 proverbs (4.80%) → linked relation, has 8 relation (3.84%) → make one's choice relation, has 5 proverbs (2.40%)

Below are grammatical structures in Thai proverbs and its brief explanations.

2) The grammatical structures in Thai proverbs

There are 62 Thai proverbs collected in this research. They can be classified into three types of grammatical structures, as follows:

2.1) Phrase, can be divided into four categories: modifier-head pattern, parallel pattern, verb-object pattern, and linked predicate pattern.

2.2) Simple sentence, found only sentence with a verbal predicate.

2.3) Complex sentence, can be divided into three categories: parallel relation, contrastive relation and suppositional relation.

Below is the statistical table of the grammatical structures of Thai proverbs:

Grammatical structures		Amount	Percentage
Phrase	Modifier-head	2	3.23
	Parallel	11	17.74
	Verb-object	4	6.45
	Linked predicate	4	6.45
	Total	21	33.87
Simple sentence	Verbal	16	25.80
	Others	-	-
	Total	16	25.80
Complex sentence	Parallel	21	33.87
	Contrastive	3	4.83
	Suppositional	1	1.61
	Total	25	40.32
Total		62	100

Table [3-2] Grammatical structures of Thai proverbs

From the table above, grammatical structure of Thai proverbs that is found the most is complex sentence, has 25 proverbs (40.32%), the second is phrase, has 21 proverbs (33.87%), the last is simple sentence, has 16 proverbs (25.80%). They contain several kinds of structures, as follows:

Phrase, can be divided into four categories, as follows: parallel pattern, has 11 proverbs (17.74%) → verb-object pattern and linked predicate have 4 proverbs (6.45%) → modifier-head pattern, has 2 proverbs (3.23%) .

Simple sentence, found only sentence with a verbal predicate, has 16 proverbs (25.80%).

Complex sentence, can be divided into three categories, as follows: parallel relation, has 21 proverbs (33.87%) → contrastive relation, has 3 proverbs (4.83%) → suppositional relation, has only 1 proverb (1.61%).

Below is an explanation of a comparison of the grammatical structures in Chinese and Thai proverbs.

3.1.1 The similarities of the grammatical structures in Chinese and Thai proverbs

There are three kinds of grammatical structures found in this part: phrase, simple sentence, and complex sentence.

3.1.1.1 Phrase

There is only parallel pattern found in this part.

Chinese proverb

佛口蛇心 (Fó kǒu shé xīn)

Buddha's tongue, viper's heart.

Meaning: It is used to criticize a person who has honeyed lipped but evil at heart.

“Fó kǒu shé xīn” is formed by two elements:

Fó kǒu / shé xīn (Buddha's tongue / viper's heart)

The two elements relate to each other on the equal importance. It can be called a phrase with a parallel pattern.

Thai proverb

ข้าวแดงแกงร้อน (khá:w dɔːŋ kɔːŋ rɔːŋ)

Brown rice, hot soup.

Meaning: A grace that someone gives to other people.

“khá:w dɔːŋ kɔːŋ rɔːŋ” is form by two elements:

khá:w dɔːŋ / kɔːŋ rɔːŋ (brown rice / hot soup)

The two elements relate to each other on the equal importance. It can be called a phrase with a parallel pattern.

3.1.1.2 Simple sentence

There is only sentence with a verbal predicate found in this part.

Chinese proverb

好漢不記仇 (Hǎohàn bú jì chóu)

A hero never bears grudges.

Meaning: A true man must be broad-minded and never takes any enmity to his mind.

hǎo hàn		bú	ji	chóu
(A hero)		(never)	(bears)	(grudges)

Subject		Predicate
---------	--	-----------

Adverb]	Centre word
--------	---	-------------

Verb		Object
------	--	--------

“Hǎo hàn” (A hero) is subject of sentence, “bù jì chóu” (never bears grudges) is predicate, “bù”(never) is negative adverb, “jì chóu” is centre word, “jì” (bears) is verb, “chóu”(grudges) is object.

Thai proverb

ความกตัญญูเป็นเครื่องหมายของคนดี

(khwa:m-ka-tan-ju: pen khruǎŋ-mǎ:j khǒ:ŋ khon di:)

Gratitude is the sign of a virtuous person.

Meaning: Gratitude is the essential virtue of noble souls. A good person must be thankful to his parents and someone who is kind to him.

khwa:m-ka-tan-ju: (Filial piety)		pen (is)	khruǎŋ-mǎ:j (the sign)	khǒ:ŋ khon di: (of a virtuous person)
Subject		Predicate		
		Verb	Object	
			Centre word (Modifier	

From the example above, “khwa:m-ka-tan-ju:” (gratitude) is a subject of sentence, “pen khruǎŋ-mǎ:j khǒ:ŋ khon di:” (is the sign of a virtuous person) is predicate, “pen” (is) is verb, “khruǎŋ-mǎ:j khǒ:ŋ khon di:” (the sign of a virtuous person) is an object, “khruǎŋ-mǎ:j” (the sign) is centre word, “khǒ:ŋ khon di:” (of a virtuous person) is a modifier.

Thus it can be seen, the predicate of the examples above are formed by verbal phrases. They are called sentence with a verbal predicate.

3.1.1.3 Complex sentence

There are three kinds of complex sentence found in this part: parallel relation, contrastive relation, and suppositional relation.

1) Parallel relation

Chinese proverb

救火須救滅，救人須救徹 (Jiù huǒ xū jiù miè, jiù rén xū jiù chè)

To extinguish a fire until it stops burning, to save someone’s life until the end.

Meaning: To help someone with all the power one has. “Cí fù jiāo xiào zǐ, yán shī chū gāo tú” is formed by two clauses:

Jiù huǒ xū jiù miè / jiù rén xū jiù chè (to extinguish a fire until it stops burning / to save someone’s life until the end)

The two clauses relate to each other on the equal importance.

Thai proverb

อาสาเจ้าจนตัวตาย อาสาจนพอแรง

(?a:-sǎ: cá:w con tua ta:j ?a:-sǎ: na:j con pɔ:-rɜ:ŋ)

To attend the king throughout one’s life, to attend the master in one’s power.

Meaning: A nobleman should attend the king until the last day of his life with a loyal mind.

“?a:-sǎ: cá:w con tua ta:j ?a:-sǎ: na:j con pɔ:-rɜ:ŋ” is formed by two clauses:

?a:-sǎ: cá:w con tua ta:j / ?a:-sǎ: na:j con pɔ:-rɜ:ŋ (to attend the king throughout one’s life / to attend the master in one’s power)

The two clauses relate to each other on the equal importance.

2) Contrastive relation

Chinese proverb

買盡天下物，難買子孫賢 (Mǎi jìn tiānxià wù, nán mǎi zǐ sūn xián)

It is easy to buy everything in the world, but is difficult to buy the virtue of one's children.

Meaning: Filial piety is very valuable.

“Mǎi jìn tiān xià wù, nán mǎi zǐ sūn xián” is formed by two clauses:

Mǎi jìn tiān xià wù / nán mǎi zǐ sūn xián (It is easy to buy everything in the world / but is difficult to buy the virtue of one's children)

The first one is subordinate clause which is describing a fact, the last one is a main clause which is different or seems surprising from the first one.

Thai proverb

กินบนเรือน ขี้บนหลังคา (kin bon ruan khî: bon lǎŋ-kha:)

To eat in the home, but defecate on the roof.

Meaning: To be ungrateful, bite the hand that feed one.

“kin bon ruan khî: bon lǎŋ-kha:” is formed by two clauses :

kin bon ruan / khî: bon lǎŋ-kha (To eat in the home / but defecate on the roof)

The first one is subordinate clause which is describing a fact, the last one is main clause which is different or seems surprising from the first one.

3) Suppositional relation

Chinese proverb

得人錢財，替人消災 (Dé rén qiáncái, tì rén xiāo zāi)

If you have got someone's money, you must help him to avert a calamity.

Meaning: If you are employed by someone to do something, you should do it perfectly.

“Dé rén qián cái , tì rén xiāo zāi” is formed by two clauses:

Dé rén qián cái / tì rén xiāo zāi (If you have got someone's money / you must help him to avert a calamity)

The former is subordinate clause which is a supposition, the latter is main clause which is a result happening after the supposition.

Thai proverb

เจ้าเห็นงาม ก็ว่างามไปตามเจ้า (cá:w hěn ɲa:m kǒ: wá: ɲa:m paj-ta:m cá:w)

If the king thinks that it is right, you must agree with him.

Meaning: The loyal nobleman should yield to the king.

“cá:w hěn ɲa:m kǒ: wá: ɲa:m paj-ta:m cá:w” is formed by two clauses:

cá:w hěn ɲa:m / kǒ: wá: ɲa:m paj-ta:m cá:w (If the king think that it is right / you must agree with him)

The former is subordinate clause which is a supposition, the later is main clause, which is a result happening after the supposition.

3.1.2 The differences of the grammatical structures between Chinese and Thai proverbs

The differences of grammatical structures between Chinese and Thai proverbs can be divided into two categories: The grammatical structures found only in Chinese proverbs, and the grammatical structures found only in Thai proverbs.

3.1.2.1 The grammatical structures found only in Chinese proverbs

There are two types of grammatical structures found in this part: simple sentence, and complex sentence.

1) Simple sentence

There are three types of simple sentence found in this part: sentence with an adjectival predicate, sentence with S-P phrase predicate, and non-subject predicate.

1.1) Sentence with an adjectival predicate

忠孝不能兩全 (zhōng xiào bù néng liǎng quán)

Loyalty and filial piety cannot be completed at the same time.

Meaning: It is impossible to be a loyal subject and a filial child at the same time.

Zhōng xiào (Loyalty and filial piety)		bù (can)	Néng (not)	liǎng (at the same time)	quán (be completed)
Subject		Predicate			
		Adverb] Central word	

“zhōng xiào”(Loyalty and filial piety) is a subject of sentence, “bù néng liǎng quán” is a predicate. “bù” (not), “néng”(can), and “liǎng” (at the same time) are adverbs, “quán” (be completed) is centre word. The predicate of this sentence is an adjectival phrase.

1.2) Sentence with S-P phrase predicate

量小福亦小 (Liàng xiǎo fú yì xiǎo)

Small mind happiness is also small.(A small mind has small happiness.)

Meaning: One who lacks broad-mindedness won't have a good fortune.

Liàng (mind)	xiǎo (small)		fú (happiness)	yì (also)	xiǎo (is small)
Subject			Predicate		
		Subject		Predicate	
		Adverb] Centre word	

“Liàng xiǎo”(Small mind) is a subject of sentence, “fú yì xiǎo”(happiness is also small) is a predicate. In the predicate, “fú”(happiness) is a subject, “yì xiǎo”(is also small) is a predicate, “yì” (also) is an adverb, “xiǎo”(is small) is centre word. The predicate of this sentence is a subject-predicate phrase.

1.3) Non- subject sentence

明人面前不說假話 (Míng rén miàn qián bù shuō jiǎ huà)

Don't tell a lie in front of a brilliant man.

Meaning: Don't tell a lie in front of a person who knows the truth of the matter.

Míng rén miàn qián bù shuō jiǎ huà			
Míng rén miàn qián (in front of a brilliant man.)	bù (don't)	Shuō (tell)	Jiǎ huà (a lie)
adverb	Adverb	Verb	Object

“Míng rén miàn qián”(in front of a brilliant man.) is an adverb, “bù”(don't) is a negative adverb, “shuō”(tell) is verb, “jiǎ huà” (a lie) is object. This sentence is formed by neither subject nor predicate.

2) Complex sentence

There are three types of complex sentence found in this part: conditional relation, make one's choice relation, and linked relation.

2.1) Conditional relation

坐得船頭穩，不怕浪來顛 (Zuò dé chuán tóu wěn, bú pà làng lái diān)

To sit on a boat steadily, never afraid of waves splashing .

Meaning: If you have an upright behavior and a generous mind, you won't afraid of all assaults.

“Zuò dé chuán tóu wěn, bú pà làng lái diān”is formed by two clauses:

Zuò dé chuán tóu wěn / bú pà làng lái diān (To sit on a boat steadily / never afraid of wave splashing)

The first one is a subordinate clause which is a condition, the last one is a main clause which is a result happening under the condition.

2.2) Make one's choice relation

寧與千人好，不與一人仇 (Níng yǔ qiān rén hǎo, bù yǔ yī rén chóu)

It would be better to make friends with a thousand people, rather than making an enemy of a person.

Meaning: Kindness is essential to associate with others.

“Níng yǔ qiān rén hǎo, bù yǔ yī rén chóu” is formed by two clauses:

Níng yǔ qiān rén hǎo / bù yǔ yī rén chóu (It would be better to make friends with thousand people / rather than making an enemy of a person)

The former is accepted and the other is not.

2.3) Linked relation

好話不背人，背人沒好話 (Hǎo huà bú bèi rén, bèi rén bù hǎo huà)

Good words are not spoken behind other's back, words spoken behind other's back are not good words.

Meaning: To support people to say something outright.

“Hǎo huà bú bèi rén , bèi rén bù hǎo huà” is formed by two clauses:

Hǎo huà bú bèi rén / bèi rén bù hǎo huà (Good words are not spoken behind other's back / Words spoken behind other's back are not good words)

The former is a subordinate clause, the latter is a main clause. They are both closely linked and there is the same phrase “bèi rén”(behind other's back) in both two clauses.

3.1.2.2 The grammatical structures found only in Thai proverbs

There are three types of phrase found in this part: modifier-head pattern, verb-object pattern, and linked predicate pattern.

1) Modifier-head pattern

นกกระจอกเลี้ยงไม่เชื่อง (nók-krà?- cò:k liánj máj chuán)

An untamed sparrow.

Meaning: To bite the hand that feeds one.

“nók-krà?-cò:k liánj máj chuán” is form by two elements :

nók-krà?-cò:k (sparrow) / liánj máj chuán (untamed)

The former is a centre word, the latter is a modifier.

2) Verb-object pattern

กลืนน้ำลายตัวเอง (klw:n ná:m-la:j tua-?e:ŋ)

To swallow saliva of oneself.

“klw:n ná:m-la:j tua-?e:ŋ” is formed by two elements:

klw:n (swallow) / ná:m-la:j tua-?e:ŋ (saliva of oneself)

The former is verb, the latter is object.

3) Linked predicate pattern

ปั้นน้ำเป็นตัว (pân ná:m pen tua)

To model the water into an image.

Meaning: To make up a story or piece of information in order to make someone believe something that is not true.

In “pân ná:m pen tua”, “ná:m” (water) is an object of “pân”(model), is also a subject of “pen”(into).

Below is a table indicating the grammatical structures in Chinese and Thai proverbs:

Grammatical structures		Chinese proverbs (%)	Thai proverbs(%)
Phrase	Modifier-head	-	3.23
	Parallel	1.44	17.74
	Verb-object	-	6.45
	Linked predicate	-	6.45
	Total	1.3	33.87
Simple sentence	Verbal	22.59	25.80
	Adjectival	1.44	-
	S-P phrase	4.32	-
	Non-subject	2.88	-
	Total	31.25	25.80
Complex sentence	Parallel	44.27	33.87
	Contrastive	4.80	4.83
	Conditional	7.69	-
	Suppositional	5.29	1.61
	Make one's choice	2.40	-
	Linked	3.84	-
	Total	67.30	40.32

Table 【3-3】 The grammatical structures in Chinese and Thai proverbs

From table 3.3, the grammatical structures that is found the most in both Chinese and Thai proverbs is complex sentence. There are 67.30% in Chinese proverbs and 40.32% in Thai proverbs.

In order to make a comparison of the grammatical structures in Chinese and Thai proverbs easier to understand, we provide the following table:

Grammatical structures		Chinese proverbs	Thai proverbs
Phrase	Modifier-head parallel	-	√
	Verb-object	√	√
	Linked predicate	-	√
	Verbal	√	√
Simple sentence	Adjectival	√	-
	S-P phrase	√	-
	Non-subject	√	-
	Parallel	√	√
Complex sentence	Contrastive	√	√
	Conditional	√	-
	Suppositional	√	√
	Make's one choice	√	-
	Linked	√	-

Table 【3-4】 A comparison of the grammatical structures in Chinese and Thai proverbs

3.2 A comparison of figures of speech in Chinese and Thai proverbs

This section is classified into five parts: analogy, metonymy, overstatement, personification, and antithesis.

Below are figures of speech in Chinese proverbs and a brief explanation.

1) Figures of speech in Chinese proverbs

There are 208 Chinese proverbs collected in this research. The study reveals that there are 133 Chinese proverbs (63.94%) using figurative language. Below is a table indicating figures of speech in Chinese proverbs.

Figures of speech		Amount	Percentage
Analogy	Simile	1	0.75
	Metaphor	2	1.50
	Brief analogy	35	26.32
	Borrowed analogy	46	34.59
	Total	84	63.16
Metonymy		8	6.02
Overstatement		26	19.55
Personification		1	0.75
Antithesis		14	10.53
Total		133	100

Table [3-5] Figures of speech in Chinese proverbs

From the table above, there are five kinds of figure of speech found in Chinese proverbs. They may be sequenced from many to few as follows:

1. Analogy, has 84 proverbs (63.16%) which contains four kinds of rhetorical style: borrowed analogy, has 46 proverbs (34.59%) → brief analogy, has 35 proverbs (26.32%) → Metaphor, has 2 proverbs (1.50%) → simile, has only 1 proverb (0.75%).
2. Overstatement, has 26 proverbs (19.55%).
3. Antithesis, has 14 proverbs (10.53%).
4. Metonymy, has 8 proverbs (6.02%).
5. Personification, has only 1 proverb (0.75%).

Below are figures of speech of Thai proverbs and the brief explanation.

2) Figures of speech in Thai proverbs

There are 62 Thai proverbs collected in this research. The study reveals that there are 49 Thai proverbs (79.03%) using figurative language. Below is a table indicating figures of speech in Thai proverbs.

Figures of speech		Amount	Percentage
Analogy	Simile	3	6.12
	Metaphor	2	4.08
	Brief analogy	4	8.16
	Borrowed analogy	23	46.94
	Total	32	65.30
Metonymy		2	4.08
Overstatement		3	6.12
Personification		2	4.08
Antithesis		10	20.41
Total		49	100

Table 【3-6】 Figures of speech in Thai proverbs

From the table above, there are five kinds of figure of speech found in Thai proverbs. It may be sequenced from many to few as follows:

1. Analogy, has 32 proverbs (65.30%). It contains four kinds of rhetorical style: borrowed analogy, has 23 proverbs (46.94%) → brief analogy, has 4 proverbs (8.16%) → simile, has 3 proverbs (6.12%) → Metaphor, has 2 proverbs (4.08%).
2. Antithesis, has 10 proverbs (20.41%).
3. Overstatement, has 3 proverbs (6.12%).
4. Metonymy and personification, have 2 proverbs (4.08%).

Below is a table indicating figures of speech in Chinese and Thai proverbs estimated in percentage.

Figures of speech		Chinese proverbs (%)	Thai proverbs (%)
Analogy	Simile	0.75	6.12
	Metaphor	1.50	4.08
	Brief analogy	26.32	8.16
	Borrowed analogy	34.59	46.94
	Total	63.16	65.30
Metonymy		6.02	4.08
Overstatement		19.55	6.12
Personification		0.75	4.08
Antithesis		10.53	20.40
Total		100	10

Table 【3-7】 A comparison of figures of speech in Chinese and Thai proverbs

From the table above, there are five kinds of figure of speech found in Chinese and Thai proverbs: analogy, metonymy, overstatement, personification and antithesis. The highest percentage in both Chinese and Thai proverbs is analogy. There are 63.16% in Chinese proverbs and 65.30% in Thai proverbs. In analogy, the rhetorical style that is found the most in both Chinese and Thai proverbs is borrowed analogy, there are 34.59% in Chinese proverbs and 46.94% in Thai proverbs. Thus, it can be seen, figures of speech in Chinese proverbs and Thai proverbs are very similar.

Below is an explanation of figure of speech in Chinese and Thai proverbs:

3.2.1. Analogy

Analogy may be categorized into four types: simile, metaphor, brief analogy, and borrowed analogy.

3.2.1.1 Simile

Chinese proverb

錢財如糞土，仁義值千金 (Qiáncái rú fèntǔ, rényì zhí qiānjīn)

Money as dirt, humanity as gold.

Meaning: To associate with others, the value of humanity is higher than properties.

“Money” is compared to dirt which is the useless thing, while humanity is compared to gold which is the valuable thing. It shows that the speaker values humanity rather than property.

Thai proverb

ตรงเหมือนไม้บรรทัด (troṅ muān má:j-ban-tát)

Be just like a ruler.

Meaning: Referring to a person who is extremely fair, not partial towards anyone.

“A just person” is compared to “a ruler”. They are two essentially different things but resemble each other in that both can measure or judge something without partiality .

3.2.1.2 Metaphor

Chinese proverb

人心是桿秤 (Rén xīn shì gānchèng)

The minds of the masses are a balance.

Meaning: The judgments of the masses are most impartial.

“The minds of the masses” is compared to “a balance”. They are two dissimilar things but resemble each other in that both have abilities to weigh or judge something in a fair way.

Thai proverb

ใจเป็นน้ำพระคงคา (jai pen ná:m-prá?-khon-kha:)

The heart is Khon-kha river.

Meaning: Be broad-minded and willing to accept many different types of behavior.

“The heart” is compared to “Khong-kha river” which is one of four great rivers in India. It shows that one’s mind is very wide like the vastness of the river .

3.2.1.3 Brief analogy

Chinese proverb

撐船撐到岸，幫忙幫到底

(Chēng chuán chēng dào àn, bāng máng bāng dào dǐ)

To take a ferry across the river, to help people to the end.

Meaning: To help someone extricate oneself from a predicament.

From the example, “to help people to the end” can get someone out of a different situation. It is like “to take a ferry across the river” indicates that you have already finished your travel. They are similar to each other that they both show doing something on one’s power.

Thai proverb

อย่าชกน้ำเข้าลือก อย่าชกศึกเข้าบ้าน (jà: chák ná:m káw luók jà: chák suik kháw bā:n)

Don’t bring the water to a pond, don’t bring the enemy to the country.

Meaning: Don’t bring disaster to one’s own country.

From the example, “bringing the enemy to one’s own country” is compared to “bringing the water to a pond”. It can make the proverb’s meaning more clearly.

3.2.1.4 Borrowed analogy

Chinese proverb

好漢子不咽脫口的唾沫 (Hǎohànzi bù yán tuō kǒu de tuòmo)

A hero never swallows the saliva that he spat out.

Meaning: A virtuous person attaches importance to keep one’s promises.

From the example, a promise cannot be changed. It is like the saliva that was spat out cannot be swallowed. Thus, it can be seen, “a promise” and “the saliva that was spat out” are resemble each other they both are things that can not return.

Thai proverb

เห็นกงจักรเป็นดอกบัว (hěn kōng-càk pen dō:k-bua)

To identify a blade as a lotus.

Meaning: It is used to criticize a person who lacks sense of justice.

From the example, The shapes of a blade and a lotus are similar to each other, but have extremely different functions that a blade is used to harm people while a lotus is used to pray to Buddha image. So “To see a blade as a lotus” is compared to a person who cannot judge right and wrong.

3.2.2 MetonymyChinese proverb

口上仁義禮智，心裏男盜女娼

(kǒu shàng rén yì lǐ zhì, xīn lǐ nán dào nǚ chāng)

One’s mouth overflows with “rén yì lǐ zhì”, one’s heart be full of greed and lust.

Meaning: It is used to criticize a moral degenerate person pretending to talk in a refined way.

From the example, “rén yì lǐ zhì” refer to benevolence, righteousness, rite and wisdom. They are the essences of Confucian thought. So they are used to represent the lofty taste.

Thai proverb

เด็กเลี้ยงแกะ (dèk liǎng gāi?)

A young shepherd.

Meaning: It is used to criticize a person who likes to make up a lie until no one believe him.

From the example, “a young shepherd” is from Essop’s tale (The boy who cried “wolf”). The tale tells a story of a young shepherd who always makes his neighbors frightened by telling them that there are wolves attaching his sheep. At last, wolves come and attach his sheep, so he shouts and cries for help. However, no one believes what he said, and the wolves kill all his sheep. So “a young shepherd” is used to represent a person who prefers to make up a lie until no one believes him.

3.2.3 OverstatementChinese proverb

誠心能叫石頭落淚，實意能叫枯木發芽

(Chéngxīn néng jiào shítou luò lèi, shíyì néng jiào kūmù fāyá)

Wholeheartedness can make a stone weep, sincerity can make a withered tree germinate.

Meaning: Everything can be successful because of sincerity.

From the example, the speaker emphasizes that sincerity has a great power, even can make the impossible thing become possible.

Thai proverb

ลิ้นตวัดถึงหู (lǐn ta-wát thǔng hū)

To swing one’s tongue toward one’s ear.

Meaning: It is used to criticize a person who prefers to tell a lie.

From the example, “To swing one’s tongue toward one’s ear” is an extravagant exaggeration. It is used to emphasize someone’s fibbing.



3.2.4 Personification

Chinese proverb

船幫水，水幫船 (Chuán bāng shuǐ, shuǐ bāng chuán)

A boat helps the river, the river helps the boat.

Meaning: To help each other.

From the example, “a boat” and “the river” are given human characteristics.

They help each other like the relationship in human’s society.

Thai proverb

น้ำพึ่งเรือ เสือพึ่งป่า (nám phǔng ruua súa phǔng pà:)

The river depends on a boat, a tiger depends on the forest.

Meaning: To be interdependent.

From the example, the speaker gives human being’s character to “the river”, “a boat”, “a tiger” and “the forest”. They depend on each other like the relationship in human’s society.

3.2.5 Antithesis

Chinese proverb

真話好說，謊話難編 (Zhēnhuà hǎo shuō, huǎnghuà nán biān)

Saying a truth is easy, making up a lie is difficult.

Meaning: It is better to say a truth, rather than to make up a lie.

From the example, “Saying a truth is easy” and “making up a lie is difficult” are the opposite ideas that are arranged in balanced structural form. They are used to emphasize the advantage of saying a truth and the disadvantage of telling a lie.

Thai proverb

แพ้เป็นพระ ชนะเป็นมาร (phǎ: pen phrá? cha-ná? pen ma:n)

The loser is Buddha, the winner is an evil.

Meaning: Referring to a person who can exercise forbearance must be calm, while a person who prefer bullying will suffer.

From the example, “The loser is Buddha” and “the winner is an evil” are contrastive ideas that are arranged in balanced structural form. The speaker aims to praise a person who can exercise forbearance and criticize a person who prefers bullying.

CHAPTER IV

THE IDEA OF VIRTUE REFLECTED IN CHINESE AND THAI PROVERBS

This chapter is divided into three sections: the idea of virtue reflected in Chinese proverbs, the idea of virtue reflected in Thai proverbs, and summary.

4.1 The idea of virtue reflected in Chinese proverbs

There are 230 Chinese proverbs collected in this research. They reflect five kinds of virtue: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty.

4.1.1 Benevolence/righteousness

The idea of benevolence/righteousness reflected in Chinese proverbs can be divided into five ideas: to take pleasure in helping others, friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice.

1) To take pleasure in helping others

(1) 擺渡擺到河邊，送佛送到西天

(Bǎi dù bǎi dào hé biān, sòng fó sòng dào xītiān)

To take a ferry across the river, to see Buddha off at the western paradise.

Meaning: To help someone until the end.

(2) 撐船撐到岸，幫忙幫到底

(Chēng chuán chēng dào àn, bāng máng bāng dào dǐ)

To take a ferry across the river, to help people until the end.

Meaning: To help someone extricate oneself from a predicament.

2) Friendly exchange

(1) 船幫水，水幫船 (Chuán bāng shuǐ, shuǐ bāng chuán)

A boat helps the river, the river helps the boat.

Meaning: To help each other.

(2) 官向官，民向民，和尚向的是出家人

(Guān xiàng guān, mǐn xiàng mǐn, hé shàng xiàng de shì chū jiā rén)

Government officials depend on each other, ordinary people depend on each other, Buddhist monks depend on each other.

Meaning: People who are in the same society should help each other.

3) To keep mercy in mind

(1) 逢惡不怕，逢善不欺 (Féng è bú pà, féng shàn bù qī)

Never fear an evil one, never bully a good one.

Meaning: To have a sense of justice and sympathy.

(2) 好貓兒，不吃雞；好男兒，不欺妻

(Hǎo māor, bù chī jī, hǎo nánr, bù qī qī)

A good cat never eats a chicken, a good man never harms his wife.

Meaning: The strong one should not bully the weak one.

4) To be selfless

(1) 公而忘私，捨己爲人 (Gōng ér wàng sī, shě jǐ wèi rén)

To neglect oneself for the public, to devote one's own for others.

Meaning: To consider the interests of the public before one's own.

(2) 厚者不毀人以自益，仁者不危人以要名

(Hòuzhe bù huǐ rén yǐ zì yì, rénzhe bù wēi rén yǐ yào míng)

A generous one never destroys others for one's profit, a benevolent one never harms others for one's reputation.

Meaning: A virtuous person never destroys others' businesses for one's own benefit and reputation.

5) To have a sense of justice

(1) 身正不怕影子斜 (Shēn zhèng bú pà yǐngzi xié)

As long as you have the straight body, don't fear that your shadow is bent.
 Meaning: As long as you behave in the impartial way, don't fear the critics of others.

(2) 一正壓百邪 (Yī zhèng yā bǎi xié)

One healthy trend prevails upon a hundred unhealthy trends.

Meaning: Good can triumph over all evil.

4.1.2 Loyalty

The idea of loyalty reflected in Chinese proverbs can be divided into two ideas: The loyalty that people have for their country, and the loyalty that a nobleman has for his king.

1) The loyalty that people have for their country

(1) 國家興亡，匹夫有責 (Guójiā xīngwáng, pífū yǒu zé)

The fate of the country, the responsibilities of the people.

Meaning: People must respond to the prosperity and adversity of the country.

(2) 國家多難之秋，壯士用命之時

(Guójiā duō nán zhī qiū, zhuàngshì yòngmìng zhī shí)

When the country is in the time of turmoil, a hero will devote his life.

Meaning: People's loyalty can be proved in a trouble time.

2) The loyalty that a nobleman has for his king

(1) 烈女不更二夫，忠臣不事二君

(Liè nǚ bù gēng èr fū, zhōngchén bú shì èr jūn)

A loyal woman never has two husbands, a loyal official never attends to two kings.

Meaning: a loyal woman never marries the second husband, a loyal official never serves two kings.

(2) 為臣要忠，為子要孝

(Wéi chén yào zhōng, wéi zǐ yào xiào)

To be a nobleman, it needs loyalty, to be a child, it needs filial piety.

Meaning: A nobleman must treat the king with loyalty, a child must treat his parents with filial respect.

4.1.3 Filial piety

The idea of filial piety reflected in Chinese proverbs can be divided into three ideas: to be thankful to parents, to obey parents' instructions, and to express filial piety.

1) To be thankful to parents

河深海深，最深莫過父母恩

(Hé shēn hǎi shēn, zuì shēn mò guò fù mǔ ēn)

The sea and the river are deep, but the parents' kindness is the deepest of all.

Meaning: Parents kindness is the greatest grace in the world, so a filial child must be thankful to parents.

2) To obey parents' instruction

天下無不是的父母 (Tiān xià wú bú shì de fù mǔ)

Parents never make a mistake.

Meaning: Parents are always right, so children cannot be against to them.

3) To express filial piety

(1) 父債子還 (Fù zhài zǐ huán)

A father is in debt, a son repays the debt.

Meaning: When a father gets into debt, it is his son who settles his debt.

(2) 生不能養，死不能葬 (Shēng bù néng yǎng, sǐ bù néng zàng)

Never look after one's parents when they are still alive, never give them a burial after they die.

Meaning: The significant duty of a child is to look after his parents in the sunset of their lives and give them a proper burial after they die.

4.1.4 Tolerance

The idea of tolerance reflected in Chinese proverbs can be divided into five ideas: to forgive others, to exercise forbearance, to dispel any enmity, to requite one's kindness, and to be considerate of others.

1) To forgive others

(1) 饒人不是痴，過後得便宜

(Ráo rén bú shì chī, guò hòu dé piányi)

It is not foolish to forgive others, you will gain advantages later.

Meaning: To forgive others can bring advantages to one.

(2) 無知者無咎 (Wúzhīzhe wú jiù)

Don't blame an ignorant one.

Meaning: To forgive a person who does not know the matter or does not make a mistake intentionally.

2) To exercise forbearance

(1) 寧可一不是，不可兩無情

(Nǐng kě yī bú shì, bù kě liǎng wúqíng)

It would be better to blame oneself, rather than damaging the friendship.

Meaning: To associate with others, you should be broad-minded. Although the others do something wrong, you must keep friendship.

(2) 萬事留人情，後來好相見

(Wànshì liú rén qíng, hòulái hǎo xiāngjiàn)

To save other's face at all time, to meet again with good relation.

Meaning: In order to keep friendship, we must let others keep some self-respect, do not completely disgrace them.

3) To dispel any enmity

(1) 好漢不記仇 (Hǎohàn bú jì chóu)

A hero never bears grudges.

Meaning: A true man must be broad-minded and never takes any enmity to his mind.

(2) 君子記恩不記仇 (Jūnzi jì ēn bú jì chóu)

The gentle man remembers only kindness not revenge.

Meaning: A virtuous person remembers only other's kindness, but does not take revenge into his mind.

4) To requite one's kindness

(1) 滴水之恩，不忘湧泉之報

(Dī shuǐ zhī ēn, bú wàng yǒng quán zhī bào)

To requite the kindness of a water drop with a stream.

Meaning: Although you get a little kindness from someone, you must repay them doubly.

(2) 吃苦菜，莫吃根；交朋友，莫忘恩

(Chī kǔcài, mò chī gēn; jiāo péngyou, mò wàng ēn)

To eat common sow thistle, don't eat its root; to have a friend, don't be ungrateful.

Meaning: Don't be ungrateful in associating with others.

5) To be considerate to others

(1) 己所不欲，勿施於人 (Jǐ suǒ bú yù, wù shī yú rén)

What you don't want yourself, don't do to others.

Meaning: Don't treat others with the way you don't like.

(2) 將心比心，強如佛心 (Jiāng xīn bǐ xīn, qiáng rú fó xīn)

To take other's mind to one's mind, be strong like Buddha's mind.

Meaning: To be considerate of others is an important virtue to associate with them.

4.1.5 Honesty

The idea of honesty reflected in Chinese proverbs can be divided into four ideas: honest manner, honest word, honest mind, and to keep one's promise.

1) Honest manner

(1) 打當面鑼，不敲背後鼓

(Dǎ dāng miàn luó, bù qiāo bèi hòu gǔ)

It would be better to strike a gong in front of someone's face, rather than beating a drum behind someone's back.

Meaning: Saying something straightforward in front of others' faces is better than speaking ill of them behind their backs.

(2) 君子不欺暗室 (Jūnzi bù qī ànshì)

A gentleman never bullies people in a darkroom.

Meaning: A virtuous person should not secretly do anything that troubles one's conscience.

2) Honest word

(1) 半句虛言，折盡平生之福 (Bàn jù xūyán, zhé jìn píngshēng zhī fú)

Life has no peace once you tell a lie only few words.

Meaning: Telling a lie will damage peace in your life.

(2) 有一說一，有二說二 (Yǒu yī shuō yī, yǒu èr shuō èr)

To say "one" when there is one, to say "two" when there are two.

Meaning: To say the truth.

3) Honest mind

(1) 不實心，不成事；不虛心，不知事

(Bù shíxīn, bù chéngshì, bù xūxī, bù zhī shì)

No sincerity, no success; no modesty, no understanding.

Meaning: If you are modest and sincere when doing something, you will be successful.

(2) 真心對真心，石頭變黃金

(Zhēnxīn duì zhēnxīn, shítou biàn huángjīn)

Sincerity to sincerity, the rock becomes the gold.

Meaning: If people treat each other with sincerity, they will overcome all difficulty.

4) To keep one's promise

(1) 出籠鳥兒收不回 (Chū lóng niǎor shōu bù huí)

A bird that flees from a cage cannot be caught up.

Meaning: One's promise cannot be changed.

(2) 君子一言，駟馬難追 (Jūnzi yì yán, sì mǎ nán zhuī)

A team of four horses cannot keep up a gentleman's word.

Meaning: A gentleman never goes back on his word.

Below is a table indicating the idea of virtue reflected in Chinese proverbs:

Virtue	Amount	Percentage
Benevolence/righteousness	50	24.04
Loyalty	15	7.21
Filial piety	27	12.98
Tolerance	59	28.36
Honesty	57	27.40
Total	208	100

【4-1】 The idea of virtue reflected in Chinese proverbs

From the table above, there are five virtues reflected in Chinese proverbs. They can be sequenced from many to few as follows: tolerance, has 59 proverbs (28.36%) → honesty, has 57 proverbs (27.40%) → benevolence/righteousness, has 50 proverbs (24.04%) → filial piety, has 27 proverbs (12.98%) → loyalty, has 15 proverbs (7.21%).

4.2 The idea of virtue reflected in Thai proverbs

There are 62 Thai proverbs collected in this research. They reflect five kinds of virtue: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty.

4.2.1 Benevolence/righteousness

The idea of Benevolence/righteousness reflected in Thai proverbs can be divided into four ideas: friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice.

1) Friendly exchange

(1) ข้าวพึ่งนา ปลาพึ่งน้ำ (khá:w phún̄g na: pla: phún̄g ná:m)

A paddy depends on a field, a fish depends on the water.

Meaning: To take care of each other.

(2) น้ำพึ่งเรือ เสือพึ่งป่า (ná:m phún̄g ruua suí phún̄g pà:)

The river depends on a boat, a tiger depends on the forest.

Meaning: To be interdependent.

2) To keep mercy in mind

(1) ใจดีราวกับพระ (caj-di: ra:w-kàp prá?)

To be generous like a monk.

Meaning: Referring to a person who is very kind.

(2) เมตตาเป็นธรรมค้ำจุนโลก

mé:t-ta: pen tham khám-cun lô:k

Mercy helps the world carry on.

Meaning: Mercy is the highest virtue in associating with others.

3) To be selfless

ขนทรายเข้าวัด (khǒn sa:j khâw wát)

To carry the sand to a temple.

Meaning: To give benefits to the public.

4) To have a sense of justice

(1) ตรงเหมือนไม้บรรทัด (troj muǎn má:j-ban-tát)

Be just like a ruler.

Meaning: Referring to a person who is extremely fair, not partial towards anyone.

(2) ธรรมะชนะอธรรม (tham-má? cha-ná? ?a-tham)

Healthy trend prevails upon unhealthy trend.

Meaning: Good can triumph over all evil.

4.2.2 Loyalty

The idea of loyalty reflected in Thai proverbs can be divided into two ideas: The loyalty that people have for their country, and the loyalty that a nobleman has for his king.

1) The loyalty that people have their country

(1) ตัวตายดีกว่าชาติตาย (tua ta:j di: kwà: chá:t ta:j)

I would be better to let oneself die, rather than let the country be subjugated.

Meaning: In order to protect the security of the country, a loyal man will sacrifice his life.

(2) อย่าชกน้ำเข้าลือก อย่าชกศึกเข้าบ้าน (jà: chá:k ná:m kâw luók jà: chá:k suik khâw bá:n)

Don't bring the water to a pond, don't bring the enemy to the country.

Meaning: Don't bring disaster to one's own country.

2) The loyalty that a nobleman has for his king

(1) อาสาเจ้าจนตัวตาย อาสาจนพอแรง

(ʔa:-sǎ: cá:w con tua ta:j ʔa:-sǎ: na:j con pɔ:-rɜ:ŋ)

To attend the king throughout one's life, to attend the master in one's power.

Meaning: A nobleman should attend the king until the last day of his life with a loyal mind.

(2) เจ้าเห็นงาม ก็ว่างามไปตามเจ้า (cá:w hěn ɲa:m kɔ́: wá: ɲa:m paj-ta:m cá:w)

If the king think that it is right, you must agree with him.

Meaning: The loyal nobleman should yield to the king and agree to do what the king wants him to do.

4.2.3 Filial piety

(1) ไม้สูงกว่าแม่ มักแพ้ลมบอน (mǎ:j sǎ:ŋ kwà: mǎ: mák phɜ́: lom-bon)

A tree higher than its mother always blows down in the storm.

Meaning: A person who never obeys someone who is kind to him must come up against difficulties. Parents give the greatest kindness to their child, so a filial child must obey their instructions, don't be arrogant.

(2) ความกตัญญูเป็นเครื่องหมายของคนดี

(khwa:m-ka-tan-ju pen khruán-ǎ:j khǔ:ŋkhon di:)

Gratitude is the sign of a virtuous person.

Meaning: Gratitude is the essential virtue of noble souls. A good person must be thankful to his parents and someone who is kind to him.

4.2.4 Tolerance

The idea of tolerance reflected in Thai proverbs can be divided into five ideas: to forgive others, to exercise forbearance, to dispel any enmity, to requite one's kindness and to be considerate to others.

1) To forgive others

(1) ปล่อนกปล่อยปลา (plò:j nɔk plò:j pla:)

To set free a bird and a fish.

Meaning: To forgive someone who is inferior to you.

(2) ถวายพระ (tha-wǎ:j phra?)

To donate the merit to a monk.

Meaning: To forgive others for dispensing charities.

2) To exercise forbearance

(1) เด็ดบัวให้ไว้ใย (dèt bua háj wǎ:j jaj)

To pluck a lotus by remaining its fiber.

Meaning: To save other's feeling.

(2) บัวไม่ให้ช้ำ น้ำไม่ให้ขุ่น (bua máj háj chám ná:m máj háj khùn)

Don't let the lotus be bruised, don't let the water muddy.

Meaning: To compromise with others, don't completely disgrace them.

3) To dispel any enmity

เวรย่อมระงับด้วยการไม่จองเวร (we:n jǔ:m rá?- ญ่าป ด้จ่าj ka:n-máj-co:ŋ-we:n)

An avenger will be finished because of dispelling any enmity.

Meaning: Stopping revenge oneself on the enemy can stop all avengers.

4) To requite one's kindness

(1) ข้าวแดงแกงร้อน (khá:w dɔ:ŋ kɔ:ŋ rɔ:n)

Brown rice, hot soup.

Meaning: A grace that someone gives to other people.

(2) กินบนเรือน ขี้บนหลังคา (kin bon ruan khí: bon lǎŋ-kha:)

To eat in the home, but defecate on the roof.

Meaning: It is used to criticize a person who is not grateful and even worse does something bad in return for others' kindnesses. This proverb aims to advise people to appreciate the kindness of other people; don't bite the hand that feeds one.

5) To be considerate to others

เอาใจเขามาใส่ใจเรา (?aw caj khǎw ma:sǎj caj raw)

To take other's minds to one's mind.

Meaning: To think about other's feeling.

4.2.5 Honesty

The idea of honesty reflected in Thai proverbs can be divided into four ideas: honest manner, honest word, honest mind, and to keep one's promise.

1) Honest manner

(1) หน้าไหว้ หลังหลอก (ná: wǎ:j lǎŋ lò:k)

To greet in front of someone's face but ridicule behind his back.

Meaning: It is used to criticize a person who behaves well to somebody's face and another way behind his back. This proverb aims to advise people to be straightforward, to treat others with honest manner.

(2) หน้าซื่อใจคด (ná: suí: caj khót)

Innocent face, cheated mind.

Meaning: It is used to criticize a person who pretend to be kind or honest but actually think in an opposite way. This proverb aims to advise people to be straightforward, to treat others with honest manner.

2) Honest word

(1) ความจริงเป็นสิ่งไม่ตาย (kwa:m-ciŋ pen siŋ máj ta:j)

The truth never dies.

Meaning: To support people to say the truth.

(2) เด็กเลี้ยงแกะ (dèk liáŋ ká?)

A young shepherd.

Meaning: It is used to criticize a person who likes to make up a lie until no one believes him. This proverb aims to advise people to say the truth.

3) Honest mind

(1) คดในข้อ งอในกระดูก (khót naj khó: ŋw: naj krà?-dù:k)

Curve in the joint, bend in the bond.

Meaning: It is used to criticize a person who is extremely deceitful and lacks sincerity. This proverbs aims to advise people to treat others with sincerity.

(2) ซื่อกินไม่หมด คดกินไม่นาน (suí: kin máj mòt khót kin máj na:n)

Honesty can earn forever, cheating can earn for a short time.

Meaning: To do everything with sincerity will be certainly successful.

4) To keep one's promise

(1) กษัตริย์ตรัสแล้วไม่คืนคำ (ka-sàt tràt ló:w máj khu:n-kham)

A king never goes back on his word.

Meaning: A person of high moral integrity always keep his promise.

(2) กลืนน้ำลายตัวเอง (klu:n ná:m-laj tua-?e:ŋ)

To swallow saliva of oneself.

Meaning: It is used to criticize a person who breaks one's promise. This proverb aims to advise people to keep one's promise.

Below is a table indicating the idea of virtue reflected in Thai proverbs.

Virtue	Amount	Percentage
Benevolence/righteousness	15	24.19
Loyalty	9	14.51
Filial piety	2	3.23
Tolerance	14	22.58
Honesty	22	35.48
Total	62	100

【4-2】 The idea of virtue reflected in Thai proverbs

From the table above, there are five virtues reflected in Thai proverbs. They can be sequenced from many to few as follows: honesty, has 22 proverbs (35.48%) →benevolence/righteousness, has 15 proverbs (24.19%) →tolerance, has 14 proverbs (22.58%) →loyalty, has 9 proverbs (14.51%) →filial piety, has 2 proverbs (3.23%).

4.3 Summary

There are 230 Chinese proverbs and 62 Thai proverbs collected in this research. The study reveals that Chinese and Thai proverbs reflect five similar virtues: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty.

Benevolence/righteousness reflected in Chinese proverbs can be divided into five ideas: to take pleasure in helping others, friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice. Loyalty can be divided into two ideas: the loyalty that people have for their country, and the loyalty that a nobleman has for his king. Filial piety can be divided into three ideas: to be thankful to parents, to obey parents' instructions, and to express filial piety. Tolerance can be divided into five ideas: to forgive others, to exercise forbearance, to dispel any enmity, to be requite one's kindness, and to be considerate to others. Honesty can be divided into four ideas: honest manner, honest word, honest mind, and to keep one's promise.

Benevolence/righteousness reflected in Thai proverbs can be divided into four ideas: friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice. Loyalty can be divided into two ideas: the loyalty that people have for their country, and the loyalty that a nobleman has for his king. Filial piety can be divided into two ideas: to be thankful to parents, and to obey parents' instructions. Tolerance can be divided into five ideas: to forgive others, to exercise forbearance, to dispel any enmity, to requite one's kindness, and to be considerate to others. Honesty can be divided into four ideas: honest manner, honest word, honest mind, and to keep one's promise.

CHAPTER V A COMPARISON OF THE IDEA OF VIRTUE REFLECTED IN CHINESE AND THAI PROVERBS

This Chapter is divided into three sections: the similarities of the idea of virtue reflected in Chinese and Thai proverbs, the differences between the idea of virtue reflected in Chinese and Thai proverbs, and summary.

Below is a table indicating a comparison of the idea of virtue reflected in Chinese and Thai proverbs:

Virtue	Chinese proverbs (%)	Thai proverbs (%)
Benevolence/righteousness	24.04	24.19
Loyalty	7.21	14.51
Filial piety	12.98	3.23
Tolerance	28.36	22.58
Honesty	27.40	35.48
Total	100	100

Table [5] A Comparison of the idea of virtue reflected in Chinese and Thai proverbs

From the table above, both Chinese and Thai proverbs reflect the five similar virtues: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty. The highest percentage of Chinese proverbs is tolerance (28.36%), while the highest percentage of Thai proverbs is honesty (35.48%).

Although Chinese and Thai proverbs reflect the similar virtues, there are some different ideas. Below are the similarities and differences between the idea of virtue reflected in Chinese and Thai proverbs.

5.1 The similarities of the idea of virtue reflected in Chinese and Thai proverbs

The similarities are found in five kinds of virtue: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty.

5.1.1 Benevolence/righteousness

Chinese and Thai proverbs reflect the four similar ideas: friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice.

1) Friendly exchange

Friendly exchange refers to take care of each other. For example:

Chinese proverb

親幫親，鄰幫鄰 (Qīn bāng qīn, lín bāng lín)

Relatives help each other, neighbours help each other.

Meaning: People who are closely related always help and take care of each other.

Thai proverb

ข้าวพึ่งนา ปลาพึ่งน้ำ (khâ:w phŭng na: pla: phŭng ná:m)

A paddy depends on a field, a fish depends on the water.

Meaning: To take care of each other.

Thus, it can be seen, the concept of “friendly exchange” is reflected in both Chinese and Thai proverbs. To associate with others, people must take care and help each other.

2) To keep mercy in mind

To keep mercy in mind refers to sympathize with someone who is experiencing unpleasant situation.

Chinese proverb

逢惡不怕，逢善不欺 (Féng è bú pà, féng shàn bù qī)

Never fear an evil one, never bully a good one.

Meaning: To have a sense of justice and sympathy.

Thai proverb

ใจดีราวกับพระ (caj-di: ra:w-kàp prá?)

To be generous like a monk.

Meaning: Referring to a person who is very kind.

Thus, it can be seen, the concept of “keeping mercy in mind” is reflected in both Chinese and Thai proverbs. Compassion is an essential virtue in human society. A man should sympathize with other’s disaster.

3) To be selfless

To be selfless refers to not to be selfish, to sacrifice the interests of oneself for the benefits of public. For example:

Chinese proverb

公而忘私，捨己爲人 (Gōng ér wàng sī, shě jǐ wèi rén)

To neglect oneself for the public, to devote one’s own for others.

Meaning: To consider the interests of the public before one’s own.

Thai proverb

ขนทรายเข้าวัด (khǒn sa:j khâw wát)

To carry the sand to a temple.

Meaning: To give benefits to the public.

Thus, it can be seen, the concept of “selfless” is reflected in both Chinese and Thai proverbs. A virtuous one must sacrifice one’s own interest for the public interests.

4) To have a sense of justice

To have a sense of justice refers to be impartial and be able to judge right and wrong.

Chinese proverb

人人心裏都有一桿秤 (Rén rén xīn lǐ dōu yǒu yì gān chèng)

There is a balance in everyone’s heart.

Meaning: Everyone always has his own standard of judgment.

Thai proverb

ตรงเหมือนไม้บรรทัด (troj muǎn má:j-ban-tát)

Be just like a ruler.

Meaning: Referring to a person who is extremely fair, not partial towards anyone.

Thus, it can be seen, the concept of “having a sense of justice” is reflected in both Chinese and Thai proverbs. People must have the impartial mind to judge right and wrong in the fair way.

5.1.2 Loyalty

This virtue can be divided into two aspects: the loyalty that people have for their country, and the loyalty that a nobleman has for his king.

1) The loyalty that people have for their country

In this aspect, Chinese and Thai proverbs reflect two similar ideas : to respond to the country, and to lay down one's life for the country.

1.1) To respond to the country

Chinese proverb

國家興亡，匹夫有責 (Guójiā xīngwáng, pífū yǒu zé)

The fate of the country, the responsibilities of the people.

Meaning: People must respond to the prosperity and adversity of the country.

Thai proverb

อย่าชักน้ำเข้าลึก อย่าชักศึกเข้าบ้าน (jà: chák ná:m kâw lufk jà: chák suik khâw bân)

Don't bring the water to a pond, don't bring the enemy to the country.

Meaning: Don't bring disaster to one's own country.

Thus, it can be seen, both Chinese and Thai proverbs reflect that people must respond to the country, develop and protect it from disasters.

1.2) To lay down one's life for the country

Chinese proverb

忠臣不怕死，怕死不忠臣 (Zhōngchén bú pà sǐ, pà sǐ bù zhōngchén)

A loyal official never afraid of death, one who afraid of death is not a loyal official.

Meaning: A loyal official can devote his life to the country.

Thai proverb

ตัวตายดีกว่าชาติตาย (tua ta:j di: kwà: cháit ta:j)

I would be better to let oneself die, rather than let the country be subjugated.

Meaning: In order to protect the security of the country, a loyal man will sacrifice his life.

Thus, it can be seen, both Chinese and Thai proverbs reflect that when the country is in the predicament, the loyal person must venture his life to get it out of the disaster.

2) The loyalty that a nobleman has for his king

In this aspect, Chinese and Thai proverbs reflect two similar ideas: to pay respect to the king, and to serve only one king.

2.1) To pay respect to the king

Chinese proverb

為臣要忠，為子要孝 (Wéi chén yào zhōng, wéi zǐ yào xiào)

To be a nobleman, it needs loyalty; to be a child, it needs filial piety.

Meaning: A nobleman must pay respect to the king and treat him with loyalty, a child must treat his parents with filial respect.

Thai proverb

ฟ้าสูงแผ่นดินต่ำ (fá: sǔ:n phǎ:n- din tám)

The sky is high, the earth is low.

Meaning: The status of the king and the royal members is the highest of all, so people must pay respect to them.

Thus, it can be seen, both Chinese and Thai proverbs reflect the concept of paying respect to the king.

2.2) To serve only one king

Chinese proverb

烈女不更二夫，忠臣不事二君

(Liè nǚ bù gēng èr fū, zhōngchén bú shì èr jūn)

A loyal woman never has two husbands, a loyal official never attends to two kings.

Meaning: A loyal woman never marries the second husband, a loyal official never serves two kings.

Thai proverb

ข้าสองเจ้า บ่าวสองนาย (khá: sǎŋ cá:w bà:w sǎŋ na:j)

A nobleman with two kings, a servant with two masters.

Meaning: It is used to satirize a nobleman who attends to two kings.

Thus, it can be seen, the concept of “to serve only one king” is the important idea in loyalty, people admire a nobleman who attends to only his own king. On the other hand, they really disgust with a nobleman who attends to more than one king.

5.1.3 Filial piety

In this virtue, Chinese and Thai proverb reflect two similar ideas: to be thankful to parents, and to obey parents’ instructions.

1) To be thankful to parents

Chinese proverb

河深海深，最深莫過父母恩 (Hé shēn hǎi shēn, zuì shēn mò guò fù mǔ ēn)

The sea and the river are deep, but the parents’ kindness is the deepest of all.

Meaning: parents’ kindness is the greatest grace in the world, so a filial child must be thankful to parents.

Thai proverb

ความกตัญญูเป็นเครื่องหมายของคนดี

(khwa:m-ka-tan-ju: pen khruaŋ-mǎ:j khǎ:ŋ khon di:)

Gratitude is the sign of a virtuous person.

Meaning: Gratitude is the essential virtue of noble souls. A good person must be thankful to his parents and someone who is kind to him.

Thus, it can be seen, Chinese and Thai proverbs reflect that both Chinese and Thai people attach importance to being thankful to parents as a significant virtue.

2) To obey parents’ instructions

Chinese proverb

天下無不是的父母 (Tiān xià wú bú shì de fù mǔ)

Parents never make a mistake.

Meaning: Parents are always right, so children should obey parents’ instructions.

Thai proverb

ไม้สูงกว่าแม่ มักแพ้ลมบอน (mǎ:j sǎ:ŋ kwà: mǎ: mák phǎ: lom-bon)

A tree higher than its mother always blows down in the storm.

Meaning: A person who never obeys someone who is kind to him must come up against difficulties. Parents give the greatest kindness to their child, so a filial child must obey their instructions, don't be arrogant.

Thus, it can be seen, both Chinese and Thai proverbs reflect that children should obey their parents' instruction.

5.1.4 Tolerance

This virtue can be divided into five ideas: to forgive others, to exercise forbearance, to dispel any enmity, to requite one's kindness, and to be considerate to others.

1) To forgive others

To forgive other refers to pardon other's mistake or defect. For example:

Chinese proverb

無知者無咎 (Wúzhīzhe wú jiù)

Don't blame an ignorant one.

Meaning: To forgive a person who does not know the matter or does not make a mistake intentionally.

Thai proverb

ปล่อยนกปล่อยปลา (plò:j nók plò:j pla:)

To set free a bird and a fish.

Meaning: To forgive someone who is inferior to you.

Thus, it can be seen, both Chinese and Thai proverb reflect the concept of forgiving. A man must pardon those people who are ignorant in some situations.

2) To exercise forbearance

To exercise forbearance refers to an ability to be polite, calm and patient in a difficult situation. For example:

Chinese proverb

寧可一不是，不可兩無情 (Nìng kě yī bú shì, bù kě liǎng wúqíng)

It would be better to blame oneself, rather than damaging the friendship.

Meaning: To associate with other, you should be broad-minded. Although the others do something wrong, you must keep friendship.

Thai proverb

บัวไม่ให้ช้ำ น้ำไม่ให้ขุ่น (bua māj háj chám nám māj háj khùn)

Don't let the lotus be bruised, don't let the water muddy.

Meaning: To compromise with others, don't completely disgrace them.

Thus, it can be seen, "to exercise forbearance" is the important virtue for both Chinese and Thai people. It is also reflected in both Chinese and Thai proverbs.

3) To dispel any enmity

To dispel any enmity refers to don't take any recourse in one's mind. For example:

Chinese proverb

君子記恩不記仇 (Jūnzi jì ēn bú jì chóu)

The gentle man remembers only kindness not revenge.

Meaning: A virtuous person remembers only other's kindness, but does not take any avenge to his mind.

Thai proverb

เวรย่อมระงับด้วยการไม่จองเวร (we:n jǔ:m rá?- ญ่าป ดู๋จ่าจ ฆ่า:n-ม่าจ-จว:ญ-เว:n)

An avenger will be finished because of dispelling any enmity.

Meaning: Stopping oneself on the enemy can stop all revenge.

Thus, it can be seen, both Chinese and Thai people value the concept of “dispelling any enmity”, it is the best way to finish all avenges.

4) To requite one's kindness

To requite one's kindness refers to be thankful and repay someone who is kind to you. For example:

Chinese proverb

滴水之恩，不忘湧泉之報 (Dī shuǐ zhī ēn, bú wàng yǒng quán zhī bào)

To requite the kindness of a water drop with a stream.

Meaning: Although you get a little kindness from someone, you must repay them doubly.

Thai proverb

กินบนเรือน ขี้บนหลังคา (kin bon ruan khī: bon lǎng-kha:)

To eat in the home, but defecate on the roof.

Meaning: It is used to criticize a person who is not grateful and even worse does something bad in return for others' kindnesses. This proverb aims to advise people to appreciate the kindness of other people; don't bite the hand that feed one.

Thus, it can be seen, Chinese and Thai people value grateful person and disgust the ungrateful one.

5) To be considerate to others

To be considerate of others refers to thinking about the feelings and needs of other people. For example:

Chinese proverb

己所不欲，勿施於人 (Jǐ suǒ bú yù, wù shī yú rén)

What you don't want yourself, don't do to others.

Meaning: Don't treat others with the way you don't like.

Thai proverb

เอาใจเขามาใส่ใจเรา (?aw caj khǎw ma:sàj caj raw)

To take other's mind to one's mind.

Meaning: To think about other's feeling.

Thus, it can be seen, both Chinese and Thai proverbs reflect that “to be considerate of other” is an important virtue to associate with others.

5.1.5 Honesty

This virtue can be divided into four ideas: honest manner, honest word, honest mind, and to keep one's promise.

1) Honest manner

Honest manner refers to be upright, behave in an honest way. For example:

Chinese proverb

君子不欺暗室 (Jūnzi bù qī ànshì)

A gentleman never bullies people in the darkroom.

Meaning: A virtuous person should not secretly do something that troubles one's conscience.

Thai proverb

หน้าไหว้ หลังหลอก (ná: wá:j lǎng lò:k)

To greet in front of someone's face but ridicule behind his back.

Meaning: It is used to criticize a person who behaves well to somebody's face and another way behind his back. This proverb aims to advise people to be straightforward, and to treat others in an honest manner.

Thus, it can be seen, both Chinese and Thai people are disgusted by a person who pretends to do one thing while doing the opposite thing that lacks honesty in manner.

2) Honest word

Honest word refers to saying the truth, not telling a lie. For example:

Chinese proverb

半句虛言，折盡平生之福

(Bàn jù xūyán, zhé jìn píngshēng zhī fú)

Life has no peace once you tell a lie only few words.

Meaning: Telling a lie will damage peace in your life.

Thai proverb

ความจริงเป็นสิ่งไม่ตาย (kwa:m-ciŋ pen sɨŋ máj taj)

The truth never dies.

Meaning: To support people to say the truth.

Thus, it can be seen, both Chinese and Thai people value telling the truth.

3) Honest mind

Honest mind refers to sincerity. For example:

Chinese proverb

真心對真心，石頭變黃金

(Zhēnxīn duì zhēnxīn, shítou biàn huángjīn)

Sincerity to sincerity, the rock becomes the gold.

Meaning: If people treat each other with sincerity, they will overcome all difficulty.

Thai proverb

ซื่อกินไม่หมด คดกินไม่นาน (suí: kin máj mòt khót kin máj nam)

Honesty can earn forever, cheating can earn for a short time.

Meaning: To do everything with sincerity will be certainly successful.

4) To keep one's promise

To keep one's promise refers to when you say something you must complete it.

For example:

Chinese proverb

君子一言，駟馬難追 (Jūnzi yì yán, sì mǎ nán zhūi)

A team of four horses cannot keep up a gentleman's word.

Meaning: A gentle man never goes back on his word.

Thai proverb

กษัตริย์ตรัสแล้วไม่คืนคำ (ka-sàt tràt lǎ:w máj khu:n-kham)

A king never goes back on his word.

Meaning: A person of high moral integrity always keeps his promise.

Thus, it can be seen, both Chinese and Thai proverbs reflect that “keeping one’s promise” is an important virtue.

5.2 The differences between the idea of virtue reflected in Chinese and Thai proverbs

This section is categorized into two parts: the idea reflected only in Chinese proverbs and the idea reflected only in Thai proverbs .

5.2.1 The ideas reflected only in Chinese proverbs

The idea reflected only in Chinese proverbs are found in three kinds of virtue: benevolence/righteousness, loyalty, and filial piety.

5.2.1.1 Benevolence/righteous

The study found that the idea of to take pleasure in helping others is reflected only in Chinese proverbs, it is not reflected in Thai proverbs. To take pleasure in helping others refers to help someone over their difficulties. For example:

擺渡擺到河邊，送佛送到西天

(Bǎi dù bǎi dào hé biān , sòng fó sòng dào xītiān)

To take a ferry across the river, to see Buddha off at the western paradise.

Meaning: to help someone until the end.

From the example above, Chinese proverbs reflect the concept of taking pleasure in helping others. When someone comes up against difficulties, you must help him/her away from the trouble.

5.2.1.2 Loyalty

The study found that the idea of selecting a king to serve is reflected only in Chinese proverbs, it is not reflected in Thai proverbs. For example:

忠臣擇主而侍，好鳥擇木而栖

(Zhōngchén zé zhǔ ér shì , hǎo niǎo zé mù ér qī)

A loyal nobleman selects a king to serve, a good bird chooses a tree for living.

Meaning: A loyal nobleman considers a king’s virtue before attending to him.

It is like a bird that chooses a tree for living.

The Chinese proverb reflects that to consider a king’s morality before attending to him is a significant virtue of a loyal nobleman.

5.2.1.3 Filial piety

The study found that the idea of to express filial piety is reflected only in Chinese proverbs, it is not reflected in Thai proverbs. For example:

(1) 父債子還 (Fù zhài zǐ huán)

A father is in debt, a son repays the dept.

Meaning: When a father gets into debt, it is his son who settles his debt.

(2) 久病床前沒孝子 (Jiǔ bìng chuáng qián méi xiào zǐ)

Lying on a sickbed without a filial son.

Meaning: A child does not have any patience to take a good care of the parents when they are sick. It is used to criticize a child who lacks filial piety.

From the examples above, Chinese proverbs reflect that there are many ways to express filial piety to one’s parents.

5.2.2 The ideas reflected only in Thai proverbs

The study found that there are two ideas of loyalty reflected only in Thai proverbs: to yield to the king and to serve the king throughout one's life. These ideas are not reflected in Chinese proverbs.

5.2.2.1 To yield to the king

เจ้าเห็นงาม ก็ว่างามไปตามเจ้า (cá:w hěn ɲa:m kǒ: wá: ɲa:m paj-ta:m cá:w)

If the king thinks that it is right, you must agree with him.

Meaning: The loyal nobleman should yield to the king and agree to do what the king wants him to do.

5.2.2.2 To serve the king throughout one's life

อาสาเจ้าจนตัวตาย อาสานายจนพอแรง

(ʔa:-sǎ: cá:w con tua ta:j ʔa:-sǎ: na:j con pɔ:-rɜ:ŋ)

To attend the king throughout one's life, to attend the master in one's power.

Meaning: A nobleman should attend the king until the last day of his life with a loyal mind.

5.3 Summary

Although Chinese and Thai proverbs reflect the similar five virtues: benevolence/righteousness, loyalty, filial piety, tolerance, and honesty, there are differences in some ideas. For instance, in the case of "loyalty", Chinese proverbs reflect that a nobleman should consider the king's virtue before serving him, while Thai proverbs do not reflect this idea. In Thai proverbs, a nobleman should yield to the king and attend to him until the last day of his life, but these ideas are not reflected in Chinese proverbs.

CHAPTER VI CONCLUSION

There are 208 Chinese proverbs and 62 Thai proverbs collected in this research. From a comparison of the grammatical structures, figures of speech and the idea of virtue reflected in these proverbs, the following conclusions were acquired.

6.1 A comparison of the grammatical structures in Chinese and Thai proverbs

This study found that grammatical structures most often found in Chinese and Thai proverbs are complex sentence. There are 67.30% in Chinese proverbs and 40.32% in Thai proverbs. Furthermore, there are many different types of structures in Chinese and Thai proverbs as shown below:

	phrase				Simple sentence				Complex sentence					
	Modifier-head	Parallel	Verb-object	Linked predicate	Verbal	Adjectival	S-P phrase	Non-subject	Parallel	Contrastive	Conditional	Suppositional	Make one's choice	Linked
Chinese proverbs		√			√	√	√	√	√	√	√	√	√	√
Thai proverbs	√	√	√	√	√				√	√		√		

According to the table above, there are more differences than similarities when comparing the grammatical structures of Chinese and Thai proverbs, as follows:

1. There are five similar grammatical structures: phrase with parallel pattern, sentence with a verbal predicate, complex sentence with parallel relation, complex sentence with contrastive relation, and complex sentence with suppositional relation.

2. There are nine different grammatical structures that can be divided into two types:

1) Six types of grammatical structures are found only in Chinese proverbs: sentence with an adjectival predicate, sentence with S-P phrase predicate, non-subject sentence, complex sentence with conditional relation, complex sentence with make one's choice relation, and complex sentence with linked relation.

2) Three types of grammatical structures are found only in Thai proverbs: phrase with modifier-head pattern, phrase with verb-object pattern, and phrase with linked predicate pattern.

6.2 The reasons for the differences in grammatical structures between Chinese and Thai proverbs

There are two main reasons for the differences in the grammatical structures between Chinese and Thai proverbs:

1. The difference in standard of expressions classification in different languages

“Grammatical structure” is an important standard of expressions classification in Chinese. For example, the structure of a proverb means a complete sentence, idiom (chéng yǔ) is constructed by four words or a fixed phrase. The study also revealed that most of grammatical structures in Chinese proverbs are sentences, meaning either a simple sentence or a complex sentence, whilst a phrase rarely appears. On the other hand, the standard of expressions classification in Thai is based on “meaning”. It does not involve grammatical structure. Therefore, besides the structure of sentence, there are several kinds of phrases found in Thai proverbs.

2. Special grammatical structure in Chinese

There are some special grammatical structures in Chinese proverbs. The most significant one is “sentence with subject-predicate (s-p phrase) predicate”, which is only found in Chinese language. It is rarely found in other languages, so we cannot find this kind of grammatical structure in Thai proverbs.

6.3 A comparison of figures of speech in Chinese and Thai proverbs

This research shows that there are five kinds of figure of speech found in Chinese and Thai proverbs: analogy, metonymy, overstatement, personification, and antithesis.

Among these five kinds of figures of speech, analogy is the highest proportion of Chinese and Thai proverbs. There are 63.16% in Chinese proverbs and there are 48.98% in Thai proverbs.

Figures of speech used in Chinese and Thai proverbs are completely similar. This is because there are universal laws in the objective world and common laws in mankind are thought. Therefore, there are many similarities in each national culture. (Wáng Déchūn, 2007:82). In addition, "analogy" is significant to ones figures of speech, it is used extensively in human's languages. It also relates deeply to national cultures. (Yú Jīngyáng, 2007:104). Therefore, a great number of both Chinese and Thai proverbs are expressed by using analogy.

6.4 A comparison of the idea of virtue reflected in Chinese and Thai proverbs

The study found that Chinese and Thai proverbs reflected five similar kinds of virtue which are benevolence/righteousness, loyalty, filial piety, tolerance, and honesty. Among these five kinds of virtue, the highest proportion of Chinese proverbs reflect tolerance (28.36%). The highest proportion of Thai proverbs reflect honesty (35.48%).

Chinese and Thai proverbs reflected the same virtue, but there are differences in some ideas, as follows:

1. The similar ideas are found in five kinds of virtue as follows:

1) Benevolence/righteousness, there are four similar ideas: Friendly exchange, to keep mercy in mind, to be selfless, and to have a sense of justice.

2) Loyalty, for the loyalty that people have for their country, there are two similar ideas: to respond to the country, and to lay down one's life for the country. For the loyalty that a nobleman has for his king, there are two similar ideas: To pay respect to the king, and to serve only one king.

3) Filial piety, there are two similar ideas: To be thankful to parents, and to obey parents' instructions.

4) Tolerance, there are five similar ideas: to forgive others, to exercise forbearance, to dispel any enmity, to requite one's kindness, and to be considerate to others.

5) Honesty, there are four similar ideas: honest manner, honest word, honest mind, and to keep one's promise.

2. The different ideas can be divide into two types as follows :

1) The ideas reflected only in Chinese proverbs, they are found in three kinds of virtue: Benevolence/righteousness, the study found the idea of to take pleasure in helping others. Loyalty, the study found the concept of selecting a king to serve. Filial piety, the study found the concept of to express filial piety.

2) The ideas reflected only in Thai proverbs, they are found in two ideas of loyalty: to yield to the king and to serve the king throughout one's life.

6.5 The reflections of religious belief in Chinese and Thai proverbs

In this study, we found that the idea of virtue reflected in Chinese and Thai proverbs relate to the religious beliefs of both Chinese and Thai people, as follows:

1. The reflections of Confucian thought in Chinese Proverbs

Confucian thought has had a profound influence on Chinese people in many aspects. The idea of virtue in Confucian thought also becomes the practical standard of Chinese people.

Lǐ Zhènghóng (2007) indicates that the highest virtue of Confucius is “righteousness”, “loyalty” and “filial piety”. Confucius believed “righteousness” is the moral virtue that be able to handle every matter in the society. Righteousness can be used to judge right and wrong. This idea is also reflected in Chinese proverbs, for example, “人人心裏都有一桿秤” (Rén rén xīn lǐ dōu yǒu yì gān chèng: There is a balance in everyone’s mind.) Moreover, “righteousness” also refers to “be pleasureable to help others” and “damaging selfless for people” There are many reflections of these ideas in Chinese proverbs such as, “擺渡擺到河邊，送佛送到西天” (Bǎi dù bǎi dào hé biān, sòng fó sòng dào xī tiān: To take a ferry across the river, to see Buddha of at the western paradise.), “公而忘私，捨己爲人” (Gōng ér wàng sī, shě jǐ wèi rén: To neglect oneself for the public, to give up one’s own for others.)

The idea of loyalty in Confucian thought and the concept in later ages are different. “loyalty” in later ages refers to agree with the king without any condition. On the other hand, “loyalty” in Confucian thought is not “foolish loyalty”. Confucius thought that a nobleman should consider the king’s morality before deciding to attend to him. There are Chinese proverbs reflect this idea, such as “忠臣擇主而侍，好鳥擇木而栖” (Zhōngchén zé zhǔ ér shì, hǎo niǎo zé mù ér qī: The loyal nobleman chooses a king to serve, a good bird chooses a tree for living.)

Filial piety in Confucius’ view is that children must treat their parents with filial respects without any condition, even though parents are wrong. This concept is reflected in some of Chinese proverbs, for instance: “天下無不是的父母” (Tiān xià wú bú shì de fù mǔ: Parents never make a mistake.) Besides, Chinese proverbs show different ways to express filial piety to parents, for example, “父債子還” (Fù zhài zǐ huán: A father is in debt, a son repays his dept.), “窮人的孩子早當家” (Qióng rén de hái zǐ zǎo dāng jiā: A child in a poor family can run a household early.), “生不能養，死不能葬” (Shēng bù néng yǎng, sǐ bù néng zàng: Never look after one’s parents when they still being alive, never give them a burial after they die.)

Sù Yuàn (2006) pointed out that there were forty five ways to express filial piety to parents. For example, “Sitting with mother in the meal”, “Paying respect to father with a cup of alcohol”, “Taking more pictures of parents” and “saying ‘I love you’ to parents”. Thus it can be seen, the ways to show filial piety in this century is different from the ancient time.

Besides the three kinds of virtue above, Confucius indicated that “tolerance” and “honesty” should be called “practical virtues”. “Tolerance” refers to “what you don’t want yourself, don’t do to others”. This concept becomes a well known Chinese proverb. “Tolerance” also means “forgiving to the other”. There are some Chinese proverbs reflect this idea, for example, “饒人不是痴，過後得便宜” (Ráo rén bú shì chī, guò hòu dé pián yì: It is not foolish to forgive other, you will gain advantages later.) In addition, “tolerance” contains the idea of “to requite enmity with kindness”. Chinese proverbs also reflect this idea, as “君子記恩不記仇” (Jūn zǐ jì ēn bù jì chóu: The gentleman remembers only kindness not revenge.)

“Honesty” in Confucian thought refers to keeping one’s promise. Everything cannot be done without this virtue. It is also reflected in Chinese proverbs, for

example, “受人之托，忠人之事” (Shòu rén zhī tuō, zhōng rén zhī shì: To be entrusted to do something, must do it perfectly), “君子一言，駟馬難追” (Jūn zǐ yī yán, sì mǎ nán zhuī: A team of four horses cannot keep up a gentleman’s word.)

Thus, it can be seen that Confucian thought has a great impact on Chinese people. There are numerous reflections in a great number of Chinese proverbs.

2. The reflections of Buddhist doctrines in Thai proverbs

Buddhism is an ancient religion that has been related to Thai people’s life for a long time. Buddhist doctrine has also exerted a profound influence on Thai people as the moral principle in their lives.

The essential doctrine of Buddhism is “three studies” consisting of three virtues: precept, concentration and wisdom. According to precept, five precepts¹⁸ are known as the basic moral principle of the household life.

Suwattano (2516) indicated that the first of five precepts relates to “loving kindness” and “compassion” in the doctrine of “four divine state minds”¹⁹ “loving kindness” refers to wishing others to be happy. “compassion” refers to wishing others break away from suffering. Thai people also value these doctrines. Therefore, the Buddhist proverb “เมตตาเป็นธรรมคำจุนโลก” (mê:t- ta: pen tham khám- cun lô:k: Mercy helps the world carry on.) is known as the popular proverb. In addition, the fourth of five precepts “no absurd word” is a significant doctrine in Buddhism. It also contains the concept of “no lie”. There are reflections of this concept in Thai proverbs such as “ความจริงเป็นสิ่งไม่ตาย” (kwa:m ciŋ pen sɨŋ mâj taj: The truth never dies.). This proverb is used to support people to say the truth.

Buddhism also attaches importance to “rules of protecting the world” consisting of “moral fear” and “moral shame”. The doctrine aims to admonish people to fear and be ashamed of committing a sin. So people must have sense of justice to judge between right and wrong. This idea is also reflected in Thai proverbs, for example, “เห็นกงจักรเป็นดอกบัว” (hěn kōŋ- cāk pen dô:k-bua: To identify a blade as a lotus.), this proverb is used to criticize a person who cannot judge between right and wrong.

Buddhism is exactly against the idea of “reprisal breeds reprisal” which means to repay revenge with revenge. So the idea of “dispelling any enmity” was proposed. Buddhist proverb “เวรย่อมระงับด้วยการไม่จองเวร” (we:n ô:m rǎŋ-ŋáp dúaj ka:n mâj cœŋ we:n: Vengeance must be finished because of dispelling any enmity) becomes a popular Thai proverb.

In addition, Thai people value “four rules of household conduct”²⁰ as a significant doctrine. An important idea of this doctrine is “self-control” which refers to an ability to be polite, calm and patient in difficult situation. There are some Thai proverbs that reflect this concept, as “แพ้เป็นพระ ชนะเป็นมาร” (phǎ: pen phrá? cha-nǎ? pen ma:n: The loser is Buddha, the winner is an evil.).

Buddhism thought, is that a society is constituted by several classes of people, so everyone must play the role of oneself perfectly. Therefore, the relationship of

¹⁸ Five precepts: no life killing, no stealing, no evil love, no absurd word, no alcohol (Suwattano 2516: 60)

¹⁹ Four divine state minds: loving kindness, compassion, sympathetic-joy, poise (Sawai Malathong 2542:138)

²⁰ four rules of household conduct: truth, self-control, forbearance, sacrifice.

human is classified into “six sides”²¹. One of them is “front side” which refers to “parents”. Buddhism teaches that children must treat parents with filial respect. There are some proverbs which can reflect this idea, for instance, “ความกตัญญูเป็นเครื่องหมายของคนดี” (khwa:m-ka-tan-ju: pen khruaŋ ma:j khǎ:ŋ khon di: : Gratitude is the sign of noble souls.).

“Up side” which refers to “the king” is also an important one in “six sides”. Buddhism believes that the status of the king is the highest of all, so people must treat him with loyalty. Several Thai proverbs reflect this concept, for instance “ฟ้าสูงแผ่นดินต่ำ” (fá: sǔ:ŋ phǎ:n- din tǎm: The sky is high, the earth is low.), “เจ้าเห็นงาม ก็ว่างามไปตามเจ้า” (cá:w hǎn ŋa:m kǎ: wǎ: ŋa:m paj tam cá:w: If the king thinks that it is right, you must agree with him.), “อาสาเจ้าจนตัวตาย อาสานายจนพอแรง” (?a: sǎ: cá:w con tua taij ?a: sǎ: naj con po: rǎ:ŋ: To attend the king throughout one’s life, to attend the master in one’s power.).

Not only do people have to express loyalty to the King, the King must also rule the country with virtue. Therefore, “tenfold conduct of the king”²² is proposed. The fourth virtue of this doctrine refers to “honesty” which means the king must be sincere and keep a promise. An example of Thai proverb, “กษัตริย์ตรัสแล้วไม่คืนคำ” (ka-sât trát lǎ:w mâj khu:n-kham : A king never goes back on his word) can reflect this idea clearly.

Thus, it can be seen that Buddhist doctrine has a profound influence on Thai people. There are various reflections in numerous Thai proverbs.

6.6 Limitations of the Study and Suggestions for Further Research

1. This research was conducted on only five kinds of virtue reflected in Chinese and Thai proverbs. To gain a deeper understanding of Chinese and Thai cultures, some other virtues such as diligence, thrift, courage, modesty and self-cultivating should be studied in further research.

2. Because of the limitation of time, the comparison of figures of speech in Chinese and Thai proverbs in this research is limited to the rhetorical styles found in Chinese and Thai proverbs. It does not involve the cultural phenomena reflected in figures of speech in proverbs. This should be studied in further research.

The scope of this research is limited. Hopefully, deeper research could be conducted in the future and this research may be helpful in that further study.

²¹ Six sides: front side (stand for the parents), right side (stand for teacher), behind side (stand for wife and husband), left side (stand for friend), below side (stand for slave), up side (stand for the Monarch) (Sawai Malathong 2542:68)

²² tenfold conduct of the king: donation, precept, sacrifice, honesty, gentleness, mental devotion, non-anger, non-violence, forbearance, non-obstruction. (Sawai Malathong 2542:36)



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