

30 JUL 2001



**CHINESE PROVERBS IN TAE TSIW SOCIETY IN
THAILAND**

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อภินันท์นاعات

จาก

บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIRMENTS FOR
THE DEGREE OF MASTER OF ARTS (LINGUISTICS)
FACULTY OF GRADUATE STUDIES
MAHIDOL UNIVERSITY**

2001

ISBN 974-04-0154-6

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Thesis
entitled

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was submitted to the Faculty of Graduate Studies,
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ACKNOWLEDGEMENT

I would like to express my sincere gratitude and deep appreciation to Asst.Prof. Dr. Sophana Srichampa, my Principal Supervisor for her guidance, invaluable advice, supervision and encouragement throughout. She was never lacking in kindness and support. I am equally grateful to Assoc.Prof. Dr. Soimsong Burusphat, my Associate Supervisor for her constructive comments, supervision and encouragement. Moreover, I would like to thank Dr. Pranee Chokkajitsumpun for her instructions, supervision and encouragement. She was always nice and friendly.

I would like to thank Asst.Prof.Sujaritlak Deepadung for her helpful advice. I wish to thank the staffs of Institute of Language and Rural Development, Mahidol University for their co-operation and generous assistance. In particular I would like to thank my parents for their encouragement, advice, and helpfulness.

I am particularly indebted to the Ministry of University Affair and Faculty of Graduate Studies, Mahidol University, Thailand for the scholarship which enabled me to undertake this study.

Pananda Lerlertyuttitham

4136573 LCLG/M : MAJOR : LINGUISTICS; M.A. (LINGUISTICS)

KEY WORDS : PROVERBS / TAE'TSIW / CHINESE

PANANDA LERLERTYUTTITHAM : CHINESE PROVERBS
IN TAE'TSIW SOCIETY IN THAILAND . THESIS ADVISORS :
SOPHANA SRICHAMPA,Ph.D., SOMSONG BURUSPHAT.,Ph.D., 130
P. ISBN 974-04-0154-6

This study deals with Chinese proverbs in Tae'tsiw society in Thailand. The purpose of the study is to examine the structure of Chinese proverbs, their rhyming patterns, and the thoughts, attitudes, and beliefs of Tae'tsiw people as reflected in the proverbs.

The data were collected from books, documents, and input from Tae'tsiw native speakers in Bangkhun Thian district in Bangkok. The Tae'tsiw informants were 50-60 years old. The study examined the sentences in Chinese proverbs. The sentence structures were analyzed using Tagmemics Theory and it was found that the proverbs contained both simple and juxtaposed proverbs followed a similar pattern. The proverbs were also studied for their style and it was found that rhyming patterns, reduplication patterns, and alliteration were used for elegance of expression. The proverbs covered a wide range of subjects that were a reflection of the way of life, social structure, and characteristics of Tae'tsiw people.

The result of this study could be used to make comparisons between Chinese proverbs and the proverbs of other languages to find similarities and differences between various cultures. The results could also be used to examine how languages change and evolve over a period of time.

4136579 LCLG / M : สาขาวิชา : ภาษาศาสตร์ ; ศศ.ม. (ภาษาศาสตร์)

ปัทมดา เลอเลิศยุติธรรม : สุภาษิตจีนในสังคมชาวจีนแต่จิวในประเทศไทย (CHINESE PROVERBS IN TAE'TSIW SOCIETY IN THAILAND) คณะกรรมการควบคุมวิทยานิพนธ์ : โสภณา ศรีจำปา , Ph.D., สมทรง บุรุษพัทธ์ , Ph.D. 130 หน้า. ISBN 974-04-0154-6

วิทยานิพนธ์ฉบับนี้ ผู้วิจัยศึกษาสำนวนจีนที่ใช้ในสังคมชาวจีนแต่จิวในประเทศไทย โดยวิธีอุปสรรคเพื่อศึกษาโครงสร้างของสุภาษิตจีน การสัมผัสคล้องจอง และความคิด ทักษะคติและความเชื่อของชาวจีนแต่จิวซึ่งสะท้อนให้เห็นได้จากสุภาษิต

ข้อมูลที่น่าสนใจรวบรวมมาจากหนังสือ เอกสารต่าง ๆ และผู้บอกภาษาที่เป็นชาวจีนแต่จิวอายุ 50-60 ปีที่อาศัยอยู่ในเขตบางขุนเทียนในกรุงเทพมหานคร การวิจัยนี้ศึกษาโครงสร้างของสุภาษิตจีน โดยอาศัยทฤษฎีแทกมีมิกในการวิเคราะห์ จากการศึกษาปรากฏว่าโครงสร้างของสุภาษิตจีนมีทั้งประโยคความเดียวและประโยคที่เชื่อมต่อกันโดยไม่ปรากฏคำเชื่อม นอกจากนี้ยังพบว่ามี การสัมผัสคล้องจองและการใช้คำซ้ำเพื่อความไพเราะและเน้นย้ำความหมาย การวิจัยสุภาษิตนี้ยังสะท้อนให้เห็นชีวิตความเป็นอยู่ โครงสร้างทางสังคม และลักษณะของชาวดู่จิวด้วย

ผลจากการศึกษานี้เป็นแนวทางในการศึกษาเปรียบเทียบสุภาษิตจีนและสุภาษิตในภาษาอื่น ๆ เพื่อศึกษาความเหมือนและความแตกต่างในด้านความหมายของคำ ภาษาและวัฒนธรรมด้วย

CONTENTS

	Page
ACKNOWLEDGEMENT	iii
ABSTRACT	iv
ABBREVIATION	viii
CHAPTER	
I INTRODUCTION	
- Rationale for the study	1
- History of Chinese in Thailand	1
- History of Tae'tsiw	2
- Chinese Community Locations	2
- Residences	3
- Occupation	3
- Chinese Role in Thailand	3
- Chinese Characteristics	5
- Festivals and Holidays	6
- Sinitic Languages	8
- Bang Khun Thian District	9
- Scope and Objectives of this study	10
- Benefits of this study	
II LITERATURE REVIEW	
- Phonological system of Tae-Tsiw Chinese	12
- The collections of Chinese proverbs	13
- Literature review on Proverb Studies	15
III METHODOLOGY	
- Procedures	26
- Theory	27
IV STRUCTURE	
- Sentence	30
- Clause	34
- Phrase	37

V	RHYME	
	- Internal Rhyming	41
	- External Rhyming	50
	- Reduplication	54
VI	THOUGHT, BELIEFS, AND ATTITUDES	
	- Thought, Beliefs, and attitudes as reflected in proverbs.	70
	- The influence of proverbs on Tae'tsiws' way of life.	93
VII	CONCLUSION	97
	BIBLIOGRAPHY	102
	APPENDIX	105
	BIOGRAPHY	130

ABBREVIATION

adj	=	adjective
Adv P	=	adverb Phrase
adv.	=	adverb
Ant S	=	Antithetical Sentence
Class	=	classifier
class mk.	=	classifier marker
Co S	=	Cooperate Sentence
co word	=	cohesion word
Dir	=	direction
dir P	=	direction Phrase
EqCl	=	Equative Clause
Ext Cl	=	Existence Clause
H loc	=	head location
ICI	=	Intransitive Clause
Loc	=	location
Loc P	=	location Phrase
Main Cl	=	Main Clause
Mod	=	Modifier
n	=	noun
Neg	=	Negative
neg mk.	=	Negative marker
NP	=	Noun Phrase
Num	=	number
num P	=	numeral Phrase
Obj	=	Object
poss mk.	=	Possessive marker
poss	=	possessive
possP	=	possessive Phrase
Possr	=	possessor
Post	=	post-position
post mk.	=	post-position marker
Prep	=	preposition
Prep	=	preposition
pro	=	pronoun
Prov.	=	proverb
Qual	=	Quality
Quant	=	quantity
Ref Cl	=	Reflexive Clause
Rel	=	Relative pronoun

rel pro	=	Relative
Sim. S	=	Simple Sentence
Sub S	=	Subordinate Sentence
Subj	=	Subject
TCl	=	Transitive Clause



CHAPTER I

INTRODUCTION

1.1 Rationale for the study

This study, looks at the Standard Chinese proverbs¹ which are accepted and used by Tae'tsiw people in Thailand. Proverbs are sweet sounding speech and also full of principles. So proverbs are one of the tools for human to teach each other. People who have faced some experience trying to put their experience in the form of the short, clever, melodious and meaningful speech that we call proverbs. Moreover, we can learn about daily-life, nature, topography, climate, natural phenomenon, culture, custom and belief from proverbs.

Chinese proverbs are very famous in Thailand since Thailand and China have a very close relationship. Proverbs are useful for life because it teach people the right things which people should do in their life. Nowadays, there are many Tae'tsiw, a kind of Chinese, in Thailand. They still use Chinese proverbs in daily life.

Since Chinese proverbs are beautiful and very efficient in teaching, I would like to their study word reduplication, rhyme and syntax. There are many works about Chinese proverbs. Nevertheless, they do not analyze the structures, rhymes, thought, beliefs, and attitudes with reference to those proverbs. Furthermore, there is a large Tae'tsiw community in Thailand to which my family belong. Therefore, it is worthwhile studying linguistics characteristics of Chinese proverbs and their function in Tae'tsiw society of Thailand.

Tae'tsiw society in this thesis is the society that Tae'tsiw people live in and still these people use Tae'tsiw language in their daily-life.

1.2 History of Chinese in Thailand

From past to today, Thailand and China have had a very close relationship. For more than 2,000 years, they have contacted each other. From the 18th to 19th centuries, many Chinese in southern provinces of China faced food famine and wars, thereby migrating into Thailand. At the same time, Thailand just stopped fighting with Burma. The number of population was declining and Thailand was very fertile. When the time passed, Chinese people began to play an important role in economy and adopted their ways of life in Thai society.

Hakka people are the oldest Chinese group whereas the Tae'tsiw group forms the majority of Chinese in Thailand. Since many Tae'tsiw people were the ships' crews, they could migrate more easily than other groups.

The Chinese population began to increase at the end of King Rama II period. In the reign of King Rama IV, 1.5 million Chinese migrants were recorded of the total population of 6 million people in Thailand in 1850.

¹ The present work focuses on standard Chinese proverbs as pronounced by several Tae'tsiw speakers in Bangkhun Thian district in Bangkok

From 1901 to 1902 (in the reign of King Rama V), there were more than 10,000 Chinese migrants; moreover, they extended rapidly to lived around the country.

Phuwadol Songprasert (1976: 8) states, "In Thailand, Chinese is the especial alien whom we should be interested in, because they are the largest migrant group in Thailand. Furthermore, they and their descendants continue practicing Chinese culture. They also influence the Thai society on economy, politics, and culture."

In 1989, the National Statistical Office reported that Chinese was the largest alien ethnic group in Thailand. 254,777 people out of 291,984 aliens were Chinese. Many of them have lived in Bangkok.

1.3 History of Tae'tsiw People

Originally, Tae'tsiw people lived in Ngiankung town at the southeast of China. Their town was known as "Tae'tsiw". This town appeared in the "Shin" dynasty (749 years before the Buddhist Era) map. Tae'tsiw town was the center of economy, politics, and culture of the Tae'tsiw people. Today, this town is named officially as "Tio'ang". Tio'ang is a small town which is governed by Swatow. So language in this area has two names; Tae'tsiw and Swatow.

Since Tae'tsiw is next to the seashore, it is one of the important ports of China. A large number of Tae'tsiw people migrated to other countries by sea.

After 1767, there were many Tae'tsiw migrating to Thailand because King Taksin 's father was Tae'tsiw and the Tae'tsiw group played a significant role in the War, therefore Tae'tsiw migrants received some privileges.

Tae'tsiw people migrated to Thailand by small trading boats. They located in the southeastern provinces of Thailand such as Trat, Chanthaburi, Chonburi, Chachoengsao, and Bangkok. After a railroad was built in 1908, they moved to the north.

1.4 Locations of Chinese Community

During the Thonburi period, the Chinese community was located at Tha'tien seaport. Later King Rama I designated Phranakorn to be the capital of Thailand Therefore, Chinese moved to the southeast of the outside of Phranakorn wall. This place became the grand Chinese community called "Sampeng".

In the reign of King Rama IV and King Rama V, Chinese extended their community to many places. There are four main Chinese communities around Bangkok.

1.4.1 Phranakorn wall – Phadungkrungkasame Canal

This is the largest Chinese community in Bangkok, including Sampeng. There are 3 parallel streets; Sampeng street, Yawwarach street (the Chinatown in Thailand), and Chreonkrung street. Each street connects other streets by many large ways. Along these 3 streets, there are houses.

1.4.2 Floating houses on 2 sides of Chow Phya River

Two sides of Chow Phya River are full of floating houses, 30-40 square feet each. These floating houses also function as shops.

At the end of King Rama V, many of these floating houses were replaced by streets.

1.4.3 Thonburi

There were many Chinese at Banglampoo-lang and Khlong-san districts in Thonburi. However, Chinese around here were wealthier than Chinese in Sampeng.

1.4.4 Talat Phlu

The most obvious Chinese community in Thonburi is located around Bangkok-Yai canal. Some community members had their own shops while others paddle for selling. Moreover, many Chinese here are agriculturists. However, there are some Chinese dispersing to many places such as Bamrungmeung, Feungnakhorn, and Bangruk. Nowadays, there are Chinese almost everywhere in Bangkok.

1.5 Residences

The Chinese live and do business in the same place. From the reign of King Rama I to King Rama V, there were two characteristics of Chinese residence.

1.5.1 Wealthy Chinese

The Chinese brought some inventories from China to build their houses with the Chinese architecture style. One set of building was composed of three buildings. The middle one was the biggest one and the other two buildings were long. A big Chinese arc was at the front and the house's name was put over the door.

1.5.2 Normal Chinese

Their residences were row buildings. The roofs are in the Chinese style and the walls were black.

1.6 Occupation

The Chinese took various jobs depending on their ability and skill. These jobs can be divided into two categories.

1.6.1 The Chinese who had knowledge or ability would work in the field that they could, such as carpenters, seamstresses, or master craftsmen.

1.6.2 The Chinese who worked as merchants and laborers.

1.7 Role of Chinese in Thailand

1.7.1 Political Role

Some members of the Communist Party in China migrated to Thailand in 1937. At that time, The Communist Party in the Kokmintang government tried to set up a Communist government, so Chiangkaihek, the leader of Kokmintang government, tried to quash them. When the Communist Party was demolished, their member escaped from China to other countries including Thailand. In Thailand, the well-known work of the Communist members was teaching Chinese in the Chinese schools and the industrial factories. Finally, a branch of the Communist party was set up in Thailand.

Mao Tse Tung and the communist ideology were well received by the Chinese in Thailand since they succeeded in developing an atomic bomb. The Chinese newspapers in Thailand even reported to show support of the Communists. However, a revolution group could foresee the situation, thus they conducted a revolution to cease

1.7.2 Economic Role

The economic corporation is the culture of Tae'tsiw Chinese people. They try to be the first level in the commerce. Their commercial style, at present, became a commercial principle in Thailand.

Chinese influence in economics can be observed by the following events:

1. In Chinese New Year, it is not easy to buy food because many Chinese stores are closed. The cost of fruits and goods used in propitiation are much higher. The number of cars in Bangkok decrease sharply.
2. Many politicians and officialdoms participate in almost every large Chinese business.
3. Profit presumptions extremely effect Thai economics such as :
 - At the end of 1873, there was a rice shortage.
 - From 1973 to 1974, there was a sugar shortage.
 - In the early of 1973, the price of construction supplies were very high.

1.7.3 Educational Role

Chinese possessed the highest power in education because of the government's control in 1918. The government controlled the Chinese schools and developed them to be standard. Therefore the Chinese schools were widespread at that time.

In 1938, there were 293 Chinese schools in Thailand. All of these schools were closed from 1938 to 1940 by the Thai government. They tried to mix the Chinese with the Thai. Furthermore, the Chinese schools were enemies of Japan, who was Thai government's ally in the Second World War.

From 1948 to 1957 in the period of General P. Phibulsongkharm, the communist ideology was spread out widely. The government had to eradicate their power completely. They controlled the Chinese schools, the Chinese newspapers, and all Chinese associations.

1.7.4 Art

Chinese art appeared in Thailand since early Ayudhya period. There were color paintings in a secret room under the pagoda in Rachburana Temple. Today there are many Chinese schools and shrines in Thailand, which show distinctively Chinese art.

1.7.5 Language

Some Tae'tsiw words influenced the Thai language. Tae'tsiw proverbs became slang and loan words in Thai language. Pranee Kayarunsit (1974:320) stated that there were 463 Chinese loan words in Thai language. Two hundred and two of them were from Tae'tsiw (43.63%)

Wilaiwan Khanitthan (1973:162) stated that Chinese loan words used commonly in the Thai language such as [kuay tiaw] 'noodle, [ʔo: liaŋ] 'ice black coffee, [khi : n ʔaiy] 'kind of vegetable' indicate that Tae'tsiw people brought their culture to Thailand. The following examples illustrate Chinese loan words in Thai.

1. Loan Word

Example

Tae'tsiw	Thai	meaning
[tua]	[tũa]	ticket

2. Sound change

Example

Tae'tsiw	Thai	meaning
[cua]	[tʰóʔ]	table

3. Translated word

Example

Tae'tsiw	Thai
[chai t ^h áw]	[hǔa p ^h àk ^ʔ kà:t ^ʔ]
[chai pó:]	[hǔa p ^h àk ^ʔ kà:t ^ʔ k ^h em]

4. Semantic change

Example

Tae'tsiw	Chinese meaning	Thai	Thai meaning
[kuj]	ghost	[kúj]	hooligan
[k ^h i:m]	to owe	[ni:]	frugal, stingy

1.7.6 Society and Culture

The Chinese are proud of their civilization so they always live together and form associations such as family name associations, and language associations. These associations help out their members who experience disastrous fire and car accidents. They represent the Chinese in negotiating with the Thai government. Furthermore, they help to solve the conflicts among the Chinese.

1.8 Chinese Characteristics

1.8.1 Residence

Commonly, the Chinese are merchants. They run business such as selling goods on the first floor and sleep on the upper floor of their houses.

1.8.2 Family

Most of the Chinese families are extended families. A family usually consists of grandparents, parents, and children. The first son is regarded highly because he would be the family member to succeed the parents business. Men cannot marry women sharing their family name.

1.8.3 Religion

Both Thai and Chinese people are Buddhists. Nevertheless, the Thai people follow Hinayana, which emphasizes meritorious deeds by the individual rather than praying to any deity. The Chinese have been strongly influenced by the Mahayana. They have adopted Taoism, Confucianism, and Buddhism.

Unlike the colorful and sparkling Thai temples, which rises gloriously from their surroundings, the temples of the Chinese are hidden away inside the streets at the back of alleyways, tightly surrounded by the shop and houses nearby. Bangkok has approximately a dozen of large and small edifices scattered throughout the Chinese districts of the city. They are neither Buddhist, Taoist, Confucianist, nor animistic, but a combination of all these. The temples are built by bricks and cement in the traditional Chinese architectural style, with tile roofs and dragons along the eaves. Fierce-looking guardian gods are painted on the main doors, sometimes almost indistinguishable beneath the grime. Temples usually face and open to the courtyard

where the Chinese operas are played during the festivals. One feature of this courtyard is a fireplace where paper-money and similar offerings to the gods are burned.

In a home of the Chinese immigrant family in Thailand, small pieces of red papers representing the gods are always pasted on the walls and doors, or woodcuts of Chinese Buddha figures may likewise be used. Actually these deities include the God of the Earth, the God of the House, the God of the Kitchen, and the God of the Sky. In addition to these spirits, many houses periodically make offering to lesser gods in and about the home.

All the god papers are renewed once a year on the New Year. Before that day, the Chinese vendors begin to sell the bright, new papers already freshly printed with the appropriate characters.

The Chinese regard the monks as intermediaries between the individual and powerful gods and spirits. When the gods are favorable, there is no need for the services of monks. They are sought only in times of misfortune in the event of sickness, ill luck, and death when the gods must be appeased and again made favorable. Very few people contact the monks at the good time.

In Thailand, there are two kinds of religious places of Chinese: shrines and temples. Both of them have the same objective, the place for doing ceremonial, but the temple also has place for monks. In 1992, there are four Chinese registered temples in Thailand; Bamphencheenphrod temple (Yawarat street), Mangkornkammalawas temple (Chareonkrung street), Thepwareewiharn temple (Triphet street), and Phomankunaram temple (Sathupradit street). (Pliktamnan 50 Sae, 1992: 67).

1.9 Festivals and Holidays

1.9.1 The Chinese New Year Celebration

The Chinese New Year festival begins on the first lunar month and lasts from three to five days, depending on the inclination of the individual concerned. On this day, the Chinese visit a nearby temple to thank the gods for assistance during the past year and to request their continuous help in the future. The temples are crowded at this time, and the offerings are much more elaborate than other times. A pig's head is placed before favorite gods, and when the petition has been finished, this pig's head is carried back home again. All god papers in the home are renewed at this time. In the Chinese New Year afternoon, the Chinese families who operate business offer dinners to their employees, and also give them money in the red envelopes.

On the New Year day, the children gets up early to pay their formal respects to their parents, and later visit other relatives and friends to wish them a happy new year. The red paper envelopes containing money are given at this time to the children. Increasing numbers of the second Chinese generation take this opportunity to go for a short vacation to the seaside resorts. Virtually all-Chinese business is closed down. Shops selling fruit and canned goods--both items are used as gifts by the Chinese--remain open throughout the Chinese New Year period. Some retail store in Bangkok are in fact allowing their employees to take a short vacation before the Chinese New Year so that they can remain open for business for at least part of this holiday.

1.9.2 Ch'ing-ming

Ch'ing-ming which falls on the 29th day of the second lunar month, is still faithfully performed by the overseas Chinese in Thailand. The Chinese give the spirits the offerings three days either before or after the real Ch'ing-ming day.

In Thailand, there are only cemeteries in the immediate outskirts of the city. On this day, individuals and families go to cemeteries. They carry baskets filled with food, drink, incense and paper-money. Usually they travel by car or bus and the traffic is very congested. However, Ch'ing-ming has lost much of its old significance. Some go to the cemeteries along with friends, but many simply stay at home without any worship.

1.9.3 Fifth Month Festival

Falling on the fifth day of the fifth lunar month, this festival is sometimes called the 'Dragon-Boat Festival' because in China it was the occasion for the racing of dragon boats. In Thailand much of the holiday flavour of this day has been lost, although its observance in the home makes up to certain extent for this. There is no racing boat. But the Chinese worship at their temples and make their offerings to the temple gods, at various animistic shrines, and to the household spirits.

This festival commemorates Chi'Youn, a famous Chinese poet in the state of China. He tried to present his town reformation to Chu King but the bad lord tried to stop him. Then, on the fifth day of the fifth lunar month, he committed suicide by jumping to the river.

On this day of every year in those days, people made the bamboo containing sticky rice, plug leaf on, tie it with colorful string, and threw it to the river for offering him.

Today, the Chinese housewives make small cake of glutinous rice and nuts, and after being offered ritually to the gods, these things are served to the family as a special treat.

1.9.5 Chung-yuan

Falling on the fifteenth day of the seventh lunar month, Tae'tsiw people are inclined to observe the day at home. They believe that the spirits of the dead are released to roam around the world on this day. They are mischievous and even dangerous, and must be appeased. Therefore, the merchants set up the tables in front of their shops on which various foods and drink are placed. Red candles, joss-sticks, oil lamp, or electric lights are lighted around this table. A pail of water with a metal dipper is kept nearby, for the spirits to wash after eating. Paper money is burned at the curb. From time to time handfuls of dry rice containing small coins are thrown around the shop entrance to tempt the spirits to take it and leave the family in peace. The small boys wait and scramble for these coins. In the evening, the food and drink are brought inside and an elaborate meal is coded for the family.

1.9.6 The Mid-Autumn Festival

This festival falls on the 15th day of the eighth lunar month. In the evening of this day, almost all Chinese shops set up a richly decorated table close to the sidewalk, and often extend to the sidewalk. On the table is an elaborate display of special cakes, bottled drinks, cups of tea, several kinds of fruits, and various merchandise--canned milk, cologne water, face powder, and silk pants. Each table contains also an amount of ceremonial gold and silver papers. Around the table are placed by the incense sticks, some as large as the baseball bats, candles and brightly colored Chinese lanterns in the shape of fish, airplanes, and pagodas.

The Mid-Autumn Festival is also known as the 'Moon Festival' because of the popular belief that the Moon Goddess comes out on this occasion to hear petitions and to offer help to women. The displays of food and goods mentioned above are in honor

of this goddess. The Chinese spend several days preparing the moon cakes before beginning to advertise the sale of 'moon cakes' which are large and small sweet cakes made of coconut and dates, both round and crescent-shaped which according to tradition, are eaten at midnight assembled family while sitting under the full moon. The local Chinese explain that this custom commemorate a Chinese rebellion against the Mongols in former time when slips of paper announcing the rebellion were hidden in the small cakes and distributed to the Chinese population. Many overseas Chinese thus regard the Mid-Autumn Festival as a time for remembrance of their homeland and they want to strengthen this occasion among the younger generation for the emotional ties with China.

1.9.7 The Winter Festival

This festival is on the twenty-fifth day of the 11th lunar month. This festival that can integrate many families staying in the same community because they come together to make offering to the god, too.

The overseas Chinese believe that on this day the household gods return to heaven to report on the activities of the family for the past twelve months. To assure a good report, the Chinese housewife has prepared sweetened balls of flour, about the size of marbles. After offering the gods, this sweet is eaten by the family as a special confection. The Chinese believes that a person becomes one year older after eating these flour balls, and by eating them he or she is also assured a good fortune in the coming year.

1.10 Sinitic Languages

Sinitic languages belong to the Sino-Tibetan Language family which are made up of seven groups.

- | | |
|-------------|----------|
| 1. Mandarin | 5. Hakka |
| 2. Wu | 6. Yueh |
| 3. Hsiang | 7. Min |
| 4. Kan | |

1. Mandarin : It is the standard language of China. It is divided into four subgroups.
 - 1.1 Northern Mandarin : in Hopei, Honan, Shantung, Manchuria
 - 1.2 Northwest Mandarin : in Shansi, Shensi, Kansu, Ts'inghai, Ningsia
 - 1.3 Southwest Mandarin : in Szechwan, Yunnan, Kwangsi, Hunan, Hupei
 - 1.4 Low Yangtze Mandarin : in Anhwei, Kiansu, the south of Yangtze from Chiuchiang to Chenchiang
2. Wu : in Kiangsu, Chekiang
3. Hsiang : in Hunan
4. Kan : in Kiangsi, the southeast of Hupei
5. Hakka : in Kwangtung, Fukien, Kiangsi, Kwangsi, Hunan, Szechwan and Taiwan island
6. Yueh : Kwangtung, the south of Kwangsi, Hongkong island , and Macaw island
7. Min: in Fukien, Kwangtung, Taiwan island and Hainan. There are 2 subgroups :
 - 7.1 Min Pei (Northern Min)
 - 7.2 Min Nan (southern Min) :

Tae'tsiw is in Min Nan

1.11 Bang Khun Thian District

Bang Khun Thian district was set up more than a hundred years ago. Its number of population was very higher. Therefore in November 9, 1989, the Ministry of Interior redivided Bang Khun Thian area into the following 3 districts: Bang Khun Thian, Chom Thong, and Bang Bon districts.

1.11.1 Geography

Bang Khun Thian district has two sub-districts: Samae Dam and Tha Kham. The size of Bang Khun Thian district is 121 square kilometers. It is only one district that connects to The gulf of Thailand. There are three canals: Sanamchai canal, Huakrabu canal, Phittayalongkon canal, 16 public waterway, and many irrigation ditch.

Population and Dwelling

Population	107,997	persons
Male	52,537	persons
Female	55,460	persons
Dwelling	39,808	houses
Density	893	persons / square kilometers

(Reported in May, 2000 from www.bma.go.th)

1.11.2 Economic Condition

People are in the middle class. There are many canals in Bang Khun Thian district. The majority of them were used for transportation and agriculture. At present, these canals are still useful for agriculture. Since Bang Khun Thian is the only district close to the Gulf of Thailand. However, people's jobs have changed. In 1994, there was an increasing number of people who take commercial jobs.

Businesses in Bang Khun Thian district are in a small size. Many of them are operated in the row houses. In the future, commerce in this area will be extended continuously. In the same way, the number of factories increased rapidly in 1994, so many people became factory workers. There were 2,058 factories and 61,525 employees in 1994. However, 15% of the whole population are still agriculturists now.

1.11.3 Important Place

School

Grade government schools	16	schools
High government schools	2	schools
Private school	5	schools

Temple

Samae Dam sub-district	6	temples
Tha Kham	8	temples

Street

- There are three streets
1. Rama 2 street
 2. Bangkhunthian-Chaithale street

3. Wongwaen street

Government offices

1. Police stations	4	stations
2. Office of the Metropolitan Power Board	1	office
3. Office of the Department of Land	1	office
4. Office of the Public health office	1	office
5. Office of the Department of Transport	1	office
6. Social security office	1	office

1.12 Scope and Objectives of this Study

- 1.12.1 To study rhymes, reduplication, and structure in the Chinese proverbs used in Tae'tsiw society in Thailand.
- 1.12.2 To study the Chinese's attitude, thought and beliefs as reflected in the Chinese proverbs in my sample.

This thesis will study the Chinese proverbs believed by Tae'tsiw people in Thailand. These people still maintain in contact with Tae'tsiw society.

"Tae'tsiw society" refers to a society where Tae'tsiw people live and still speak Tae'tsiw in their daily life. This study focuses on Tae'tsiw in Bangkhunthian Nonthaburi.

1.13 Benefits of this study

- 1.13.1. To know rhymes, reduplication, and structure in the Chinese proverbs used in Tae'tsiw society in Thailand.
- 1.13.2. To know the Chinese's attitude, thought and beliefs as reflected in the Chinese proverbs in my sample.
- 1.13.3. It can be a body of knowledge of the Chinese proverbs.

CHAPTER II

LITERATURE REVIEW

This chapter reviews studies on Tae'tsiw phonology and collections of Chinese proverbs, and proverb studies.

2.1 Tae'tsiw Phonology

Saovapak Varalakkanakul's thesis entitled Reduplication in Tae-Tsiw Chinese spoken in Bangkok (1989) collected the data from native Tae-Tsiw speakers aged about 40-67 years who have lived in Bangkok for 20 years. The study presented the Tae'Tsiw phonology and semantics, structure and types of Tae-Tsiw reduplication. The study of Saovapak Varalakkanakul is the observation of Tae'tsiw phonology system for this study.

Tae'tsiw Phonology

A. Consonant

There are 19 phonemes as, follows:

/p, t, k, ʔ, p^h, t^h, k^h, b, g, ts, ts^h, s, h, m, n, ŋ, l, w, j /

All of them can be initial consonants except /w/.

There are 4 clusters as follows:

/kw, k^hw, hw, ʔw/

And there are 5 final consonants, as follows:

/p, k, n, m, ŋ/

B. Vowel

There are 11 single vowels, 15 diphthongs, and 2 triphthongs, as follows:

/i/ [i]	/ī/ [ī]	/ia/ [ia]	/ōī/ [ō:i]
[i:]	[ī:]	[ia:]	/ui/ [ui]
/ī/ [i:]	/o/ [o]	/iā/ [iā]	/ūē/ [ūē]
/e/ [e]	[o:]	/io/ [io]	/ue/ [ue]
[ε]	[ɔ]	[io:]	/ua/ [ua]
[ε:]	[ɔ:]	/iō/ [iō]	/ūā/ [ūā]
/ē/ [ē:]	/ō/ [ō:]	/iu/ [iu]	/ou/ [ou]
/a/ [a]	/u/ [u]	/ai/ [ai]	/iau/ [iau]
[a:]	[u:]	/au/ [au]	/uei/ [uei]
/a/ [ā:]	/ū/ [ū:]	/oi/ [ɔ:i]	

C. Tones

There are 6 tones, as follows:

/ 1 /	Mid Level	/ 4 /	High Level
/ 2 /	Low Level	/ 5 /	Falling Rising
/ 3 /	Rising Falling	/ 6 /	Low Level

2.2 Chinese proverbs

A collection of Chinese proverbs (1964) is collected by W. Scarborough. He collected many Chinese proverbs and transcribed in Mandarin via Hanyu Pinyin China's romanization. He translated and explained these proverbs in English. Moreover, he classified them into 20 groups based upon their semantic fields .

- | | |
|----------------------|-------------------------|
| 1. Human Beings | 11. Morals |
| 2. Domestic Concerns | 12. Religion |
| 3. Education | 13. Joys and Sorrows |
| 4. Manners | 14. Law and Government |
| 5. Prudence | 15. Language |
| 6. On Business | 16. Animal |
| 7. Wealth | 17. Poverty On Medicine |
| 8. Agency | 18. Travel |
| 9. Fortune | 19. Times and seasons |
| 10. Five Relations | 20. Miscellaneous |

Seven Hundred Chinese Proverbs (1976) Henry H. Hart. He translated 700 Chinese proverbs into English. He categorized them into 31 groups as follow:

- | | |
|-----------------------------------|------------------------|
| 1. The Emperor and Government | 17. Travel |
| 2. The Family | 18. The Animal Kingdom |
| 3. Household Affair | 19. Threes and Plants |
| 4. Women | 20. Human Nature |
| 5. Health and Disease | 21. Joy and Sorrow |
| 6. Fortune and Destiny | 22. Youth and Age |
| 7. Times and Seasons | 23. Virtue and Vice |
| 8. Business | 24. Personal Effort |
| 9. Religion | 25. Manners |
| 10. Learning and Education | 26. Cooperation |
| 11. Wealth and Poverty | 27. Gaming |
| 12. Friendship | 28. Prudence |
| 13. Experience | 29. Home |
| 14. Action and Reaction | 30. Water |
| 15. Farming | 31. Food and Drink |
| 16. Speech, Blessings, and Curses | |

Suphasit Chounphinit is collected by Renoo Chukhamkhit. She translated Henry H.hart's 700 proverbs into 600 proverbs Thai.

Tae'tsiw proverbs is collected by Supranee Piyaphasunthara. She collected 293 Tae'tsiw proverbs and transcribed them into Tae'tsiw by using Thai letters. She grouped them according to their semantic fields into 20 groups.

- | | |
|------------------|--------------------|
| 1. Reality | 11. Private-public |
| 2. Lucky-Unlucky | 12. Life |
| 3. Politic | 13. Sins-Merit |
| 4. Hard-Easy | 14. Large-Small |
| 5. Rich-Poor | 15. Sorrow-Happy |
| 6. Fortune | 16. Brave |
| 7. Mind | 17. Friends |
| 8. Enemy | 18. Instruction |
| 9. Prestige | 19. Respect |
| 10. Family | 20. Idea |

Phasit Senglee is collected by Saw. Suwan. There are 64 proverbs in this book. All proverbs were transcribed into Tae'tsiw by using Thai letters including the explanation.

Tamnan Samnuan Cheen (1988) is collected by Weerachai Maschamadol. He collected 31 Chinese proverbs and translated into Thai. Moreover, he used comic stripes to show examples for using those proverbs obviously. He also explained those proverbs at the end of comic stripes.

Example

1. The more you practice, the more skillful you get.

Meaning: You can be an expert in the field that you always practice. On the other hand, despite being gifted, you cannot be proficient in a field which you do not practice.

2. Study how to walk from Hantan people. (Hantan is the capital of Aien kingdom)

Meaning: If you try to do the same as other people do although it is not appropriate for you, your good ability may dwindle.

3. The stupid uncle moves the mountain.

Meaning: The person who tries very hard to do something. Is helped out by others.

Samnuan Cheen (1998) is collected by Saw. Suwan. The writer collected and transcribed 70 Chinese proverbs. All proverbs were transcribed into Mandarin by using Thai letters including the explanation.

Wachasonchit Khatisonchai (1999) is written by Amphika Khuwinitchakul. She transcribed Chinese idioms from a Chinese book (Do not mention the writer's name.) This book has 54 Chinese idioms and the meaning of those idioms. Include the poems showing the detail of those idioms.

A collection of Chinese proverbs, idioms, and homily (1986) is collected by Chaliew Aeimtrakul. He collected and gave the meaning of Chinese proverbs, idioms, and homily. He transcribed those Chinese proverbs, idioms, and homily into Mandarin by using Thai letter. He matched the related Thai proverb with those Chinese proverbs, idioms, and homily.

2.3 Literature review on Proverb Studies

Chidchanok Jitpong (1996) studied the Mon tradition and belief from Mon proverbs at Ban Banglamphoo, Tambol Bangkhrok, Amphoe Banlaem, Phetchaburi Province. This thesis presented the characteristics of Mon proverbs, she also analyzed the Mon traditions and beliefs which were reflected in the proverbs. This study relate to this study in the field of structure, rhymes, and belief.

Structure of Mon Proverbs

The former Mon proverbs can be phrases or sentences can be classified as noun phrases and verb phrases. In the latter are simple or compound sentences.

Abbreviations and Symbol

mk.	=	marker	pron	=	pronoun
n.	=	noun	PS.	=	Sentence particle
NP	=	noun phrase	pv.	=	verb particle
num	=	numeral	rel	=	relative
pn.	=	noun particle	v.	=	verb
poss	=	possessive	va	=	auxiliary verb
phr	=	phrase	vp.	=	verb phrase
/ /	=	phonemic	□	=	rhyme
#	=	sentence boundary	O	=	one word
/	=	pause	X	=	word repetition
-	=	non-occurrence	+	=	occurrence

1. Proverbs in phrasal Forms

1.1 Noun Phrase

NP = ± pn ± num + HN ± pn

Example

n ₁ h	kraoh/	pœʔ	phɛa	#	n ₁ h	prɛa/	pœʔ	kraoh
person	male	three	monastery		person	woman	three	husband
n.	n.	num	n.		n.	n.	num	n.

'A man who has ordained thrices; a woman who has had three husbands.'

1.2 Verb Phrase

$$VP = \pm pv \quad \pm va \quad + HV \quad \pm va$$

Example

klɔŋ	sa	sa	#	ʔa / paʔ	nan
come	gentle			go prohibitory particle	noisy
v.	v.			v. pv.	v.

“Come quietly; go without making a noise.”

2. Proverbs in Sentential forms

2.1 Simple Sentence

$$\begin{aligned} \text{Sen (sim)} &= \pm \text{Subj} \quad + \text{Pred} \quad \pm \text{Obj} \\ \text{Sub} &= + \text{NP} \\ \text{Pred} &= + \text{VP} \\ \text{Bbj} &= + \text{NP} \end{aligned}$$

Example

nɪh	nɔʔ	kwaik	daik	sɔh
person	this	walk	water	deep
n.	pn.	v.	n.	v.

“This person ealks in deep water, (so beware).”

2.2 Compound Sentence

$$\text{Sen (com)} = + \text{Sen1 (sim)} \quad + \text{Sen2 (sim)} \quad \pm \text{Sen3 (sim)} \quad \pm \text{Sen4 (sim)}$$

Example

huʔ	kɔʔ	krɛan	#	caʔ	ket	kɛto
verbal negation	get	horn		brgin	take	ear
pv.	v.	n.		va.	v.	n.

“If you can't get horns; you will get ears. (keep on making efforts).”

Poetic Feature in Mon Proverbs

1. External Features

a. Rhyme

In Mon proverbs, sometimes there is a rhyme of vowel sound of words in one utterance and another utterance.

Example

klɔŋ	sa	sa	#	ʔa / paʔ	nan
come	gentle			go prohibitory particle	noisy
v.	v.			v. pv.	v.

“Come quietly; go without making a noise.”

b. Alliteration

It is the repetition of the first sound of words at the beginning of utterance.

Example

tɛak	kɔʔ	#	tɛh	sɔh	kɔʔ
Tie	be able to		must	untie	be able to
v.	va.		va.	v.	va.

“When one ties a thing, one must know how to untie it.”

c. Word Repetition

It occurs only in compound sentences. There is a repetition of word or more than one word in another utterance.

Example

O	X	O	#	O	X	O
klon	<u>khoin</u>	thot	#	cɔʔ	<u>khoin</u>	yoa
Work	time	healthy		eat	time	illness
v.	n.	v.		v.	n.	n.

“Work when well; eat when ill.”

d. Word Contrast

Word contrast is found in only compound sentences in Mon proverbs. The word contrast consists of the use of words that are opposite in meaning.

Example

/pyuʔ/	v.	‘old’	-	/bot/	v.	‘young’
prea	pyuʔ	cɛʔ		choa	bot	
buffalo	old	eat		grass	young	
n.	v.	v.		n.	v.	

“Old buffalo eats young grass.”

2. Internal Feature

a. Using simple Language

Example

key	cɔt	nɔh	#	cut	cɔt	həkaoʔ
take	mind	others		put in	mind	self
v.	n.	n.		v.	n.	n.

“Be considerate of other people’s feelings.”

b. Comparison

Example

nɪh	nɔʔ	kwaik	daik	sɔh
person	this	walk	water	deep
n.	pn.	v.	n.	v.

“This person walks in deep water (so beware). “(As comparison to the ‘still water runs deep’ type of person)

c. Metaphor

Example

caʔ	tɔh	həmœ	#	mən	tɔh	mɛa
lose(to)	be	monk		win	be	satan
v.	v.	n.		v.	v.	n.

“To lose is divine; To win is devilish.” (Concede defeat with race.)

/həmœ/ ‘monk’ refer to divinity.

/mɛa/ ‘Satan’ refer to devil.

Motivation of Mon proverbs

It can be notice that there are many causes which prompt the existence of Mon proverbs, such as the nature of animals, the behavior of people, the carefulness for unwanted happening, etc. This is an experience, which has accumulated to become the knowledge and wisdom of the older generation, who then want to hand down to the younger generation. In the folling, some examples of experiences and/or knowledge about which the people have are bought up as examples that are regarded as motive actions of Mon proverbs.

1. Nature of Animal

The nature behaviors of animals that people encounter are mentioned in Mon proverbs.

Example

kəmaʔ	kəlon	pɔ	lɔp	koŋ	kəmot	#	chɔt	ʔɔt
edible	grub	found	fly	go in	bonfire		dead	finished in
n.	v.	v.	v.	n.	v.		v.	v.
								mash date-
								palm

“A tussock moth flying into the bonfire will all be killed.”

The nature of this insect is likely to fly into a bonfire, which hurts it. This saying is used by way of a comparison to a person who likes something too much, and doesn’t think of its danger.

2. Actions of people

In Mon proverbs, the action of people is mentioned as a lesson in order to teach people to take precaution.

Example

saŋ	hœʔ/khrɔm/	həko	#	kɔ	tɔh	hətək
build	house over	bark of tree		give	be in	trouble
v.	n.	pn.		n.	v.	v.

“Building a house on a stump bring troubles.”

Generally we know that building a house on a stump bring troubles, so it is forbidden. This is mentioned in Mon proverbs to remind people not to do something that will put themselves into troubles.

3. Unwanted Happening

Unwanted Happenings which people encountered are picked up as topics of the lesson to teach people to be careful.

Example

plɔt	kəmot	kla	lɔm
eliminated	fire	before	damaged
v.	n.	pn.	v.

“Extinguish a fire before it spreads.”

Things Referred to in Mon Proverbs

The most Important referent in Mon proverbs is religion, which is closely bound up with people’s living and with society. Other referents in Mon proverbs are things which are related to people’s living and can be found in Mon society such as animals, plants, utensils and water.

1. Symbols and Doctrines of Buddhism

Religion influences people’s living in society. Mon people’s religion is Buddhism, so it can be found that the symbols and the doctrine of Buddhism are mentioned in Mon proverbs

Example

paʔ	khəh	phɔʔ	khəh	#	paʔ	pəreʔ	phɔʔ	pəreʔ
do	good	for	good		do	bad	for	bad
v.	v.	pv.	v.		v.	v.	pv.	v.

“Do good and you get good rewards; do bad and you get bad returns.”

2. Animal / Pets

The animal mentioned in Mon proverbs can be found in Mon society.

Example

-preaŋ	kle	#	həpɔ	həlaŋ
buffalo	lost		encircle	boundary
n.	v.		v.	n.

“Locking the table door only after the buffalo is stolen.”

-caiŋ	bɔʔ	kɔʔ	mɔt	mɔʔ
hen		get	precious	stone
n.		v.		n.

“A hen gets a precious stone.”

3. Plants

The plants, which are related to people’s living, are mentioned in Mon proverbs.

Example

daik	wun	ʔa	#	daik	kha	klɔŋ
water	sweet potato	go		water	spinach	come
n.	n.	v.		n.	n.	v.

“Give potato water in return for vegetable water.”

4. Utensils

The utensils mentioned in Mon Proverb can be found in the people's house.

Example

kəʔ	prɛa	ba	#	cɛʔ	pɜn	həta	əpot
get	wife	two		eat	cooked	rice	bottom
v.	n.	num.		v.	n.	n.	n.

“Having two wives will cause one to have to eat from the bottom of the rice-pot.” (More wives, more spending)

5. Water

Man people close to the water because they usually locate their village near the river, so water is mentioned in Mon proverbs.

Example

daik	pɔiŋ	paiŋ	#	həm	hɔʔ	kəʔ
Water	full	mouth		speak	verbal	negation
n.	v.	n.	v.	pv.	va.	be able to

“One cannot speak because one's mouth is full of water.”

(To be in a difficult situation so that one cannot tell the truth; to be tongue-tied.)

Classification of Mon Proverbs According to Contents

1. Relationship between parents and children
2. Love of young people and how to find a spouse
3. How to live in society
 - 3.1 Earning a living and how to conduct one's life
 - 3.2 Carefulness in action and the use of words
 - 3.3 The company one keeps
4. Buddhist Teachings

Huynh Dinh Te's thesis entitled Vietnamese cultural Patterns and values as expressed in Proverbs (1962). This thesis proposed to construct of the main configurations of the Vietnamese way of life and of the major attitudes of the Vietnamese people toward their nature and social environment as well as toward the problem of man's condition by way of proverb content. The way of Huynh Dinh Te study in cultural study associate with this study.

Some Vietnamese cultural Patterns by the writer:

1. Man As an Individual.

The descriptive literature consulted leaves the impression that the Vietnamese think of the individual in terms of duties to fulfill rather than right to enjoy.

The Vietnamese who preaches the improvement of the individual is anti-individualist. He is a collective being in whom the interest and the will of the group always triumph over those of the individual. Even what he does to his own person is

also part of the fulfillment of filial piety. The individual is completely submerged into the family, the basic cell in Vietnamese culture.

2. Family Relationships.

In Vietnamese culture the woman, although not an equal of man in every respect, has a very important role in the family. She considers herself naturally inferior to her husband but remains equal to him in the home.

In the family she shares with her husband domestic authority. Her children love and respect her exactly as they do the father.

Since the purpose of marriage is to perpetuate the name of the family, the Vietnamese considers it an honor and a blessing as well, in this world and later in the world beyond, to have many children. The birth of a child is always good news. Despite his preference for the male child the Vietnamese loves his offering with equal affection and gives them equal education.

Most writers reported that a strong feeling of solidarity unites members of the small family as well as the extended family. Family ties not only remain unimpaired by Death but also become stronger after death by the consecration of religion.

3. Wider Social Relationships.

Courtesy is the fundamental principle in interpersonal relationships. It manifests itself in the constant desire not to hurt other people's sensibilities. Converging opinions are that respect plays an important part in social intercourse, more particularly in the relationship between the young and the old. Vietnamese society honors old age and reserves to old people special solicitude and special privileges.

Vertical mobility is one of the most frequently reported characteristics of Vietnamese society. Wealth does not constitute a differentiating factor in Vietnamese society because the mode of living is pretty much the same among the rich and the poor, and because money alone does not give one either power or precedence. The Vietnamese is deeply conscious of social hierarchy based on age, official positions and academic distinctions.

The spirit of solidarity of the Vietnamese manifest itself not only in the organization of the family but also in all aspects of life: work, leisure, and religion.

The farmers also have a great love for art, most noticeable in the development of handicraft and architecture.

Music, poetry, chess-playing, and flower-growing, are some of the common pastimes in Vietnam. As for alcohol it is the pleasure of people who have trouble in home life or disappointment in the fight for social position. Poetry has a special place in the heart of the Vietnamese.

4. Attitude Toward Nature and Destiny.

The Vietnamese believes every object in nature, more particularly mountains, rivers, and tree, to be inhabited by spirits of great potency who mingle with man in his daily life and exert influence on his destiny.

In the attitude of the Vietnamese toward life one can recognize the diversity of the philosophical doctrines underlying his thought. On the other hand, the constant struggle for survival has sharpened in the Vietnamese the spirit of resistance, which

according to Paul Mus, is the key word to the understanding of Vietnamese history. He faces death with clam resignation. The thought of the world beyond does not frighten him. He believes that the soul continues to live after death. This belief forms the spiritual foundation for ancestor worship in Vietnam. The real religion of the Vietnamese is the religion of spirits.

This study also presented comparison of characteristics reflected in Vietnamese proverbs with those reflected in proverbs of some other nations.

1. Vietnamese and Chinese proverbs compared

In both, the emphasis is laid on the improvement of the moral self through the practice of self-examination, on the absence of individualism, on the strong solidarity between members of family, on harmony and peace in social relationships, on the evanescence of happiness, on the belief in heaven, the supreme God and in the immortality of the soul.

No doubt the similarities found in the two cultures derive from a common core of Oriental civilization founded on agricultural economy, Confucian ethics, and Buddhist religious beliefs. To a great extent the above mentioned cultural patterns are to be found in most societies of the Far East.

Nevertheless, Vietnam is not merely a copy of Chinese culture. Proverb materials of the two countries afford an evidence for this proposition. There is a great difference between the cultural patterns and values expressed in Chinese proverbs and those reflected in the proverbs of Vietnam.

Chinese proverbs show a lack of interest in the individual. Vietnamese proverbs leave the impression that, in spite of family solidarity and family control over the individual, there still is some room left for individuality in Vietnamese culture.

Proverbs seem to betray the low position of the woman in Chinese culture. Vietnamese proverbs give a different account. The sex of the child has less importance to Vietnamese presents than the child itself.

The relationship between parents and children is not the same in Vietnamese and in Chinese proverbs. The Chinese father appears to have the power of life and death over his children.

Vietnamese proverbs suggest that, although the child must show respect, obedience, and love to his father, the latter is not an absolute god. Father and children are bound together by bilateral responsibility.

Proverbs show that the Chinese common man has an absolute belief in fate and in supernatural forces. For him life is settled affair, happiness and misfortune and behavior. His merits or sins affect only his fate in the next existence. On the other hand, Vietnamese proverbs express a belief in fatalism and irrational thinking, but they also stress the power of the will, the importance of man's efforts and perseverance, and the possibility of changing the course of fate in this very existence.

Sophana Srichampa (2001) studied Vietnamese worldviews from proverbs. She collected many Vietnamese proverbs and grouped them according to their meaning. She stated every proverb meaning. Moreover, she described and explained the worldviews of Vietnamese which reflect from Vietnamese proverbs. The next

part, she studied the prosody of Vietnamese proverbs. Furthermore, she studied the Vietnamese proverbs as the last one.

Worldviews of Vietnamese

Example

1. Working

1. giàu lo bạc, khó lo cơm.
 rich worry money poor worry rice
 People worry about money when they are rich.
 They worry about rice when they are poor.

2. giu giá làm cao

- treat price do high
 Try to make himself to be high valuable person.

Someone is arrogant. They think that they are better than the others. They do not listen from others.

Prosody

There are four to twenty-two words in Vietnamese proverbs.

Example

3. Co con non viec.
 Have children weak work
 Cannot work hard when having children.
 The /ɔ/ of the second word rhyme with /ɔ/ of the third words.

4. con nhỏ duc mẹ.
 children rely on goodness mother
 Children rely on parents' good deeds.
 There are no rhyming.

Structure

She discuss Noun Phrase to Sentences such as:

1. Noun Phrase (NP)

NP is the phrase which consists of Head noun. It may or may not have embedded clause.

Example

5. Áo mẹ cơm cha.
 shirt mother rice father
 NP NP
 Mother's shirt. Father's rice.
 Two Noun phrase are arrange. There are no cohesion.

2. Sentences

There are many sentences types such as:

2.1 Simple Sentence

Example

6. gau nan tát bien.
bamboo bucket bail sea
The bamboo buck can bail the sea.

2.2 Compound Sentence

Example

7. rau chon lá, cá chon vay.
vegetable choose leaf fish choose scale
Vegetable choose leaf. Fish choose scale.

2.3 Complex Sentence

Example

8. ai chang muon dep muon gion
who not want beautiful want neat
Who do not want beauty. Who do not want neat.

French proverbs and Thai proverbs (1990) is written by Daranee Patharaksa. She compared French proverbs with Thai proverbs. The study of Daranee show the way to compare two languages. The way she classifier proverbs and the classifications of this study were correlative.

Example

1. Animal

French proverbs	Thai proverbs	Meaning
1.1 C'est un ane	1. ลาโง้	'stupid'
1.2 Ignorant comme une carpe	2. ความรู้แค่หางอึ่ง	'little knowledge'
1.3 Rat de bibliothetheque	3. หนอนหนังสือ	'man who likes to read'

2. Human Body

French proverbs	Thai proverbs	Meaning
1.1 Vieille barbe	1. หัวโบราณ	'ancient thought'
2.2 Avoir le coeur sur la bouch	2. ปากกับใจตรงกัน	'think as talk'
2.3 A bras ouverts	3. อ้าแขนรับ	'please to welcome'
2.4 Reprendre du poil de la bete	4. หนามขอกเอาหนามบ่ง	'vindicate'

Rachnee Sawsoththikul's study (1991). She compares 100 Thai proverbs with 100 English proverbs, which have the same meaning and also include the examples. Such as:

1. "Manners maketh (the) man" and "สำเนียงบอกภาษา กิริยาบอกสกุล"

Meaning: We can considering human by consider their personality such as manner and speech.

Example: The difference is, that in days of old Men made the manners; manners now make men.

(1824 Byron Don Juan xv.18)

Frank and Don were both interviewed for a high-paying job. Frank got the job because he impressed the boss with his superior manners. Frank's boss believes "manners maketh the man".

Explanation: "manners" means way in which a thing is done; person's way of behaving and also includes style and habit. This proverb means that appearance is very important because it can show person's behavior and people will decide other persons from their manner. However, another English proverb is opposite to this proverb. "Never judge by appearances" is the English proverb that teach people not to consider people from only people's appearances.

These Thai proverb and English proverb are almost the same but Thai proverb stresses only speech and performing but English proverb also includes style of dress.

2. "Like master, like man." and "เจ้าวัดไม่ดี หลวงชีสภปรก"

Meaning: The minion will good if the header is good.

Example: The Proverb be true that says, "like master, like man" and I may add, "like lady, like maid". Lady Hercule was fine but her maid as still finer.

(1620 T.SHELTON tr.Cervantes'Don Quixote II.X.)

CHAPTER III

METHODOLOGY

This chapter presents the methodology of this study. The topics are consisted of procedure and theory.

3.1 Procedures

1. Collect 300 Chinese proverbs from various sources.
2. Check these proverbs from three Tae'tsiw informants who are between fifty and sixty years of age and always live in or contact to Tae'tsiw society.

The reason for choosing informants at these ages is that they still actively speak Tae'tsiw in their daily-life.

In the case that data from the informants are not the same, I will use data from 2 of 3 as the criterion.

3. Ignore the proverbs that the informants do not know. (In this study, there are 193 proverbs which are known.)
4. Ask the informants to pronounce all proverbs that they know.
5. Transcribe those proverbs into phonetic symbols as well as write them in Chinese characters.
6. Ask the proverbs the meanings of the proverbs.
7. Group them by their semantic fields.
8. Analyze words and sound that create alphabet and vowel rhymes.
9. Classify proverbs according to their rhyme.
10. Analyze structure of the proverbs by using Tagmemics Theory.
11. Find various kinds of structure formulas.
12. Classify the proverbs according to their semantic fields in order to study attitude, thought, insinuation and implication.

3.2 Theory

Tagmemics is the theory used for analyzing the structure of Tae'tsiw proverbs.

Tagmemics

In 1950, Tagmemics was introduced by Kenneth L.Pike to rectify the confusion between word function (slot) and word filler (class). Pike accepts Edward Sapir's idea.

Tagmemics' aim is to find a language system and explain it correctly and elegantly.

Tagmemics Constituent

1. Slot and Function

Slot is the position which language units appear. These positions also show the function of that unit. Such as: subject and predicate of the sentence.

2. Class or Filler

Class is the language forms found in the same position and having the same function. For example, there are various word classes which can be found in a subject slot such as pronoun, proper noun, and noun phrase.

Slot and Class Appearance

1. Obligatory (+) : slot and class must appear
- Optional (\pm) : slot and class may appear or may not
3. Tagmemes are nuclear or peripheral. If tagmemes are nuclear, tagmemes will be obligatory or optional. If tagmemes are peripheral tagmemes will be obligatory.
4. Tagmeme Change

Tagmemes have a strict position; however, they can change their position. In that case, we will put arrow over that tagmemes and may use braces () to limit the change of tagmemes positions.

Hierarchy

The Tagmemic theory deals with language in terms of three hierarchies; grammar, reference, and phonology. It treats each of these hierarchies at a various level of structure; and it does so in relation to a frame of reference integrated with a theory of behavior. Tagmemics is a theory of linguistics that has covered such a broad theoretical perspective, or been applied to so wide a field of materials for analysis.

Tagmemics carefully observes hierarchical levels and describe each unit in respect to those levels. Each unit at each level of each hierarchy has its contrastive-identificational features which include all variants of the unit.

The hierarchy that relates to this study is the grammatical hierarchy. In the tagmemic theory, a context is shown in terms of units within units and arranged in hierarchical levels. Large units contain smaller ones; smaller ones can be seen as grouped into sub-units of larger ones. These units are not all limited to the sentence or below, but extend upwards to discourses and conversations.

Grammatical hierarchies consist of

1. Discourse
2. Paragraph
3. Sentence
4. Clause
5. Phrase
6. Word
7. Morpheme



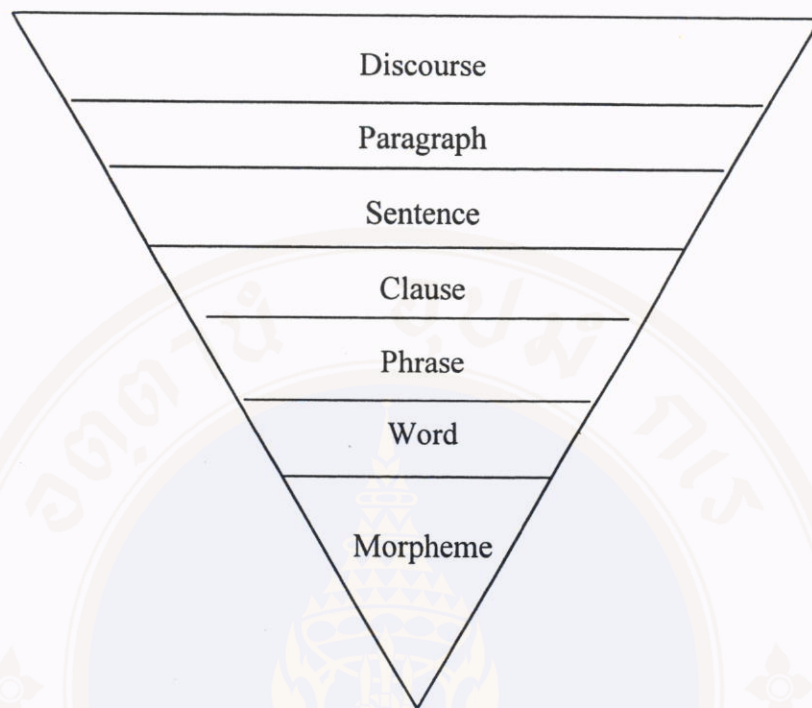


Figure of Grammatical hierarchies

CHAPTER IV STRUCTURE

This chapter discusses the structure of a number of Chinese proverbs on a basis of Tagmemics. The proverbs which I analyze are the standard Chinese proverbs. Generally, the structures of Chinese proverbs are s-v-o. However, they might have been transformed to the other structure if the verb or object is emphasized. The emphasized verb or object is always moved to the initial clause position. The Chinese proverbs are manifested by sentences so the structure of sentences is analyzed. Clauses and phrases are elements of sentences and phrases respectively are further described. The Tae'tsiw proverbs are expressed by simple sentences and juxtaposed sentences.

4.1 Sentence of Proverbs

Sentence presents a minimum speech act, composed of one or more predication. It consists of at least one main clause, with or without subordinate clauses, with a distinct illocutionary force (Thomas, 1993: 87).

Simple sentences contain two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. Juxtaposed sentences consist of two or four simple sentences connected without conjunctions.

4.1.1 Simple Sentence

The most basic type of sentence is the simple sentence which relays only one piece of information. Simple sentence contains only one independent clause. A simple sentence can be as short as one word. The simple sentences in Chinese proverbs are the topic-comment sentences. The subjects are always modified by the embedded clause.

Sim S = + Main Cl : Cl

Example

1. 理虧的人話長。

[lí: k^hui ti: nán ?ùai ts^hiá:ŋ]

reasonless which human speak lengthily

adj pro n. v. adv.

'The reasonless person speaks lengthily.'

Sim S = + Main Cl : Cl

4.1.2 Juxtapose Sentence

The Juxtapose Sentence may consist of two clauses or four clauses as formulated below.

Jux S = + Sim S 1 : Cl + Sim S 2 : Cl

Jux S = + Sim S 1 : Cl + Sim S 2 : Cl + Sim S 3 : Cl + Sim S 4 : Cl

Example

1. 說話要講理。吃飯要講味，

[ŋí:k⁷ huǎm ʔiàu kaŋ bì: , suai ʔuài ʔiàu kǎŋ lí:]
 eat rice must tell taste say word must tell reason
 v. n. mode v. n. v. n. mode v. n.

‘You have to tell the taste when you eat rice. You have to tell the reason when you say.’

Jux S = + Sim S 1 : Cl + Sim S 2 : Cl

3. 祖宗雖遠，祭祀不可不誠：
 子孫雖愚，經書不可不讀。

[tsou tsoŋ sui ʔiãŋ, tsí: si: pùk⁷ k^ho: púk⁷ séŋ]
 ancestors though far offer not but not sincere
 n. adv. adj. v. neg co neg adv.

[tsi: suŋ sui ŋó:, kia tsi: pùk⁷ k^ho: púk⁷ t^hák⁷]
 descendants though foolish scripture not but not study
 n. adv. adj. v. neg co neg adv.

‘Although the ancestors’ grave is very far away, the people have to offer them.
 Although the descendants are stupid, but he has to study.’

Jux S = + Sim S 1 : Cl + Sim S 2 : Cl + Sim S 3 : Cl + Sim S 4 : Cl

The two or four clauses are semantically related in the following ways

4.1.2.1 Coordinative juxtaposed Sentence

Example

4. 牛的毛多，蠢人事多。

[nú: ti: mó: to, ts^hùŋ jín sî: to:]
 cattle have features many stupid human problem many
 n. v. n. adj adj n. n. adj

‘The cattle have a lot of features. The stupid man has a lot of problems.’

5. 人怕成名，豬怕胖。

[nán p^hâ: sèn mía: , ti: p^hâ: p^hùan]
 human fear becoming famous, pig fear fat
 n. v. n. n. v. n.

‘Human being fear to become famous. Pigs fear to be fat.’

4.1.2.2 Antithetical juxtaposed Sentence

Example

6. 上山容易下山難。

[tsià sua jòn kèi hia sua lǎŋ]
 go up mountain easy go down mountain difficult
 v. n. adv. v. n. adv.

‘It is easy to go up the mountain but it is difficult to go down from the mountain.’

7. 面和心不和。

[mìŋ huá sim púk^ˈ huá]
 face harmony mind not harmony
 n. adj. n. neg n.

‘The face are not in harmony with the mind, but the mind seem not be harmony.’

8. 破壞容易建設難。

[p^hua huei jòn kòi kian siak^ˈ lán]
 destroy easy construct difficult
 v. adv. v. adv.

‘It is easy to destroy, but it is difficult to construct.’



4.1.2.3 Reason juxtaposed Sentence

Example

9. 花好蝴蝶才來。

[huei hó: hù: tiáp' ts^hài lái]
 flower beautiful butterfly so come
 n. adj. n. adv. v.

'The flowers are beautiful, then the butterfly will come.'

4.1.2.4 Concessive juxtaposed Sentence

Example

10. 麻雀雖小，五臟俱全。

[mù ts^hiak' sui sîau, ŋa:u tsǎn kù: ts^húan]
 sparrow although small five entrails all complete
 n. conj. adj. num. n. num. adj.

'Although the genus passer is a small bird, it has complete organ.'

11. 繡針再小，不在水面飄。

木頭再大，不往水底落。

[sîu tsam tsâi siâu, púk' tò: tsui mìn p^hiau ,
 sew needle again small not on water surface float
 n. n. adv. adj. neg. post. n. n. v.

bàk' t^háu tsâi tǎi , púk' ʔuaŋ tsǔi tēi ló:]
 wood again big not toward water bottom sink
 n. adv. adj. neg. dir. n. n. v.

'Although the needle is made smaller, it does not float on the water face.
 Although the wood is made bigger, it does not shrink in the water midst.'

4.1.2.5 Conditional juxtaposed Sentence

Example

12. 打狼要在門外打。

[p^há lán ʔiâw tò: mán ŋua p^hà]
 hit wolf must at door outside hit
 v. n. mode loc. n. post. v.

'Hitting a wolf should be outside a house.'

13. 老人不傳古，後生失了譜。

[lâw nán púk' t^huàŋ kôw , hàw sɛ: sík' liàw p^hôw]
 old human not tell annals young human lose remarkable pattern
 adj. n. neg. v. n. n. v. n.

'The younger will lack the pattern if the older people do not tell the annals.'

4.1.2.6. Purposive juxtaposed Sentence

Example

14. 放長線釣大魚。

[paŋ tìŋ suà tia tài hí:]
 release long string hook big fish
 v. adj. n. v. adj. n.

'Release a string to hook big fish.'

4.2 Clause

A semantic clause (also called a proposition or predication) describes participants interrelating in an action or state. It may be an action actually performed or action just referred to. It is usually manifested by a structural clause. A structure clause consists of predicate (usually a verb phrase) plus noun phrase filling slots such as Subject, Object, Destination, Instrument, etc. A clause is a minimum sentence, just as verb phrase is a minimum clause (Thomas, 1993: 63).

There are six clause types that are found in this study. Since some proverbs comprise two clauses. These two related clauses will be exemplified together.

4.2.1 Transitive Clause

A transitive clause takes the objects.

TCl = ± Loc : Loc P ± Subj : NP + Pred : VP + Obj : NP ± Mod : adv P

Example

16. 人怕虎，虎怕人。

[nán p^hâ: hoû , hôu p^hâ: nán]
 human fear tiger , tiger fear human
 n. v. n. n. v. n.

'Human fears a tiger. A tiger fears human.'

TCI = + Subj : NP + Pred : VP + Obj : NP

4.2.2 Intransitive Clause

Intransitive clause is the clause that does not take any object.

ICI = ± Loc : Loc P + Subj : NP + Pred : VP

Example

17. 理虧的人話長。

[lí: k^hui ti: nán ʔùai ts^hiá:ŋ]
 reasonless which human speak lengthily
 adj pro n. v. adv.

‘The reasonless person speaks lengthily.’

ICI = + Subj : NP + Pred : VP

4.2.3 Equative Clause

Equative Clause describes a feature of its subject. It contains a subject complement and, typically, a copula.

EqCl = + Subj : NP + Pred : VP + Obj : NP

Example

18. 真理是時間的女兒。

[tsiŋ lí: sì: sì: kaŋ ti: niŋ jǐ:]
 real reason is time of daughter
 adj. n. v. n. poss. n.

‘The truth is time of the daughter.’

ECl = + Subj : NP + Pred : VP + Obj : NP

4.2.4 Existence Clause

Existence clause expresses the real or imagined existence of an entity.

Ext Cl = ± Loc : Loc P + Pred : VP + Obj : NP

Example

19. 不是天下無好人，是你顧己不顧人。

[pùk⁷ sî: t^hia:ŋ ʔě: bò: hǒ: náŋ ,
not be sky under do not have good human ,
neg v. n. post. neg. adj. n.

sî: lî: kû: kî: pùk⁷ kû: náŋ]
be you pay attention yourself not pay attention others
v. pn. v. self neg. v. pn.

‘It does not mean that there is no good person under the sky,
but you may only pay attention to yourself.’

Ext Cl = + Loc : Loc P + Pred : VP + Obj : NP

4.2.5 Reflexive Clauses

In the reflexive clause, a subject performs an action by itself. Reflexive clauses containing several participant slots may sometimes have the same person filling more than one slot.

Ref Cl = + Subj : NP + Pred : VP +Ref : ref word

Example

20. 不是天下無好人，是你顧己不顧人。

[pùk⁷ sî: t^hia:ŋ ʔě: bò: hǒ: náŋ ,
not be sky under do not have good human ,
neg v. n. post. neg. adj. n.

sî: lî: kû: kî: pùk⁷ kû: náŋ]
be you pay attention yourself not pay attention others
v. pn. v. self neg. v. pn.

‘It does not mean that there is no good person under the sky,
but you may only pay attention to yourself.’

Ref Cl = + Subj : NP + Pred : VP +Ref : ref word

4.3 Phrases

Phrases are descriptive units, and may contain one or more morphemes. Phrases normally function as components of clauses. Phrase structures usually contain a head with or without modifiers. Noun phrases, verb phrases, adjective phrases, etc., are very different in their elements, relationships, and functions. Therefore they will be discussed separately (Thomas, 1993: 17).

There are seven types of phrases that are elements of clauses described in 4.2

4.3.1 Noun Phrase

Noun Phrases describe the participants (people or things) that are taking part in events. They often have noun in the Head slot. Noun Phrases normally function as components of clauses, for example, water, tiger, and boat.

Like a noun, a noun phrase acts as the subject or object of predicate or the object of the prepositions.

NP = \pm Mod : poss P \pm Num : num P \pm Neg : neg mk. \pm Qual : adj. \pm Prep : pro
 $\left. \begin{array}{l} \text{+ HN : n} \\ \text{+ Qual : adj} \\ \text{+ Quant : quantity word} \end{array} \right\}$

4.3.2 Numeral Phrase

Numeral phrases describe the number of noun. They tend to have the structure of an obligatory core of units, tens, hundreds, fractions, etc., plus optional approximatives or completives, as nearly, only, about, all (Thomas, 1993: 57).

Num P = + Quant : num \pm Class : class mk.

4.3.3 Possessive Phrase

A possessive phrase describes the ownership of an object or a person. It consists of a possessor and a possessive marker.

Poss P = + Possr : n. + Poss : poss mk.

4.3.4 Verb Phrase

Verb phrases describe actions or states. Surface constructions that we call verb phrases are most often manifestations of actions or states. A semantic verb phrase consists of a main action, plus other elements that tell us more about the nature of the actions; not the participants (noun phrases), nor the participants as they act (clause), but just action itself (Thomas, 1993: 37).

A verb phrase consists of a verb, its direct and/or indirect objects, any adverb, and adverb phrases modifying verb. The predicate of a clause or sentence is always a verb phrase.

VP = \pm Neg : neg mk. \pm Modal : mode word \pm Mod : adv +HV : v. \mp Mod : adv.

4.3.5 Adverb Phrase

An Adverb phrase modifies a verb in term of a degree, limitation, comparison, emphasis, or negation. It is placed in the position of an adverb in clauses.

Adv P = + H adv. : adv.

4.3.6 Location Phrase

A Location phrase identifies a location of a state or an action. Location phrases may function in noun phrase Orientation slots, in clauses, sentences, paragraphs, discourse Location setting slots, or in Location slots of locative clauses.

Loc P = + H loc : n. ± Post : post mk.

4.3.7 Direction Phrase

A Direction phrase identifies the direction of the state or action. It may function in verb phrase, in clause, sentence, paragraph, or discourse Location setting slots, or in the Location slot of a locative clause.

Dir P = + Dir : dir word + Loc : n.

Example of Phrases as element of clauses

22. 真理是時間的女兒。

[tsiŋ lî: sì: sì: kaŋ ti: niŋ jǐ:]
 real reason is time of daughter
 adj. n. v. n. poss. n.

‘The truth is time of the daughter of time.’

NP1 = + Qual : adj + HN : n.
 NP2 = + Poss : possP + HN : n.
 possP = + Possr : n. + poss : poss mk.
 VP = + HV : v.

23. 順水行舟一人易，逆水行舟十人難。

[sùŋ tsûi kia tsiu tsək' nán kèi,
follow water paddle boat one human easy
direction n. v. n. num n. adv.
word

ŋək' tsûi kia tsiu tsap' nán lǎŋ]
against water paddle boat ten human hard
direction n. v. n. num n. adv.
word

'It is easy for one person to paddle boat along the water.
It is hard for ten people to paddle boat against the water.'

NP 1 = + HN : n.
NP 2 = + Num : num P + HN : n.
Num P = + Num : num word
VP = + Dir : dir P + HV : v.
Adv P = + H Adv : adv
Dir P = + Dir : dir word + Loc : n.

24. 當面教子，背後勸妻。

[tiŋ mìn̄ kâ: tsì: , buái ?aũ kîŋ ts^hi:]
in the presence teach son , behind convince wife
loc. Word v. n. location v. n.

'Human should teach his son in the presence of others.
Human should convince his wife behind others.'

NP = + HN : n.
VP = + HV : v.
Loc P = + H loc : loc word

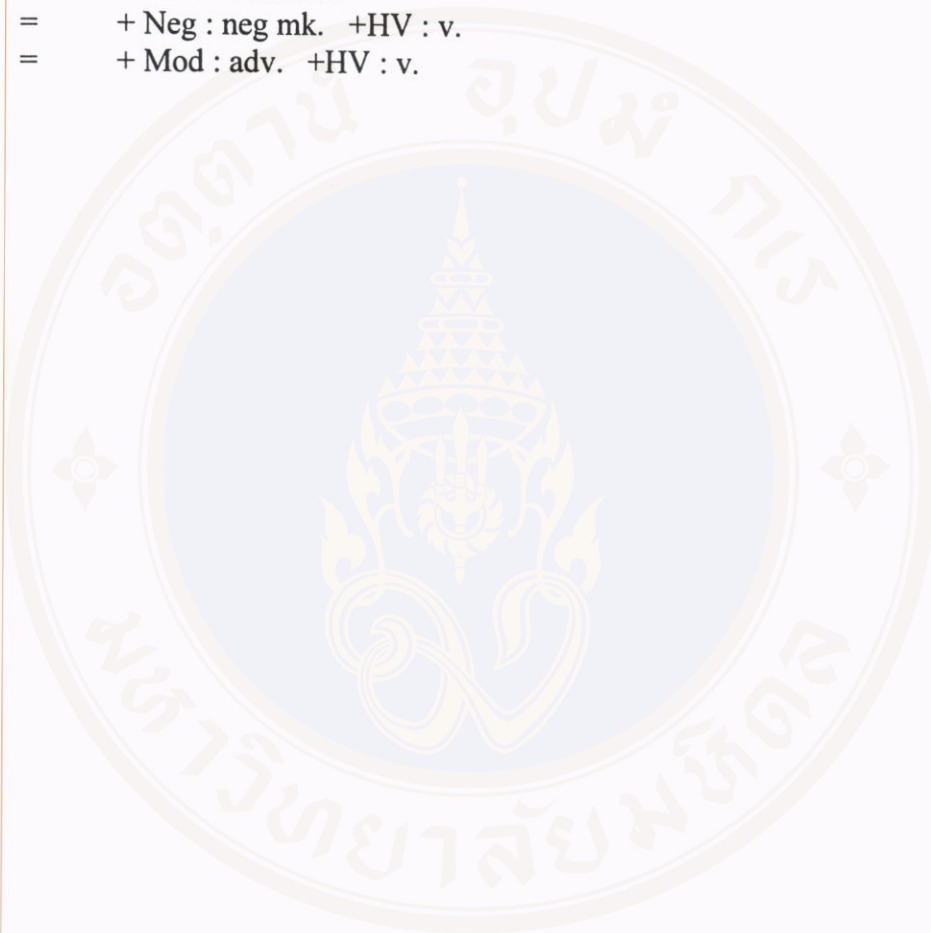
Example of structure analysis (from sentence to phrase)

25. 一針不補，十針難縫。

[tsək' tsam púk' pów , tsàp' tsam làn̄ p^hǒ:ŋ]
one needle not mend , ten needle hard mend
num. n neg. v. num. n. adv. v.

'If you do not mend when it has only a hole,
it will be hard to sew when there are ten holes.'

Prov. = + Sim. S : TCl 1 + Sim. S : TCl 2
TCl 1 = + Obj : NP + Pred : VP 1
TCl 2 = + Obj : NP + Pred : VP 2
NP = + Num : num P + HN : n.
Num P = + Num : num mk.
VP 1 = + Neg : neg mk. +HV : v.
VP 2 = + Mod : adv. +HV : v.



CHAPTER V RHYME

This chapter analyzes the rhymes of the Chinese proverbs in terms of rhyme types and the number of words in those proverbs. The Chinese proverbs in this analysis are standard Chinese proverbs. In terms of their pronunciation, this chapter looks at how they were pronounced in Tae'tsiw.

The Chinese proverbs in my sample consist of 5 to 24 words. Generally, a comma indicates the end of a segment of some proverbs. The proverbs were paused by a comma and started the new segment when the meaning of the first segment was complete. There are two types of rhyming: internal rhyming and external rhyming. Reduplication is a cause of rhyming as well.

Internal rhyming is rhyme which occurs in the same segments. There are no specific positions. The rhyming words may close together or be separated by some words. On the other hand, external rhyming appears between segments. Consonant rhyme is rhymed by the initial consonant. Vowel has same vowel and same final consonant or zero final consonant. (Kamchai: 1997)

5.1 Internal Rhyming

Internal Rhyming occurs in some segment. There are three types of internal rhyming

5.1.1 Consonant Rhymes

It is an initial consonant which is rhymed.

Example

5 WORDS

1. 疑心生暗鬼。

[ɲi: sim sɛ: ʔǎm kǔi]

'Suspicious create imaging fears.'

The initial consonant of the second word /s/ rhymes with the initial consonant of the third word.

2. 君子避酒客。

[kuŋ ts^hɿ: pì: ts^hiu k^hè?]

'The aristocrats avoid the alcoholic guest.'

The initial consonant of the second word /tʂ^h/ rhymes with the initial consonant of the fifth word.

6 WORDS

3. 無聲狗咬死人。

[bɔ: sia: kâu ka: sǐ: nán]
 ‘The dog that does not bark always bites.’

The initial consonant of the third word /k/ rhymes with the initial consonant of the fourth word.

4. 樂觀使人長壽。

[lák' kuang sǎ naŋ ts^hia siu]
 ‘People will live longer if they think positively.’

The initial consonant of the third word /s/ rhymes with the initial consonant of the sixth word.

5. 得人心者永生。

[tík' nən sim tsia jon sɛ:]
 ‘The one who wins others’ heart is immortal.’

The initial consonant of the third word /s/ rhymes with the initial consonant of the sixth word.

7 WORDS

6. 好漢也要眾人扶。

[ho: hūŋ ʔia ʔiau tsêŋ jín hú:]
 ‘The hero also needs the mass supporter.’

The initial consonant of the first word /h/ rhymes with the initial consonant of the second and third words. The initial consonant of the third word /ʔ/ rhymes with the initial consonant of the fourth word.

7. 破壞容易建設難。

[p^hua huei jòn kòì kian siak' lán]
 ‘It is easy to destroy, but it is hard to create.’

The initial consonant of the fourth word /k/ rhymes with the initial consonant of the fifth word.

8. 對於惡人善不得。

[tui ʔi: ʔək' nən sɿŋ púk' tík']
 'We cannot be good to evil persons.'

The initial consonant of the second word /ʔ/ rhymes with the initial consonant of the third word.

8 WORDS

9. 無辜受累，因禍得福。

[bò: ku: siu lui, ʔiŋ hǔa tík' hòk']
 'When the innocent are in trouble, they may be lucky despite receiving calamity.'

The initial consonant of the sixth word /h/ rhymes with the initial consonant of the eighth word.

9 WORDS

10. 結髮夫妻，恩愛兩不移。

[kák' hùak' hu: tsi:, ʔiŋ ʔài lian púk' ʔi:]
 'The love of the first spouse in the life will not change.'

The initial consonant of the second word /h/ rhymes with the initial consonant of the third word. The initial consonant of the fifth word /ʔ/ rhymes with the initial consonant of the sixth, ninth words.

11 WORDS

11. 親戚是把握，你有來，我有去。

[ts^hiŋ ts^hek' sɿ: pè: kɿ: , lí: ʔù: lái ʔua ʔù: k^hɿ:]
 'The relatives are the same as a saw, you come to one and I go to you.'

The initial consonant of the first word /ts^h/ rhymes with the initial consonant of the second word. The initial consonant of the seventh word /ʔ/ rhymes with the initial consonant of the ninth and tenth words.

16 WORDS

12. 遠道都由近路走起，大事都由小事做起。

[ʔiaŋ tǎu tou ʔiu kìn lòu tsǎu k^hi: ,
tài si: tou ʔiu siau si: tso: k^hi:]

‘A long distance begins from a short one.
A big job comes from a small one.’

The initial consonant of the first word /ʔ/ rhymes with the initial consonant of the fourth word. The initial consonant of the second word /t/ rhymes with the initial consonant of the third and externally with the ninth words. The initial consonant of the eighth word /k^h/ rhymes externally with the initial consonant of the sixteenth word. The initial consonant of the tenth word /s/ rhymes with the initial consonant of the thirteenth and fourteenth words.

13. 小木头烧得起大火，小斧头砍得倒大树。

[siau bǎk' t^háu sia tík' k^hi: tài huêi ,
siau pǒ t^hau tík' to: tài tsü]

‘Small wood can make big fire. A small ax can fall a big tree.’

The initial consonant of the first word /s/ rhymes with the initial consonant of the fourth word. The initial consonant of the fifth word /t/ rhymes with the initial consonant of the seventh, and externally with the twelfth, thirteenth and fourteenth words.

18 WORDS

14. 找朋友的最好的方法，
就是先去做别人的朋友。

[tau p^hèŋ ʔiu tí: tsuêi ho: huaŋ huak' ,
tsü si: sei k^hi: tso: piàk' nǎŋ ti: p^hèŋ ʔiu]

‘The best way to have the friends is try to be friend to the other first.’

The initial consonant of the first word /t/ rhymes with the initial consonant of the fourth word. The initial consonant of the fifth word /ts/ rhymes externally with the initial consonant of the ninth and thirteenth words. The initial consonant of the sixth word /h/ rhymes with the initial consonant of the seventh and eighth words. The initial consonant of the tenth word /s/ rhymes with the initial consonant of the eleventh word.

5.1.2 Vowel Rhymes

Vowel Rhymes are the Rhymes which are rhymed by the vowel.

Example

5 WORDS

15. 心平過大海。

[sim p^héŋ kuei t^hai hâi]

‘A peaceful mind can cross an ocean.’

The vowel of the fourth word /ai/ rhymes with the initial consonant of the fifth word.

6 WORDS

16. 友誼隨著利害變。

[ʔiu ŋi: tia? li: hai piàn]

‘Friendship changes on the basis of gains and losses.’

The vowel of the second word / i : / rhymes with the vowel of the fourth word.

9 WORDS

17. 沒有寶劍的人受欺負。

[mòk' ʔu: pɔ: kiàm ti: nán siu k^hi: hǔ:]

‘There is no one with a valuable sword is bullied.’

The vowel of the second word /u: / rhymes with the vowel of the ninth word. The vowel of the fifth word /i: / rhymes with the vowel of the eighth word.

5.1.3 Vowel and final consonant rhymes

Vowel and final consonant rhymes are the rhymes which are rhymed by the vowel and final consonant.

Example

5 WORDS

18. 窮人少親友。

[kən̩ jín̩ ts^hia: ts^hiŋ ʔíu]

‘The poor have few relatives.’

The initial consonant of the third word /ts^h/ rhymes with the initial consonant of the fourth word.

The vowel and the final consonant of the second word /iŋ/ rhymes with the vowel and the final consonant of the fourth word.

7 WORDS

19. 黃金有價心無價。

[ʔìŋ kím ʔu: kɛ: sɨm bò: kɛ:]

‘The Gold is very high value but the value of the kindness is higher.’

The initial consonant of the first word /ʔ/ rhymes with the initial consonant of the third word. The initial consonant of the second word /k/ rhymes with the initial consonant of the fourth and the seventh words.

The vowel and the final consonant of the second word /im/ rhymes with the vowel and the final consonant of the fifth word.

20. 成人容易做人難。

[sèn̩ nán̩ jòn̩ kòì tso nán̩ lán̩]

‘It is easy to grown up, but it is difficult to be upright.’

The initial consonant of the second word /n/ rhymes with the initial consonant of the sixth word.

The vowel of the second word /aŋ/ rhymes with the vowel of the sixth and seventh words.

21. 一家安樂值千金。

[tsək' kɛ: ʔaŋ lák' ták' ts^hoi kim]
 'The peaceful family is more value than gold.'

The initial consonant of the second word /k/ rhymes with the initial consonant of the seventh word.

The vowel and the final consonant of the fourth word /ak/ rhymes with the ones of the fifth word.

5.1.4 Combination of consonant and vowel rhymes

Consonant rhymes and vowel rhymes always occur in the same proverbs.

Example

5 WORDS

22. 恐懼處處生鬼。

[k^hoŋ kú: ts^hù: sɛ: kúi]
 'The aristocrats avoid the alcoholic guest.'

The initial consonant of the second word /k/ rhymes with the initial consonant of the fifth word.

The vowel of the second word /u: / rhymes with the vowel of the third word.

6 WORDS

23. 花好蝴蝶才來。

[huei hó: hò: tiáp' ts^hài lái]
 'The flowers are so beautiful that the butterfly beset.'

The initial consonant of the first word /h/ rhymes with the initial consonant of the second and the third word.

The vowel of the fifth word /ai/ rhymes with the vowel of the sixth word.

7 WORDS

24. 黃金有價心無價。

[ʔiŋ kim ʔu: kɛ: sɪm bò: kɛ:]

‘The Gold is very high value but the value of the kindness is higher.’

The initial consonant of the first word /ʔ/ rhymes with the initial consonant of the third word. The initial consonant of the second word /k/ rhymes with the initial consonant of the fourth and the seventh words.

The vowel and the final consonant of the second word /im/ rhymes with the vowel and the final consonant of the fifth word.

25. 一家安樂值千金。

[tsək' kɛ: ʔaŋ lək' tək' ts^hoi kim]

‘The peaceful family is more value than gold.’

The initial consonant of the second word /k/ rhymes with the initial consonant of the seventh word.

The vowel and the final consonant of the fourth word /ak/ rhymes with the ones of the fifth word.

8 WORDS

26. 福和禍是同胞兄弟。

[hòk' hua hua si: taŋ pau hia tsi:]

‘Good lucks and disasters are brothers.’

The initial consonant of the first word /h/ rhymes with the initial consonant of the second, third and seventh words.

The vowel of the second word /ua/ rhymes with the vowel of the third word. The vowel of the fourth word /i:/ rhymes with the vowel of the eighth word.

9 WORDS

27. 沒有百年不變的運氣。

[mòk' ʔù: pèʔ ní: púk' piəŋ ti: ʔùn k^hi:]

‘There is no unchanged fate of one hundred years.’

The initial consonant of the third word /p/ rhymes with the initial consonant of the fifth and sixth words.

The vowel of the fourth word / i: / rhymes with the vowel of the seventh and ninth words.

28. 謹慎是勇敢的一部分。

[kǐŋ sǐm sǐ: jǒŋ kâ: ti: tsək' pòu hàn]
 'Carefulness is one part of bravery.'

The initial consonant of the second word /s/ rhymes with the initial consonant of the third word.

The vowel of the third word / i: / rhymes with the vowel of the sixth word.

29. 名譽是人的第二生命。

[mèi ʔǐ: sǐ: nán ti: tòì ji: sɛ: màì]
 'Fame is the second life of the human.'

The initial consonant of the first word /m/ rhymes with the initial consonant of the ninth word. The initial consonant of the third word /s/ rhymes with the initial consonant of the eighth word. The initial consonant of the fifth word /t/ rhymes with the initial consonant of the sixth word.

The vowel of the third word /i: /rhymes with the vowel of the fifth and seventh words.

30. 虎瘦雄心在，人窮志不窮。

[hòu sòu hiàn sǐm tǒ: , nán kəŋ tsì: púk' kəŋ]
 'Although a tiger is thin, its great ambition still exists.
 Although the poor person is poor, his/her will be not.'

The initial consonant of the first word /h/ rhymes with the initial consonant of the third word. The initial consonant of the second word /s/ rhymes with the initial consonant of the fourth word. The initial consonant of the seventh word /k/ rhymes with the initial consonant of the tenth word.

The vowel of the first word /ow/ rhymes with the vowel of the second word. The vowel and final consonant of the seventh word /eŋ/ rhymes with the ones of the tenth word.

31. 黃金不為貴，安樂值千金。

[ʔîŋ kim púk' ʔui kùì, ʔan lák' ták' ts^hai kim]
 'The gold is not high value as the happy.'

The initial consonant of the first word /ʔ/ rhymes with the initial consonant of the fourth and sixth words. The initial consonant of the second word /k/ rhymes with the initial consonant of the fifth and tenth words.

The vowel of the fourth word /ui/ rhymes with the vowel of the fifth word. The vowel and final consonant of the seventh word /ak/ rhymes with the ones of the eighth word.

5.2 External Rhyming

External Rhyming occurs in different segments. There are three types of internal rhyming

5.2.1 Consonant Rhymes

Example

11 WORDS

32. 水深的河寂靜，博學的人謙遜。

[tsûi sîm ti: hó: tsé:, p^hák' hák' ti: nán k^hiam sùn]

'The deep river always quiets. The clever persons always be modest.'

The initial consonant of the second word /s/ rhymes with the initial consonant of the eleventh word. The initial consonant of the fourth word /h/ rhymes with the initial consonant of the seventh word. The initial consonant of the third word /t/ rhymes with the initial consonant of the eighth word.

15 WORDS

33. 君子二十個不算多，小人一個不算少。

[kuŋ tsî jì: tsàp' kái púk' sîŋ to: ,

siǎu jiu tsék' kái púk' sîŋ tsia]

'Twenty good persons are not much. Only one bad person is too much.'

The initial consonant of the second word /ts/ rhymes internally with the initial consonant of the fourth, and externally with the eleventh and fifteenth words. The initial consonant of the third word /j/ rhymes externally with the initial consonant of the tenth word. The initial consonant of the seventh word /s/ rhymes externally with the initial consonant of the ninth and fourteenth words.

17 WORDS

34. 心裡裝著偉大的理想，生活中就有無窮的力量。

[sim lí: tsuaŋ tiàʔ ʔui tòi ti: lí: t^hsiãŋ,

se: ʔuaʔ daŋ tsìu ʔu: bò: kɛŋ ti: làk' liãŋ]

'If one's mind contain a great thought, one will have rich every in the everyday life.'

The initial consonant of the first word /s/ rhymes externally with the initial consonant of the tenth word. The initial consonant of the third word /ts/ rhymes externally with the initial consonant of the thirteenth word. The initial consonant of the fifth word /ʔ/ rhymes externally with the initial consonant of the fourteenth word. The initial consonant of the fourth word /t/ rhymes externally with the initial consonant of the sixth, seventh and fifteenth words.

18 WORDS

35. 言語驕傲的未必聰明，行為狂妄的未必英雄。

[náŋ nî: kiaw ŋáu tò: bài pík' ts^hoŋ mén ,

kià ʔúi k^huaŋ bã:n ti: bai pík' ʔeŋ hiãŋ]

'It is not meaning that the people who boast are clever.

And it is not mean that people who are swagger are able.'

The initial consonant of the fifth word /t/ rhymes externally with the initial consonant of the fourteenth word. The initial consonant of the sixth word /b/ rhymes externally with the initial consonant of the thirteenth and fifteenth words. The initial consonant of the eleventh word /ʔ/ rhymes with the initial consonant of the seventeenth word.

5.2.2 Vowel Rhymes

Example

10 WORDS

36. 父母生其身，兒女自立志。

[pè: bó: se: k^hi: siŋ , jì: nèn tsì líp' tsí:]

'The parents give birth the body, but the children make their own mind.'

The vowel of the fourth word / i: / rhymes with the vowel of the sixth and tenth words.

12 WORDS

37. 狐狸做夢的時候，還在數小鳥。

[hu: lí: tso: màn ti: si: hàn, huàn to: siàu siǎu tsiâu]

'When a fox is in a dream, it is still counting small birds.'

The vowel of the second word / i:/ rhymes with the vowel of the fifth and sixth words. The vowel of the third word / ɔ:/ rhymes with the vowel of the ninth word. The vowel of the tenth word /iau/ rhymes with the vowel of the eleventh and twelfth words.

14 WORDS

38. 劣馬身上鞭子多，劣人頭上王爺多。

[luàk' bè: siŋ tsia piàn tsî to:, luàk' nán t^háu tsia ?uàn ?ia to:]

'Bad horse has a hundred of horsewhip. Bad man has a hundred bosses.'

The vowel of the fourth word /ia/ rhymes with the vowel of the eleventh and thirteenth words.

5.2.3 vowel and final consonant rhyme

Example

6 WORDS

39. 要幸福，常知足。

[ʔiəu hian̩ hòkʔ, sià: tsʰai tsʰòkʔ]

'If one wants to be happy, one must often be content with one's lot.'

The vowel and the final consonant of the third word /ok/ rhymes with the vowel and the final consonant of the sixth word.

12 WORDS

40. 只要自己上進，那怕人家看輕。

[tsi: ʔiəu tsî kî: tsia tsin̩ na: pʰa: naŋ ke: tʰoi kʰin̩]

'If you want to progress, you will not afraid that the others will look down.'

The vowel and final consonant of the sixth word /in̩/ rhymes with the ones of the twelfth word. The vowel of the seventh word / a: / rhymes with the vowel of the eighth word.

5.2.4 Combination of consonant and vowel rhyme

Example

10 WORDS

41. 妻賢夫禍少，子孝父心寬。

[tsʰi: hiən̩ hu: hũa tsia, tsi: həu pě: sim kʰuan]

'A wife who is good to her husband will receive few disasters.
A child with a filial piety has a broad mind.'

The initial consonant of the fifth word /ts/ rhymes with the initial consonant of the sixth word.

The vowel of the first word /i: /rhymes with the vowel of the sixth word.

12 WORDS

42. 要無悶，守本分，要延壽，常存厚。

[ʔiâu bò: bən, siu piŋ hən, ʔiâu ʔiàn siu, sià ts^huŋ kǎu]

‘If you do not want to be offended easily, you should maintain your duty.
If you want to have a long life, you need to be often kind.’

The initial consonant of the seventh word /ʔ/ rhymes with the initial consonant of the eighth word. The initial consonant of the fourth word /s/ rhymes with the initial consonant of the ninth and tenth words.

The vowel and final consonant of the third word /uŋ/ rhymes with the ones of the sixth and eleventh words. The vowel and final consonant of the fourth word /iu/ rhymes with the vowel and final consonant of the ninth and tenth words.

13 WORDS

43. 有金子鑄的屋，不如安寧的心。

[ʔù: kim tsi: tsu: ti: ʔòk', púk' jù: ʔù: ʔaŋ léŋ ti: sim]

‘The golden house is not as good as a peaceful mind.’

The initial consonant of the first word /ʔ/ rhymes with the initial consonant of the sixth, ninth and tenth words. The initial consonant of the fifth word /t/ rhymes with the initial consonant of the twelfth word.

The vowel of the first word / u : / rhymes with the vowel of the fourth, eighth and ninth words. The vowel and final consonant of the second word /im/ rhymes with the ones of the thirteenth word.

14 WORDS

44. 積善三年人不知，作惡一日遠近聞。

[tsé: siǎŋ sa: ní: nán púk'tsai, tsàk'ʔàk'tsék'jík' ʔiaŋ kǐn bǔn]

‘When one has done good deeds for three years, no one knows it.
However, behaving badly for only one day can be heard.’

The initial consonant of the first word /ts/ rhymes with the initial consonant of the seventh, eighth and tenth words.

The vowel and final consonant of the second word /iaŋ / rhymes with the ones of the twelfth word.

45. 大公無私人人敬，自私自利人人憎。

[tài koŋ bò: si: nàŋ nàŋ kəŋ, tsi: si: tsi: lí: nàŋ nàŋ tseŋ]

‘Other respect one who does things for the public. They detest one who is selfish.’

The initial consonant of the fifth word /n/ rhymes with the initial consonant of the sixth, twelfth and thirteenth words.

The vowel of the fourth word /i:/ rhymes with the vowel of the eighth, ninth and tenth words. The vowel and final consonant of the seventh word /eŋ/ rhymes with the ones of the fourteenth word. The vowel and final consonant of the twelfth word /an / rhymes with the ones of the thirteenth words.

46. 沒有意志的人，一切事都感到困難。

[mòk'ʔù: ʔi: tsì: ti: nán, tsék' ts^hiàk' sì: tɔu kam kâu k^hún lán]

‘A person without intention always feel that everything is difficult.’

The initial consonant of the fourth word /ts/ rhymes with the initial consonant of the seventh words. The initial consonant of the eleventh word /k/ rhymes with the initial consonant of the twelfth words. The initial consonant of the fifth word /t/ rhymes with the initial consonant of the tenth words.

The vowel and final consonant of the sixth word /aŋ/ rhymes with the ones of the fourteenth word.

16 WORDS

47. 得勢的貓兒凶似虎。失勢的鳳凰不如雞。

[tìk' sì: ti: ŋiau ji: hiaŋ sì: hòu,
sík sì: ti: hǒn huán púk' jú: koi]

‘A cat which obtains power is fierce like a tiger.
A phoenix which loses force is not better than the chicken.’

The initial consonant of the second word /s/ rhymes with the initial consonant of the seventh, ninth and tenth words. The initial consonant of the sixth word /h/ rhymes with the initial consonant of the eighth, and externally with the twelfth and thirteenth words.

The vowel and final consonant of the first word /ik/ rhymes with the ones of the ninth words. The vowel of the second word /i:/ rhymes internally with the vowel of the third, fifth, and externally with the tenth and eleventh word.

18 WORDS

48. 沒有深埋土中的基石，怎有高入雲天的大廈。

[mòk⁷ ?ù: sim mài t^hóu taŋ ti: ki: tsiá ,
t^sa: ?ù: kau jìp⁷ hùŋ t^hiaŋ ti: tài hè:]

‘If a cornerstone does not have soil buried deeply,
how can there be a ground building penetrating the cloudy slay?’

The initial consonant of the fifth word / t^h / rhymes externally with the initial consonant of the fifteenth word. The initial consonant of the sixth word / t / rhymes internally with the initial consonant of the seventh, and externally with the sixteenth and seventeenth words. The initial consonant of the eighth word / k / rhymes externally with the initial consonant of the eleventh word. The initial consonant of the ninth word / ts / rhymes externally with the initial consonant of the tenth word. The initial consonant of the second word / ? / rhymes externally with the initial consonant of the eleventh word.

The vowel of the seventh word / i: / rhymes with the vowel of the eighth and externally with the sixteenth words. The vowel of the second word / u: / rhymes externally with the vowel of the eleventh word.

20 WORDS

49. 剪去多餘枝葉，果實豐滿。
清除私心雜念，思想健康。

[t^siaŋ k^hi: t^s: ?í: ki: hia? , kuěi sík⁷ hōŋ m^hu]
[t^heŋ ti: si: sim tsàp⁷ niám , si: siáŋ kiàŋ k^han]

'If we get rid of extra twigs and leaves, we will have abundant fruit.
If we eliminate selfishness and distracting thoughts, our thoughts will be healthy.'

The initial consonant of the first word /ts/ rhymes externally with the initial consonant of the eleventh word. The initial consonant of the second word /k^h/ rhymes externally with the initial consonant of the twentieth word. The initial consonant of the third word /t/ rhymes externally with the initial consonant of the twelfth word. The initial consonant of the sixth word /h/ rhymes with the initial consonant of the ninth word. The initial consonant of the eighth word /s/ rhymes with the initial consonant of the thirteenth, fourteenth, fifteenth and sixteenth words.

The vowel of the second word /i:/ rhymes externally with the vowel of the fourth, twelfth, thirteenth and seventeenth words. The vowel and final consonant of the eighteenth word /iaŋ/ rhymes with the ones of the nineteenth word.

50. 全家一個心，黃土變成金。
一家十個心，金銀化灰塵。

[ts^huaŋ kɛ tsék' kài sim , ?iŋ t^how piaŋ sɛŋ kim]

[tsék' kɛ: tsáp' kài sim , kim níŋ huêi tíŋ]

'If the whole family is united to be one mind, the loess can turn to be gold.
If a family is scattered to be ten minds, the metal can turned to be dust.'

The initial consonant of the second word /k/ rhymes with the initial consonant of the fourth, tenth, twelfth, fourteenth and sixteenth words. The initial consonant of the third word /ts/ rhymes with the initial consonant of the eleventh and thirteenth words. The initial consonant of the fifth word /s/ rhymes with the initial consonant of the ninth and fifteenth words.

The vowel of the fourth word /im/ rhymes with the vowel of the ninth, fourteenth and fifteenth words.

22 WORDS

51. 生鏽的螺絲釘，會損害機器。
發生了霉的思想，會損害集體。

[sɛ: siu ti: lò: si: tɛŋ , ?òì suŋ hàì kì: k^hi: ,

hùak' liá búì ti: si: siân , ?òì suŋ hàì tsìp' t^hi:]

'Rusty screws can damage machines.
Thoughts going mouldy can destroy a person as a whole.'

The initial consonant of the first word / s / rhymes with the initial consonant of the second, fifth, eighth, thirteenth, fourteenth and sixteenth words. The initial consonant of the third word / t / rhymes with the initial consonant of the sixth and fifteenth words. The initial consonant of the ninth word /h/ rhymes with the initial consonant of the twelfth and twentieth words.

The vowel of the third word / i:/ rhymes with the vowel of the fifth, tenth, eleventh, fifteenth, sixteenth and twentieth words.

24 WORDS

52. 汗水和收獲是最忠實的伙伴，
理想和奮鬥是最親密的情人。

[háŋ tsûi hùà siu ʔuák' sî: tsuêi toŋ sík' ti: huei p^húa ,
lí: sián hùà hùŋ tou sî: tsuei ts^hiŋ mik' ti: ts^hèn jíŋ]

'The perspiration and the product are the best friends.
The aim and trying are the closeted lover.'

The initial consonant of the first word /h/ rhymes with the initial consonant of the third, eleventh, and externally with the fifteenth and sixteen words. The initial consonant of the second word /ts/ rhymes with the initial consonant of the seventh and externally with the nineteenth words. The initial consonant of the fourth word /s/ rhymes with the initial consonant of the sixth, ninth, and externally with the fourteenth and eighteenth words. The initial consonant of the eighth word /t/ rhymes with the initial consonant of the ten, and externally with the seventeenth and twenty-second words. The initial consonant of the twentieth word /ts^h/ rhymes with the initial consonant of the twenty-third word.

The vowel of the third word / ua / rhymes externally with with the vowel of the twelfth and fifteenth words. The vowel of the sixth word / i: / rhymes externally with the vowel of the tenth, thirteenth, eighteenth and twenty-second words. The vowel of the seventh word /uei/ rhymes internally with the vowel of the eleventh and externally with the eighteenth words. The vowel and consonant of the twentieth word /iŋ / rhymes with the ones of the twenty-fourth word.

5.4 Reduplication

Reduplication causes the rhymes as mentioned above. All investigated proverbs are “complete reduplication” type. There are two types of reduplication, internal and external reduplication.

5.4.1 Internal Reduplications

Internal Reduplications occur within a same segment. There are two kinds of Internal Reduplication: the Reduplication words that are closed together and separated by other words. The words between the reduplications word are not more than three words. There are no specific positions for rhyming.

5.4.1.1 Reduplication words that are closed together

Example

5 WORDS

53. 人親財不親。

[nán ts^hiŋ ts^hai púk ts^hiŋ]
‘Brothers do not have the same moneybag.’

14 WORDS

54. 謙虛日久人人愛，驕傲日久成孤人。

[k^hiam hi: jik' kû: nən nən ?ài, kiau ɲǎu jik' kû: sən kou jín]

‘If you are always modest, people will all love you.
If you are always arrogant, you will become alone.’

The fifth word / nən/ reduplicates with the sixth word.

15 WORDS

55. 果實累累的樹枝，總是低得俯下身子。

[kuəi sík' lùì lùì ti: ts^hiù ki: ,
tsoŋ sì: ti: tík' hu: hìà ts^hiŋ tsî:]
‘The fertile woods always bend to the low.’

The third word / lùì / reduplicates with the fourth word.

5.4.1.2 Reduplication words that are closed together separated by the other words.

Example

5 WORDS

56. 面和心不和。

[mìŋ húa sim púk' húa]
 'The face is friendly but the habit isn't.'

The second word / húa / reduplicate swith the fifth word.

57. 人親財不親。

[nán ts^hiŋ ts^hai púk ts^hiŋ]
 'People but not money are intimate.'

The second word / ts^hiŋ/ reduplicates with the fifth word.

6 WORDS

58. 朋友多，福氣多。

[p^heŋ ʔiú tɔ: hók' khì: tɔ:]
 'The ones who have many friends will have many good fortunes.'

The third word / tɔ:/ reduplicates with the sixth word.

7 WORDS

59. 大事必須大準備。

[tài si: pík' su: tài tsuŋ pǐ:]
 'Doing great work requires elaborate preparations.'

The first word / tài / reduplicates with the fifth word.

60. 黃金有價心無價。

[ʔèŋ kim ʔu: kɛ: sim bò: kè:]
 'Gold is valuable but the mind is invaluable.'

The fourth word / kè:/ reduplicates with the seventh word.

11 WORDS

61. 親戚是把鋸，你有來，我有去。

[ts^hiŋ ts^hek' sì: pè: kî: , lí: ?ù: láí ?ua ?ù: k^hí:]
 'Relatives are like a saw, you came to me and I go to you.'

The seventh word / ?ù:/ reduplicates with the tenth word.

13 WORDS

62. 光有理想沒有幹勁，就成為空想。

[kuang ?ù: lí siāŋ mòk' ?ù: kāŋ kè:, tsíu sèŋ ?ùí k^hoŋ siǎ]
 'Having only ideals and having no actions would turn out to be a fantasy.'

The second word / ?ù: / reduplicates with the sixth word.

5.4.2 External Reduplications

External Reduplications occur across two or more segments. In proverbs with two segments, External Reduplications normally occur at the same position of each segment. In proverbs with four segments, words in the first segments reduplicate at the same position with the word in the third segments; moreover, words in the second segment reduplicate at the same position with the word in the fourth segments.

5.4.2.1 Two-segment Proverbs

7 WORDS

63. 潮水有定，人無定。

[tià tsúi ?ù: tià , náŋ bò: tia]
 'The rise and fall of the watertide are definite but the human emotions are not.'

The fourth word / tia / reduplicates with the seventh word.

64. 人怕成名，豬怕胖。

[náŋ p^hâ: sèŋ miǎ , tí: p^ha: p^huàn]
 'Human beings fear to be famous. Pigs fear to be fat.'

The fourth word / p^ha: / reduplicates with the seventh word.

8 WORDS

65. 大理不讓，小理英爭。

[tài lí: púk' jiǎng , siau lí: mók' tse:]
 'People have to stand one's ground for the main reason, but ignore the little reason.'

The second word / lí:/ reduplicates with the sixth word.

66. 人心難測，海水難量。

[nàn sim làn̄ ts^he:k' , hòi tsúi làn̄ liǎng]
 'It is hard to estimate one's mind. It is difficult to measure the sea.'

The second word / làn̄/ reduplicates with the sixth word.

10 WORDS

67. 好人朋友多，好馬主人多。

[hǒ: nán̄ p^heȳ ʔiŋ̄ tɔ:, hǒ: bě: tsǔ: jíŋ̄ tɔ:]
 'Good persons have many friends. Good horses have many owners.'

The fifth word / hǒ:/ reduplicates with the sixth word. The fifth word / tɔ: / reduplicates with the tenth word.

11 WORDS

68. 水深的河寂靜，博學的人謙遜。

[tsúi sim ti: hó: tsé:, p^hák' hák' ti: nán̄ k^hiam sùn̄]
 'A deep river is always quiet. A knowledgeable person is always modest.'

The third word / ti:/ reduplicates with the eighth word.



12 WORDS

69. 知識勝於勢力，美名勝於美色。

[ti: sək' seŋ ʔi: sí: lək' , mǔi mía seŋ ʔi: mui sək']
 'Knowledge wins power. Reputation wins beauty.'

The fourth word / ʔi:/ reduplicates with the tenth word.

70. 好馬一鞭奔騰，壞馬千鞭不動。

[hǒ: bé: tsék' piàn p'huŋ t'hén , huèi bé: ts'hai piàn puk ton]
 'A good horse gallops ahead despite being hit once.
 A good horse does not move in spite of being hit thousands of times.'

The seventh word / bé:/ reduplicates with the tenth word. The second word / piàn / reduplicates with the eighth word.

14 WORDS

71. 沒有理想的人，就像沒有頭腦一樣。

[mòk' ʔù: lí: siən ti: nən, tsìw ts'hia mòk' ʔù: t'hàw nâw tsék' ʔià]
 Persons without ideals are like the ones with no brain as the persons who are disparate.

The first word / mòk' / reduplicates with the ninth word.

15 WORDS

72. 君子二十個不算多，小人一個不算少。

[kuŋ tsî: jì: tsàp' kái púk' sìn to: ,
 siǎw jiu tsék' kái púk' sìn tsia]
 'Twenty good persons are not regarded as a large number.
 One bad person is not taken as a small number.'

The sixth word / púk' / reduplicates with the thirteenth word. The seventh word / sìn / reduplicates with the fourteenth word.

73. 羔羊聽信狼的懺悔，是最愚蠢的舉動。

[ko: ʔiáʔ t^hia sɪŋ lán ti: ts^hiam huêi,

si: tsuei ŋò: ts^huán ti: ki: tǒŋ]

'It's very stupid if the sheep believe in the promise of the foxes.'

The sixth word /ti:/ reduplicates with the thirteenth word.

17 WORDS

74. 不要像倔驢般的頑固，也別像蝴蝶般的輕浮。

[púk' ʔiau tsià k^húk' lí: pua ti: ŋuaŋ kù: ,

ʔià piàk' tsì: hu: tiáp' pua tiŋ k^hiŋ]

'Do not be stubborn like an ass. Also do not be frivolous like butterfly.'

The sixth word /pua/ reduplicates with the fifteenth word.

18 WORDS

75. 言語驕傲的未必聰明，行為狂妄的未必英雄。

[nán nê: kiau ŋáu tò: bài pík' ts^hoŋ mén ,

kià ʔúi k^huaŋ bă:n ti: bai pík' ʔeŋ hián]

'A presumptuous behavior does not necessarily mean heroism.

Speaking arrogantly does not necessarily mean cleverness.'

The sixth word /bài/ reduplicates with the fifteenth word. The seventh word /pík'/ reduplicates with the sixteenth word.

76. 找朋友的最好的方法，
就是先去做別人的朋友。

[tau p^hèŋ ʔiw tí: tsuêi ho: huaŋ huak' ,

tsiù sî: sei k^hi: tso: piàk' nán ti: p^heŋ ʔiú]

'The best way to have friends is to try to be others' friend first.'

The second word /p^heŋ/ reduplicates with the seventeenth word. The third word /ʔiú/ reduplicates with the eighteenth word.

20 WORDS

77. 一棵樹上的果子有酸甜，
一個娘養的孩子有愚賢。

[tsək' k^ho: ts^hiu tsià ti: kuěi tsí: ?ù: sɿŋ tiám ,
tsək' kài nia ?iân tí: hòi tsi: ?ù: ɲò: hián]

'Fruit of a tree is sour and sweet.
Children raised by a mother are stupid and capable.'

The first word / tsək' / reduplicates with the eleventh word. The fifth word /ti:/ reduplicates with the fifteenth word. The eighth word / ?ù:/ reduplicates with the eighteenth word.

24 WORDS

78. 汗水和收獲是最忠實的伙伴，
理想和奮鬥是最親密的情人。

[hán tsúì hùà siu ?uák' sì: tsuēi toŋ sík' ti: huei p^hũa ,
lí: siân hùà hùŋ tòu sì: tsuēi ts^hiŋ mík' tí: ts^hèŋ jíŋ]

'Perspiration and products are the most loyal companion.
Ideals and struggles are the closet lover.'

The third word /hùà/ reduplicate with the fifteenth word. The sixth word /sì:/ reduplicate with the eighteenth word. The seventh word /tsuēi/ reduplicate with the nineteenth word. The tenth word /ti:/ reduplicate with the twenty-second word.

5.4.2.2 Proverbs which have four contents

17 WORDS

79. 遇事肯幹，有難非難；
遇事怕麻煩，不難也難。

[ɲò: sì: k^heŋ kaŋ , ?ù: lán hui lán ,
ɲò: sì: p^ha: mua huán , púk' lán ?ià lán]

'The hard job will become the easy job if you try to start do it.
The easy job will become the hard job if you do not try to start do it.'

The first word / ɲò:/ reduplicates with the ninth word. The second word / sɿ:/ reduplicates with the tenth word. The sixth word / láŋ / reduplicates with the eighth, tenth, fifteenth and seventeenth words.

20 WORDS

80. 思想開了竅，工作搞得好。

[sɿ: sɿaŋ k'k'ai liəu k'hriəu ʔ k'k'au tsék' 'kau tít' hó: ,

sɿ: siāŋ tui liǎ tháu , tsék' pòu tsék' tsàn láu]

'Adulterate to daughter or wife of the others, sins will return to your daughter or wife.
Ambush the others, sins will return to your descendant.'

The first word / sɿ:/ reduplicates with the eleventh word. The second word / siān / reduplicates with the twelfth word.

81. 全家一個心，黃土變成金。
一家十個心，金銀化灰塵。

[ts^huaŋ kɛ: tsék' kài sim , ʔiŋ t^hou pian sèŋ kim]

[tsék' kɛ: tsàp' kài sim , kim níŋ huêi tíŋ]

'If the whole family is united to be one mind, the loess can turn to be gold.
If a family is scattered to be ten minds, the metal can turned to be dust.'

The fourth word / kài / reduplicates with the fourteenth word. The fifth word / sim/ reduplicates with the fifteenth word. The tenth word / kim / reduplicates with the sixteenth word.

22 WORDS

82. 解決問題，沒有劃一的公式。
思想工作，沒有萬能的方法。

[koi kuàk' mùŋ tēi , mòk' ʔù: ʔuei ʔik' ti: koŋ sèk' ,

sɿ: siān kaŋ tsàk' , mòk' ʔù: buaŋ léŋ ti: huàk']

'There is no fix way to solve the problem.
There is no very wide idea for the job.'

The fifth word / m̀òk' / reduplicates with the fifteenth word. The sixth word / ʔù:/ reduplicates with the sixteenth word. The ninth word /ti:/ reduplicates with the nineteenth word.

83. 糊塗人，不知聰明人的可貴，
健康人，不知病患者的痛苦。

[hù: tʰù: nán , púk' tsai tsʰoŋ m̀èn nán ti: kʰo: kùì

kian kʰan nán , púk' tsai pɛ: hũam tsià ti: tʰoŋ kʰôu]

'The unreliable do not know the value of the clever persons.

The story persons do not know the trouble of the sickly persons.'

The third word /nán/ reduplicates with the eighth and thirteenth words. The fourth word /púk' / reduplicates with the fourteenth word. The fifth word /tsai/ reduplicates with the fifteenth word. The ninth word / ti:/ reduplicates with the nineteenth word.

23 WORDS

84. 生鏽的螺絲釘，會損害機器。
發生了霉的思想，會損害集體。

[sɛ: siu ti: lò: si: tɛŋ , ʔòì suŋ hàì kì: kʰì: ,

hùak' liá búì ti: si: siân , ʔòì suŋ hàì tsìp' tʰi:]

'Rusty screws can damage machines.

Thoughts going mouldy can destroy a person as a whole.'

The seventh word / ʔòì/ reduplicates with the eighteenth word. The eighth word /suŋ / reduplicates with the nineteenth word. The ninth word / hàì / reduplicates with the twentieth word.

85. 一個老子養活了十個孩子，
卡個孩子養活不了一個老子。

[tsèk' kài lau tsî: ʔiaŋ ʔua? liau tsàp' kài hàì tsî: ,

tsàp' kài hàì tsî: ʔiau ʔua? púk' liau tsèk' kài làu tsî:]

'A father or mother can feed ten children.
But ten children cannot feed many father or mother.'

The first word /tsəkʻ/ reduplicates with the twentieth word. The second word /kài/ reduplicates with the ninth, thirteenth and twentieth words. The third word /làu/ reduplicates with the twenty-second word. The fourth word /tsî:/ reduplicates with the eleventh, fifteenth and thirteenth words. The seventh word /liaw/ reduplicates with the nineteenth word. The eighth word /tsàpʻ/ reduplicates with the thirteenth word. The tenth word /hài/ reduplicates with the fourteenth word. The seventh word /ʔuaʔ/ reduplicates with the seventeenth word.

5.4.3 Internal Reduplication and External Reduplication

Sometimes Internal Reduplication and External Reduplication occur together at the same proverb.

Example

8 WORDS

86. 人靠人幫，花靠葉蓬。

[nán kou nán paŋ , huei kòu hiaʔ pʰóŋ]

'People can prosper because they have someone help.
The flower is beautiful because the leaf is beautiful.'

The first word /nán/ reduplicates with the third word. The second word /kou/ reduplicates with the sixth word.

10 WORDS

87. 害人終害己，為人為到底。

[hài nán tsoŋ hài kî: , ʔùi nán ʔùi kâu tí:]

'The bad thing that you do will return to you.
You have to do the best when you want to help some one.'

The first word /hài/ reduplicates with the fourth word. The second word /nán/ reduplicates with the seventh word. The sixth word /ʔùi/ reduplicates with the eighth word.

14 WORDS

88. 不是天下無好人，是你顧己不顧人。

[pùkʻ sì: tʰian ʔě: bǒ: hǒ: nán, si: lî kû: ki: pùkʻ kû: nán]

'It does not mean that there is no good person under the sky,
But you may only pay attention to yourself.'

The seventh word / náŋ / reduplicates with the fourteenth word. The tenth word / kû:/ reduplicates with the thirteenth word.

18 WORDS

89. 英雄永遠不自稱英雄。
小人永遠不自稱小人。

[ʔeŋ hián jǒŋ ʔián púk' tsì: ts^heŋ ʔeŋ hián ,
siàu jíŋ jǒŋ ʔián púk' tsì: ts^heŋ siàu jíŋ]

'A hero never calls himself a hero.

A villain never calls himself a villain.'

The first word / ʔeŋ / reduplicates with the eighth word. The second word / hián / reduplicates with the ninth word. The third word / jǒŋ / reduplicates with the twelfth word. The fourth word / ʔián / reduplicates with the thirteenth word. The fifth word / púk' / reduplicates with the fifteenth word. The sixth word / ts^heŋ / reduplicates with the sixteenth word. The tenth word / siàu / reduplicates with the seventeenth word. The eleventh word / jíŋ / reduplicates with the eighteenth word.

Note

In the six word proverbs, there is the switching position of the word between the first and the second sentences.

6 WORDS

90. 人怕虎，虎怕人。

[náŋ p^hâ: hôu , hôu p^ha: náŋ]

'People fear tiger. Tigers fear people.'

CHAPTER VI

THOUGHT, BELIEFS, AND ATTITUDES

This chapter deals with the social structure, way of life, characters, religion and beliefs, and thought of Chinese as reflected in the Chinese proverbs in my sample. These proverbs are classified according to their semantic fields.

6.1 Thought, Beliefs, and attitudes as reflected in proverbs.

6.1.1 Social Structure

6.1.1.1 Friends and friendship

Friends are very important to Tae'tsiws. They thought that the more friends they have, the more good fortune they get, because friend is one of the great refuges of the people. People who do not have friends are very lonely and poor. People will have many friends if they are honest, kind, and sincere.

People depend on their parents' aid when they are at home; on the other hand, they rely on friends' aid when outside. People who do business know news or business channel from their friends; moreover, their friends can support, share in the company and put up collateral security. People who work in the government sector may be promoted to the high position because of friends' help. Although friends cannot help people, they can soothe them.

However, there are not only good friends, but also many bad friends, so people should choose to associate with the other. The breakaway friends are worst than an enemy.

Example

1. 沒有朋友的人最孤獨。

[mòk⁷ pù: p^hèŋ⁷ ʔíu ti: nán tsúai kou tók⁷]
not have friend which human most alone
'People who do not have friends are the most lonely.'

2. 在家靠父母，出門靠朋友。

[tò: ké: kòu pè: bó:, ts^hu miŋ kòu p^hèŋ ʔíŋ]
at home rely on father mother out door rely on friend
'People depend on their parents when at home.
they rely on friends aid when outside.'

3. 翻臉的朋友惡過仇人。

[huan liàn ti: phèn ʔiú ʔàk' kuai ts'hiu jíŋ]
 turn hostile which friend bad than enemy
 'The breakaway friends are worst than an enemy.'

6.1.1.2 Love

Tae'tsiw thought that love is very important to humans. Humans cannot live without love. Love can change the weak person to become the brave one. People should give love to each other. However, they should be honest to each other too, because honesty is an important basis of love.

Example

4. 愛情可以使弱者變得勇敢。

[ʔǔ: shén ʔim tsúi pâ:, bò: tsià? hǔam ki:]
 have love drink water full not eat rice hungry
 'Drinking only water is full enough when having love.
 Eating rice is not enough when lacking love.'

5. 愛情可以使弱者變得勇敢。

[ʔâi ts'hén k'ho: ʔi: sai jiâk' tsià pian t'ik' jǒŋ kâ:]
 love can make weak become brave
 'Love can change weak person to become the brave man.'

6. 忠誠是愛情的橋梁，欺詐是友誼的敵人。

[toŋ séŋ sì: ʔâi séŋ ti: kià niá ,
 honest are love of basic
 k'hi: tsà: sì: ʔiu ʔi: ti: t'èk' jíŋ]
 hoodwink are friendship of enemy
 'Honesty is the basic of love. Dishonest is the enemy of relation.'

6.1.1.3 Family

From Chinese proverbs, we know that Tae'tsiw people try to teach people to give the importance to love and harmony because love and harmony bring happiness and peace to the family. The family can pass every problem if all members have love and harmony. Family members are very important because they can create happy or unhappy families. The peaceful family can support the leader of the family to be a successful one; on the other hand, the trouble family can make the leader to be down on one's luck.

Everybody in the family has to participate in solving the problems and facing the difficulties. All of them have to help each other when he wants. Everybody can ask for favor from the others. The kins should love and pay attention to each other. Furthermore, the old Tae'tsiws always teach that the couple should not angry to each other over night.

Father and mother have to be the precedence for the children. They always have to teach their kids and should start teaching them when they are in the womb. The children will be the mirrors of their parents. The parents should not lie to the children and teach them to be honest. The problems from the children who always lie and become the bad persons at the end always relate to the teaching in the family. Teaching children in the family to be good persons is not only good for the family but also for the country.

Example

7. 一家安樂值千金。

[tsək' kɛ: ʔaŋ lək' tək' ts'hoi kim]
 one family peace better thousand gold
 'The peaceful family is more valuable than gold.'

8. 一生之計在于勤，一家之計在于和。

[tsək' sɛ: tsi: koì tò: ʔi: kh'ín, tsək' kɛ: tsi: koì tò: ʔi: huá]
 one life planing at diligence one family planing at harmony
 'Trick of the success is diligence. Trick of the happy family is harmony.'

9. 父母是子女的樣子，子女是父母的鏡子。

[pè: bó: sì: tsǐ: nîŋ ti: ʔia tsǐ: ,
 father mother are son/daughter of example
 tsǐ: nîŋ sì: pè: bua ti: kiâ tsǐ:]
 son/daughter are father mother of mirror
 'Father and mother are the precedence of children.
 Children are the mirrors of the parents.'

6.1.1.4 Man and Woman

In Tae'tsiw society, people praise men than women because they think that male can descend but female cannot. They also think that the daughter will not be the member of the family after she married. She will be the member of her husband's family.

Father and mother in law should not pay attention to the trifles of the son and daughter in law too much. They have to avoid affecting to their daughter in law. Tae'tsiw people focus on the relation between the father and mother of the husband and the daughter in law more than the relation between the father and mother of the wife and the son in law. Since in Tae'tsiw tradition, woman always stays at the husband's house,

so the problem between the father and mother of the husband and the daughter in law may occur more often.

Example

10. 好兒子不如好媳婦。

[hə: jì: tsî: púk' jú: hə: ssək' hǔ:]
good son not same as good daughter in law

'Having a good son is not as good as having a good daughter in law.'

11. 大兄如父，大嫂如母。

[tuà hia jù: pǎ:, tuà sô: jù: bô:]
big brother as if father big sister-in-law as if mother

'The oldest brother is the same as the father. The oldest sister is the same as the mother.'

6.1.1.5 Career

There are some Tae'tsiw proverbs showing that agriculture is very important occupation of Tae'tsiw, especially farming. Moreover, Tae'tsiw people also keep animal and weave cloths as the career. Another important career is trade. Some of them are hawker but some of them have their own store. They also teach the owner shops to smile for welcoming the customer. Nowadays many Tae'tsiw become millionaire from their trading.

Example

12. 勿營華屋，勿謀良田。

[maí ?ià huà ?òk', maí mò:ŋ liàn ts'hán]
do not construct great house do not seek good farm

'Do not build the great manor house. Do not only try to find the fertile farm.'

13. 勿營華屋，勿謀良田。

[?â: koi t'hiau mò: ?ék', bô: tsiâm piân ŋí:]
hawker do not take advantage

'Do not take advantage from the hawker.'

14. 人無笑臉不開店。

[nán bô: s'hià mìn k'ui p'hòu]
person not smile face heart open shop

A person without a smiling face should not open a shop.

6.1.2 Way of life

6.1.2.1 Living Condition

In former time, there are no modern technology and public utility as today. Tae'tsiws had to carry water from the nearby river or the well dug by people. Furthermore, they use firewood as the fuel for cooking and heating.

Example

15. 臨渴掘井。

'Just before thirsty dig well
Do not wait until you are thirsty to dig well.'

16. 留得青山在，不怕沒柴燒

[liù tík' ts^hɛ: sua tǒ:, púk' p^hà: bò: ts^hà: sia]
remain gain green mountain at not have not firewood lacking
'Do not fear firewood lacking if there are verdant fertile mountain.'

6.1.2.2 Food

6.1.2.2.1 Rice

Tae'tsiws eat rice as the main food in their life. They teach their descendants to realize that the farmers work very hard till we have rice to eat. We should consume it worthily.

Example

17. 米粒雖小，能夠飽人。

[bí: liáp' sui siàu, lǎŋ kòu pà: nán]
rice seed although small able to full person
'A little seed of rice can feed human to be full.'

18. 有情飲水飽，無情食飯飢。

[pǔ: s^héŋ ʔǐm tsûi pâ:, bò: tsià? hǔam ki:]
have love drink water full not eat rice hungry
'Drinking only water is full enough when having love.
Eating rice is not enough when lacking love.'

6.1.2.2.2 Vegetable

Vegetable is very popular food in Tae'tsiw society. Tae'tsiws can grow it by themselves, so they do not have to buy. Moreover, in the case that they have to

buy, vegetable is cheaper than meat. Tae'tsiws think that vegetable is simple and low price food, but it is very good and important food. Furthermore, some of them think that they will get sin if they eat meat; on the other hand, they will get merit if they eat only vegetable.

Example

19. 飲食約而精，園蔬愈珍饈。

[ʔĩm tsiáʔ ʔiàk' jì: tseŋ, hìŋ so: jǔ: tiaŋ siu]
 food and beverage yet/and dainty garden many precious
 'You have to choose useful food, but cheap.
 Vegetable is more useful for the body than the high price food.'

6.1.2.2.3 beverage

Chinese tea is very popular in Tae'tsiw society. They always drink Chinese tea in their daily life. They have the belief that Chinese tea can wash out the bad and unnecessary nutrient in their body such as fat.

Tae'tsiws also love to drink alcohol when they meet their friend. Moreover, they think that alcohol drinking is one of the ways to relax. However, they think that people should not drink too much.

Example

20. 口水多過茶，會說不會做。

Saliva many than tea can speak not can do
 'Having more saliva than tea. People may be just talkative but cannot do anything.'

21. 今朝有酒今朝醉

[kim tsiâu ʔù: tsiú kim tsiâu tsuì]
 recent morning have alcohol recent morning drink
 'Today you have alcohol for drinking, so you should drink. (do not worry for tomorrow)'

22. 莫貪意外之財，莫飲過量之酒。

[mòk' t^ham ʔî: ɲà tsi: ts^haí, mòk' ʔim kuài liǎŋ tsi: tsiú]
 not covet unexpected at wealth not drink overdose at alcohol
 'Do not only hope for unexpected luck. Do not drink too much alcohol.'

6.1.2.3 Gold and Money

In former times, money made of gold, silver, and copper. The old Chinese money character was a coin with a hole in the middle. Gold and Jade are very high value thing in Tae'tsiw society. Tae'tsiw believe that Jade will bring them good luck, so they always wear jewelry that made of jade.

Example

23. 器具質而潔，瓦缶勝金玉。

[khî: kǔ: tsià jì: kiàk', hià huî sêŋ kim ŋék']
utensil and clean tile crock gold jade

'Should use the good quality things. It is not necessary to use high value things. The tile crock may better than gold or jade.'

24. 黃金千兩未爲貴，得人一語勝千金。

not money thunsand two grain expensive
obtain money one word competent thonsand money

'A homily is more valuable than a thousand tamling (an old unit of currency equivalent to four baht).'

6.1.2.4 Medicine

Tae'tsiwa always use herb as the medicine to cure or nourish their body. They simmer herb for an hour and drink only its liquor. The kinds of herb, which they choose, depend on the appropriateness for each decease or nourishment. Chinese herb medicine is very famous and popular in Tae'tsiw society in former times till today. Some Tae'tsiw believe that the Chinese herb medicine can cure some decease that the modern medicine cannot.

Example

25. 浪子回头金不换

[làn tsî: huài t^haû kim púk' ?uà]
delinquent child return name of chinese herb

'The delinquent person becomes the valuable person.'

6.1.3 Characters

6.1.3.1 Patience

There are many Chinese proverbs that try to teach people to be the patient men. People should be patient although they have to face the problem. They will succeed in the end if they can endure every problem. Tae'tsiw people are very patient.

They try to do everything that can bring them success. People have to be patient when they have bad luck. Lots of people are unhappy and feel very sad when they face bad circumstances for example conflagration and unemployment, they do not know what to do next. However, after they calm down, try to be patient, and find how to do next, they may find that they can solve such problems. They will be proud when they look back at the past.

Meangchi /mêŋ cɿ: /, the philosopher, said that when heaven gives great duty to someone, heaven will test him before. Heaven makes him sorrow, hard working, and poor in order to make him try and be patient to increase his competence and efficiency.

Example

26. 虎瘦雄心在，人窮志不窮。

[hoú sòu hiàn sim tǒ:, nán keŋ tsì: púk' keŋ]
 tiger thin brave heart at person poor intellect not poor
 'Although a tiger is thin, its great ambition still exists.
 Although a person is poor, his/her will be not.'

27. 無名草木年年發，不信男兒一世窮。

[bò: mià ts^hau bák' nì: nì: huàk', púk' sìn nàm jí: tsèk' sî: kěŋ]
 not name plant tree year year prosper not trust son one existence
 'No name plant grows every year. The man is not in the low circumstances forever.'

28. 人心無剛一世窮。

[nàn sim bò: kaŋ tsèk' sî: kěŋ]
 person heart not vigorous one existence
 'You will be poor forever if you do not have the vigorous mind.'

29. 從古英雄成大器，須知都由苦中來。

[ts^hòŋ koú ?eŋ hián sèn tai k^hi:.,
 since ancient hero success big utensil

su: tsai tou ?iù koú taŋ laí]
 must know all trouble smile among come
 'Before the brave man succeeds, they had to face the trouble.'

6.1.3.2 Diligence

Diligence is one of the most characteristics to which Tae'tsiws give the importance. Diligence is the thing that can bring them the success, happiness, and the wealth. There are many millionaires who become poor men; on the other hand, many poor men become richer because they are diligent. This shows that the development of people does not rely on genealogy but relies on their try and diligence. Khongchi /k^hóŋ tsí:/ said that people have to keep working continually and have to realize that working is the relaxation.

Example

30. 有情飲水飽，無情食飯飢。

[kǐŋ sîm k^hìŋ hûŋ, tuâ lai hɔ: ʔŋ]
 prudent diligence bring come good luck
 'The diligence and prudent brings us the good luck.'

31. 自古英雄多磨難。

[tsì: koû ʔeŋ hián tɔ: buà làn]
 naturally ancient hero many trouble
 'The able man has to work very hard.'

6.1.3.3 Savings

Tae'tsiw people think that savings is very important because it brings people to be rich. The persons who save money will be the very rich man at the end. People have to think a lot when they want to buy something. Such thing must be good with the cheap price. It is very hard to be a rich man but it is very easy to be a poor man if you pay carelessly. Moreover, it is very easy to change the savings man to be the luxurious man, but it is very hard to change the luxurious man to be the savings one.

The Tae'tsiws always make the account of their income and expenses of the family. They have to fix that the income should be over than the expenses. They think that people have to save bit by bit, so their family will be richer.

Mao Tse Tung is the example of the savings man. He lived as the normal person and he tried to give fairness to every people. China was very prosperous in his period.

However, Tae'tsiws teach people to be a savings man but not to be the stingy one. People should pay when it is reasonable and should save when they can. People who have many properties but live very stingily do not differ from the poors. The millionaires should also pay or donate to help the others. They will be admired from the others. So we always see that some Tae'tsiw people save almost everything except for donation.

Example

32. 自奉必須儉約，宴客切勿留連。

[tsî: hǒŋ pík' su: k^{hi}âm ?iâk', k^{hè} ts^{hi}âk' maî liù lián]
 'You must save when pander and must not prolong when you give a party.'

33. 飲食約而精，園蔬愈珍饈。

[?ĩm tsiá? ?iâk' jì: tseŋ, hìn so: jǔ: tiaŋ siu]
 food and beverage yet/and dainty garden many precious

'You have to choose useful food, but cheap.
 Vegetable is more useful for the body than the high price food'

34. 做大事不要惜小費。

[tsɔ: tuà sî: pùk' ?iau siá? siu hùi]
 do great job not should regret few cost
 'Do not be stingy when you do the great job.'

6.1.3.4 Modesty

There are many Chinese proverbs, which reflect that Tae'tsiw people give an importance to modesty. They thought that the modesty brings people success. They try to teach people to be the modest man and not to be the arrogant one. They think that the arrogant man is bad because they always look down upon the others. People who have modesty can save themselves in every circumstance because nobody hates them. People do not like the efficient persons who are very clever and proficient but arrogant, so that those persons may fail because nobody wants to help when they face any problems. Moreover, someone will also look down upon them. On the other hand, normal persons who are very modest may succeed because others like them and try to help them when they face the problems. Modesty can bring people the honor, and love.

People should be patient, modest, and try to listen to the others. These can bring the good relationship to people. We have to put ourselves as we are in the low position when we have to decide something. Do not think that we are the best because there are many persons who are better than we are.

The Tae'tsiw think that the real able man will not boast that he is the best. They teach their descendants to remember that the arrogance always brings damage to people, but the modesty always brings advantage to the people.

Example

35. 驕傲是榮譽的凶惡敵人。
謙虛是榮譽的忠實朋友。

[k^hiam hi: sì: jòn ?î: ti: toŋ sík' p^hèŋ ?íu 。

modesty be renown of faithfulness friend

kiau gâu sì: jòn ?î: ti: hwiaŋ ?àk' ték' jíŋ]

arrogance be renown of vile enemy

'The modesty is the honest friend of the honor.
The arrogance is the enemy of the honor.'

36. 天不言自高，地不言自厚。

[t^hiaŋ púk' gán tsì: kau, ti: púk' gán tsì: kau]

sky not say self high soil not say self thick

'The sky does not boast how high it is. The land does not boast how wide it is.'

6.1.3.5 Aim

From Chinese proverbs, we know that the Tae'tsiws encourage people to have an aim. They think that the aim can help people to success in their life. Moreover, they always instruct the children to have that aim too. However, people should behave in the way they want to achieve their aim instead of only having the aim. People who have that aim should not give it up till they find the reasonable cause to quit. They may give up their aim if they already tried and knew that it was not good or it could not be successful. This idea reflects that the Chinese people teach their people to be enthusiastic to their aim.

Example

37. 有理說不輸，無理說不贏。

[?ù: lí: suai pùk' su:, bò: lí: suai pùk' ?iá?]

have reason speak not lost not reason speak not win

'Persons who do not have aim as the persons who are disparate.'

38. 航船不能沒有方向，青年不能沒有理想。

[hàŋ tsún pùk' lèŋ mòk' ?ù: huaŋ hiàn,

boat not can not have direction

ts^hé ní: pùk' lèŋ mòk' ?ù: lí: siàn]

youth not can not have reason think

'Sailing cannot have direction. Children cannot have aim.'

6.1.3.6 Loyalty

In former time China had Kings. The people were taught to be loyal to the King, the country, and dynasty. Someone could die for the King or the royal family members.

Example

39. 讀書志在聖賢，爲官心存君國。

[t^hàk⁷ tsi: tsi: tō: siâ hián, ?ùì kua sim ts^hùŋ kuŋ kòk⁷]
study ambit at sacred versatile government mind exist king

‘Study for being a pundit. Work in the government service must honor to the country and the king.’

6.1.3.7 Honesty

There are many Chinese proverbs that reflect honesty. These proverbs reflect that Tae'tsiw people think that honesty is important. Moreover, honesty is the base of love and relationship. Honesty is the qualification of the integrity of human. People should not break the law or make mistakes. They must not cheat or corrupt. The cheating and corruption destroy our country and people. Moreover, we are destroyed too if we are arrested.

There is a story that relates to honesty. There was an old man who had fourteen sons. He gave his sons the seed and told them that he would give his inheritance to the one who could grow the seed. Later, thirteen of them brought him growth and a beautiful plant, but the last son brought him only an empty jar and said sorry to his father. Nevertheless, the old man did not admonish him but he gave him the heritage. The old man told to the other sons that they were not honest because he gave them the seeds, which were roasted, so they could not grow. He taught that human should be honest. That honesty is a great property of the human.

Example

40. 船靠舵正，人靠心正

[tsún kou tuǎ tsià, nán kou sim tsià]
boat rely on tiller person rely on mind strange

‘The boats sail directly because of the tiller.

The human is honest because of the faithful mind.’

41. 忠誠是愛情的橋梁，欺詐是友誼的敵人。

[toŋ sɛŋ sɪ: ?ài sɛŋ ti: kià niá ,
honest are love of basic

k^hi: tsà: sɪ: ?iu ŋi: ti: tək⁷ jín]
hoodwink are friendship of enemy

‘Honesty is the basic of love. Dishonest is the enemy of relation.’

6.1.3.8 Bravery

There are some Chinese proverbs that admire and praise the brave man but disparage the coward, so we can conclude that in Chinese society, people give the importance to the bravery. Moreover, the Chinese people try to teach the children to have the bravery. However, the brave man must not have only bravery but also have an attempt and the patience.

Example

42. 英雄不怕戰，只怕暗中箭。

[ʔeŋ hián púk' p^hâ: tsiàn, tsi: p^hâ: ʔàm taŋ tsì:]
 hero not fear fight but fear secretly arrow
 'The brave man does not fear fighting, but he fears ambushade.'

43. 從古英雄成大器，須知都由苦中來。

[ts^hòŋ kou ʔeŋ hián sèn tai k^hi:,
 since ancient hero success big utensil
 su: tsai tou ʔiù kou taŋ lái]
 must know all trouble smile among come
 'Before the brave men success, they have to face the trouble.'

44. 大海不怕雨水多，好漢不怕困難多。

[tai hái púk' p^hâ: hòu tsuí to:, ho: hàn púk' p^hâ: k^hûŋ láŋ to:]
 big sea not fear rain many hero not fear obstacle many
 'The sea does not fear the heavy rain. The brave man does not fear an obstacle.'

6.1.3.9 Gratefulness

Some Chinese proverbs try to teach people to be grateful to their father and mother because they are the ancestors and they feed them when they were young. People should provide their parents the comfort and happiness when they still alive because it is better than offering them a lot after they passed away. People must respect and be grateful to the parents although they are ugly, handicap, fussy or bad. People may not realize their parents' obligation until they have their own children. If people are grateful to their parents, their children will do so to them too. Otherwise, their children will be ungrateful if they are ungrateful to the parents.

Someone said that the birds would feed their mother when they are too old to find bait by themselves. And the sheep will kneel when they absorb milk from their old mother, so these show that animal still know how to serve or please their parents. So the Tae'tsiws think that the persons who are ungrateful are worst than the animal because the animal still know and try to compensate to the obligate persons.

Furthermore, the people should pay gratefulness not only to their parents but also to every people who used to have obligation to them. Although human should help himself, sometime they have to ask for helping from the others. In this case, they have to remember his favor and try to compensate when they have a chance although those people are the close relatives or the close friend.

Tae'tsiws have the idea that people will be successful and get very good things if they are grateful human. They think that the persons who have gratefulness can pass all the bad circumstance tranquilly.

Example

47. 一個老子養活了十個孩子，
十個孩子養活不了一個老子。

[tsək' kài làu tsî: ?iaŋ ?ua? liau tsàp' kài hòi tsî: ,
one person parents feed finish ten person child
tsàp' kài hòi tsî: ?iau ?ua? púk' liau tsək' kài làu tsî:]
ten person child feed not finish one person parents
'A father or mother can feed ten children.
But ten children cannot feed any father or mother.'

48. 施惠無念，受思莫忘。

[si: hǔi bò: liǎm, sîu ?iŋ mòk' buǎŋ]
do reward not remember accept contemplate not forget
'Do not want reward when you make merit. Do not forget obligation.'

6.1.3.10 Covetousness

Tae'tsiw think that people should not covet because covetousness will bring people to make a slip. Covetousness may make people to be in trouble. Sometimes the covetousness may make people to lose many properties instead of get many money as they thought. Moreover, they try to teach people not to defraud too. The Tae'tsiw think that people should stop when they reach the point that they expect.

Example

49. 不圖便宜不上當。

[púk' kù: piàn ní púk' tsia tàn]
not covetous not caught
'People will not make a slip if they are not covetous.'

50. 不貪財，禍不來。

[púk' tham tshái, huǎ púk' lái]
not covetous luck sorrow not come
'Trouble will not come if people are not covetous.'

6.1.4 Religion and Beliefs

6.1.4.1 Luck and Hope

Chinese proverbs show that Chinese believe in luck. They believe that good luck and bad luck always come together. However, people should not discourage and feel as if everything is lost although very bad things happened. Human should still have hope for future. They should think that the next day will be better than today. Hope is a part of life that can push humans up to try and bring success to them. However, we can avoid bad luck or at least we can reduce it if we are more careful. Nobody has only good luck or bad luck forever. However they teach people not only to rely on fortune but also on themselves. In order to be able to overcome the unlucky circumstances easily, people should try to help themselves.

In this case, there is a tale, which teaches people. In the past, there were two sisters. One day, a fortune-teller came to their house and told them that the younger one would be a millionaire in the future, and the older one would be a poor. So the older sister worked very hard, she made many money and became a millionaire. On the other hand, the younger sister did not work or do anything, she only waited for the luck. Finally, she became the poor woman and had to beg for money from her older sister.

Example

51. 大難不死，必有後福。

[tài làn púk' sî:, pík' ?ù: ?àù hòk']
big risk not damage not have behind luck
'Luck will come after a risk go.'

52. 福無雙至，禍不單行。

[hòk' bò: saŋ tsì:, huǎ púk' tua kiá]
luck not couple unlucky not single thing
'Lucky does not comes as a couple, Unlucky does not comes as a single.'

6.1.4.2 Happy and Sorrow

Before people are happy, they always faced the sorrow. Nobody always faces only happiness or only sorrow forever. The people who know how to find usefulness from happiness will find the real happiness. However, Tae'tsiws think that facing of happiness or sorrow depend on the behavior of each person.

Example

53. 知道利用幸福的人，才有幸福。

[tsai taù lì: ?èŋ hèn hòk' ti: nán, ts^hai ?ù: hèn hòk']
 know use happiness of human only have happiness
 'People who know how to find usefulness from happiness will find the real happiness.'

54. 不貪財，禍不來。

[púk' t^ham ts^hai, huǎ pák' lai]
 not covetous luck sorrow not come
 'Distress will not come if human are not greedy.'

Almost all of Chinese are Buddhists. They follow the Mahayana branch of Buddhism which is mixed with Taoism. There are many Chinese proverbs that reflect the Buddhism Principles as follow :

6.1.4.3 Animal Killing

Some proverbs try to teach people not to persecute or kill the animal. This principle reflects the belief in Buddhism, which teaches Buddhists to avoid killing or persecuting human and animal because they have life too. They believe that the animal killing is very great sin. If the people persecute or kill the animal, they will have been persecuted or killed in the same way as they do in this life. Otherwise, they may born as the same kind as the animal killed by them whereas the animal will born to be the human and come to persecute or kill them. They think that killing animal to be food is the sin too. They try to give up eating animal at least sometimes per a year, so they have vegetarian festival ([kaw nùaj cɛ:]).

Example

55. 勿恃勢力而凌逼孤寡，毋貪口腹而恣殺牲禽。

[maì sì: sí: lák' jì: lèn pèk' kou kuâ,
 do not
 bò: t^ham k^hau pàk' jì: tsì: suà? seŋ k^hím]
 'Don't use power to persecute the weakling, widow or orphan. Don't kill animal for your hunger.'

6.1.4.4 Sins and Merits

Chinese believe in sins and merits. They believe that if they do the good things, the merits will protect and return to them. On the other hand, the bad things from the sins that they do will return to them if they do the bad things. This belief is in the principle of Buddhism. Moreover, they agree with the Thai that people should do the good things without expecting for any reward. The Tae'tsiws also believe that the sins can descend to the children or wife of that man. The corruption man may be caught, the person who has paramour may die because of the paramour. The family of the person

who copulate the other may has been copulated. The person who is rich because of cheating may fail. Nobody trusts the cheating people.

Example

56. 積善之家有餘慶，積惡之家有餘殃。

[tsè siǎŋ tsi: kɛ: ʔù: ʔì: k^hèŋ, tsè ʔàk⁷ tsi: kɛ: ʔù: ʔì: ʔiaŋ]

‘Merits will protect the families that do the goodness,
Sins will return to the families that do the badness.’

57. 行善不望報，望報非行善。

[kia siǎŋ púk⁷ mò: pò:, mò: pò: púk⁷ kia siǎŋ]
do good not do good

‘Do the goodness must not expect the reward,
Expect the reward is not doing the goodness.’

6.1.4.5 Death

After someone passed away, his relatives will bring his body bury in the grave which is called “Huangsui”. The grave that the Tae’tsiws chose for their ancestors must be good for their future. The good graves must have the mountain at the back and the water in front of it. So someone build a small lake in front of the ancestors’ grave. They have to use a plummet when they put their ancestors’ body into the grave to make sure that it is fair for every descendant. They believe that if the ancestors’ bodies are not put at the center of the grave, some descendants will have good future but some descendants will have bad luck. The descendants have to pay respect to the dead ancestors every year.

The offering and paying respect to the ancestors are very important for Tae’tsiw because they believe that the ancestors will come to disturb and molest them if they do not make the ancestors satisfied. The offering shows they are afraid of the power of dead persons. The Tae’tsiws try to make the ancestor’s spirits satisfy and avoid involving other spirits. If they are unlucky, they will ask the reason and how to solve it from the monk, the fortune-teller, and the medium who communicates with spirits

Example

58. 祖宗雖遠，祭祀不可不誠：

子孫雖愚，經書不可不讀。

[tsou tsoŋ sui ʔiǎŋ, tsî: si: pùk⁷ k^hɔ: púk⁷ séŋ]
ancestors though far offerings not but not sincere

[tsi: suŋ sui ŋó:, kia tsi: pùk⁷ k^hɔ: púk⁷ t^hák⁷]
descendants though foolish scripture not but not study

'Although the ancestors' grave is very far away, the people have to offer them. Although descendants is stupid, but he has to study.'

6.1.4.6 Spirits

Chinese people believe in spirits. They think that there are spirits in their homes. There are both good spirits that help people and bad spirits that may hurt people.

Almost every Tae'tsiw's houses have a small red shrine put on the ground. Moreover, some houses have another small shrine put on the wall. On this shrine, there are Buddha or god, which depend on the belief of each family. Furthermore, there is the picture of the person in the family who just passed away. They pay respect and offering by using joss stick, candle, food, and fruits every day. In the past, Tae'tsiw lighted the candle all the times. Nowadays, they light it when they want to pray or pay respect to them. Some houses use the small red electric light made in the same form as the candle and joss stick instead.

Praying depends on each person. Someone prays every day. Someone prays some days, but someone never pray. Somebody prays to every God, but some pray to some Gods. They will change to pay respect to the other Gods if they do not gain the good luck or they do not gain the things that they expected.

Example

59. 恐懼處處生鬼。

[k^hoŋ kǔ: ts^hû: ts^hù: sɛ: kuî]

'The place that fear is happened, that place has spirits.'
(Some places seems to have spirits because of fear.)

6.1.5 Thought

6.1.5.1 Reality

Tae'tsiws think that reality is very important although people do not like some reality. Those realities are very hard to concede but it's necessary to concede those realities. Some those realities may be useful in the future.

Example

60. 真金不怕火煉, 真理不怕謔言。

[tsiŋ kim pùk' p^hà: huaí liàn, tsiŋ lí: pùk' p^hà: ts^hàm ɲáŋ]
real gold not fear fire real reason not fear gossip word

'The real gold does not suffer from fire. The real reason does not fear the gossip word.'

61. 鹽是鹹的，但對菜飯不可少，
真理是苦的，但對未來有益處。

[ʔiám sî: kiám ti: , tən tui ts^hai húam púk⁷ k^ho: ts^hia ,
salt be salty of but for vegetable rice not approve lack
tsiŋ lí: sî: k^hôu ti: , tən tui bùei lái ʔù: ʔiàʔ ts^hu:]
real reason be bitter of but for future have useful
'Although salt is salty , it necessary for eat.
Although the reality is suffer , it useful for the future.'

6.1.5.2 Reason

Reason is one of the important things for Chinese. They always try to teach people to rely on reason. Furthermore, they must not be biased themselves. There are many Chinese proverbs that relate to reason, so it shows that Chinese focus on the reason. The Tae'tsiw think that everything in this world relies on "the reason". We should have the reason for everything we do or everything we say. Nobody could change or blame you if you have the reason.

Example

62. 道理講得通，口服心也通。

[təu lí: kaŋ tít⁷ t^hoŋ, k^hau hok⁷ sim ʔià t^hoŋ]
doctrine reason tell use convenient mouth obey heart convenient
'Listeners extremely accede reasonable speech.'

63. 吃飯要講味，說話要講理。

[ŋák⁷ huaŋ ʔiaù kaŋ bì:, suai ʔuai ʔiaù kǎŋ lí:]
eat rice must tell taste say word must tell reason
v. n. mode v. n. v. n. mode v. n.

'You have to tell the taste when you eat rice. You have to tell the reason when you say.'

64. 理直氣壯，理屈詞窮。

[lí: tít⁷ k^hi tsàn, lí: k^hùk⁷ sí: kén]
reason should motion elegant reason poem poor

'You can speak clearly if you have reason.

You speak mumblingly if you do not have reason.'

65. 人人都明理，但怕為了己。

[nən nən tou mèn lí:, tən p^hâ: ʔùi liaú kî:]
human human all obviously reason but fear to side with self

'Everybody think that he has reason but he may bias to himself.'

6.1.5.3 Prestige and Reputation

Prestige and reputation are very important in Chinese society. Chinese give importance to prestige and reputation of themselves and their lineage. They focus that people should do the good things when they are alive because others will remember them after passing away. They think reputation that remains after passing away.

Example

66. 打狼要在門外打。

[p^há lán ʔiaú tò: mínŋ ŋua p^hà]
hit wolf must at door outside hit
'Reputation is the second life of human.'

67. 活著不做壞事，死了就沒有壞名聲。

[ʔuaʔ tià púk' tsô: huài sɿ:, sɿ: liàu tsiù mok' ʔù: huài mià sia]
alive not do lost matter dead not have lost renown
'Do not do the bad things when living, Reputation will not be bad after pass away.'

6.1.5.4 Goodness, Badness, and Moral

Tae'tsiws think that human should have morals and be ashamed to do bad deeds. Humans who are not ashamed to make mistake are very bad. Human should always do good thing although doing good things are harder than doing bad things. People should not do any bad thing because they think that it is a trifle too. People should not only tell the others that they will do the good thing but they should also try to do too. The good thing, which the people do, will be the real good thing if the others also admire. It's not enough to be the real good thing if only oneself thinks it is good.

Example

68. 火心要空，人心要公。

[huai sim ʔiaû k^hoŋ, nən sim ʔiaû koŋ]
fire center must empty human center must just
'The center of the bonfire must be clear. The center of human's mind must be accurate.'

69. 不知羞恥的人，決不會有美德。

[púk' tsai siu ts^hì: ti: nán, kuàk' púk' ʔuaì ʔù: mui tèk']
not know ashamed of human naturally not have moral
'The human who does not ashamed does not have moral.'

[púk' tsai siu ts^hi: ti: náŋ, kuàk' púk' ?uaì ?ù: mui tèk']
 not know ashamed of human naturally not have moral
 The human who does not ashamed does not have moral.'

70. 癢要自己抓，好要別人誇。

[?iǎŋ ?iaû tsì: kì: pé:, hó: ?iaû piàk' náŋ k^hua]
 itch must self scratch good must other human admire
 'When you itch you have to scrape by yourself.
 The real good thing must be admired by the others.'

6.1.5.5 Mouth and Speech

Mouth is one of the most important for human. Mouth is not only used for eating food but also used for speaking. Speaking is very important for human life. Speech can make people's life to be lower or upper. And it also helps people to free from dangerous; on the other hand, it can make people stuck on the dangerous. People should know how to speak appropriately. Everyone should think before speaking. People should not talk nonsense. They think that they should speak or not and think that what is coming to them after they give that speech. The lesser people speak, the more useful people get. The sweet-sounding, respectful, and gentle speech will bring speaker the good things. People should always realize that they couldn't call back the speech that they already spoke.

Example

71. 馬走軟地易失蹄，人聽甜言易失足。

[bé: tsau nŋ tì: kèi sík' téi,
 horse run soft ground easy fall

náŋ t^hia tiàm náŋ kèi sík' tsòk']
 human listen sweet word easy be tricked

'The horse may fell down if it returns on the ground.
 Human may be tricked if he listens to sweet-sounding speech.'

72. 語言要謹慎，行為莫輕浮。

[ŋǎ: náŋ ?iaû kǎŋ sîm, kiâ ?uí mók' k^hiŋ p^hú:]
 say word must beware do not do not slipshod
 'Must beware of speech. Must not do carelessly.'

6.1.5.6 Animal

There are many Chinese proverbs comparing animal as something or some habit that people do. From this comparing, we learn how the Tae'tsiws have the idea towards each kind of animal.

1. The Eagle

The Tae'tsiws consider the eagles act as the great persons. It reflects the Tae'tsiws think that the eagles are the great birds and they love to be free.

Example

73. 鷹飛高空鳥守籠，兩者理想各不同。

[ʔeŋ puai kau k^hoŋ tsiaû siú lán, lián tsià lǐ: siân kàk' púk' taŋ]
'The eagles want to fly on the sky. The little birds want to stay in the cage.'

2. The cattle

The Tae'tsiws consider that the cattle act as the stupid persons. It reflects that The Tae'tsiws think that the cattle are the stupid animal and the people who have many problems are stupid.

Example

74. 牛的毛多，蠢人事多。

[nú: ti: mó: to, ts^hùŋ jíŋ sǐ: to:]
ox of feature many stupid person matter many
'The cattle have many features. The stupid man has many problems.'

3. The Swan

The Tae'tsiw people consider the swan as a high status because of its elegant manner. Tae'tsiws praise the swan as the Queen and the dragon as the King. They compare the swan with the high status people.

Example

75. 得勢的貓兒凶似虎。失勢的鳳凰不如雞。

[tìk' sǐ: ti: ŋiau ji: hiaŋ sǐ: hòu,
sǐk sǐ: ti: hǒn huán púk' jú: koi]
'The prosperous cats are fiercer than the tiger.
The poor swans are more suffer than the chicken.'

4. The Donkey

The Tae'tsiws have the idea that the donkeys act as the obstinate persons. It reflects that the Tae'tsiws think that they relate the act of the donkey to the stubborn people, whereas the careless ones with the butterfly.

Example

76. 不要像倔驢般的頑固，也別像蝴蝶般的輕浮。

[púk' ʔiâu ts^{hi}à k^húk' lí: pua ti: ɲaŋ kù:
do must as if donkey which stubborn
ʔià piàk' ts^{hi}à hù: tiáp' pua ti: k^{hi}ŋ p^hú:]
but should not as if butterfly which drift
'Do not stand one's ground as the obstinate donkey,
but do not be careless as the butterfly.'

5. The Monkey

The Tae'tsiws regard monkeys as the clever animals. So they relate monkeys to clever persons.

Example

77. 打虎要有膽力，捉猴要有智慧。

[p^háʔ hōu ʔiâu ʔù tǎ: kák', liàʔ káu ʔiâu ʔù tî: húi]
hit tiger must have power catch monkey must have intelligence
'You have to brave when you catch the tiger.
You have to use the intelligence when you catch the monkey.'

6. The Leprous dog

The Tae'tsiws regard the leprous dogs as the objectionable animals. So they relate leprous dogs to objectionable animals.

Example

78. 惡狗到處挨棍棒。

[ʔák' káu kau ts^hù: ʔai kûŋ pân]
bad dog to place be hit bludgeon
'The leprous dogs will be hit everywhere that they go.'



7. The Horse

There are many Chinese proverbs, which are about the horse. Most of them deal with the running of the horses. It reflects that the Tae'tsiws in the past rode the horses as the vehicle.

Example

79. 劣馬身上鞭子多，劣人頭上王爺多。

[lûak' bē: siŋ tsià pian tsî: tɔ:,
fling horse horsewhip hundred many

lûak' nán t'haú tsià ?uàn ?iâ tɔ:]
fling human head hundred many

'Bad horse has a hundred of horsewhip trace. Bad man has a hundred bosses.'

80. 路遙知馬力，日久見人心。

[loù ?iaû tsai bē: lák', jík' kú: kian nàŋ sim]
rout distance know horse power day long time see human heart

'The distance shows the horse's power. Time shows the person's mind.'

81. 千里馬得千里騎。

[ts^hai lí: bé tík' ts^hai lí: k^hián]
thousand mile horse get thousand mile ride

'We have to ride a hundred miles horse as a hundred miles horse.'

6.2 The influence of proverbs on Tae'tsiws' way of life.

6.2.1 Social Structure

Tae'tsiw people always have many friends. They try to get many friends as many as they can. They think that friends are not only friends but also supporters and helpers when they are in difficulty. If one has his own business, friends will be very important and necessary.

Another important thing to Tae'tsiw people is family. When people face some problems, they will ask for suggestions from their family first. Furthermore, they will tell their family first when they get any good news. Tae'tsiw people always help everyone in their family. Men get more power than women especially the oldest man in the family. Women always move to their husbands' house. She has to do housework of her husband's house.

6.2.2 Way of life

Food is a central part of the Chinese culture. Eating is the utmost important part of life. The Chinese people enjoy eating good food so cooking has developed into a very sophisticated art. A delightful and delicious meal creates happiness, harmony, mental and physical well-being.

Most Chinese dishes are cooked with meat and vegetables together, so the foods contain lower calories and are less rich than Western style food. Vegetables stay bright and crisp by cooking them for a short time over high heat, either in their own juice or in a small amount of water. This method retains most of the vitamins and minerals. The whole process of preparing food from raw ingredients to morsels ready for the mouth involves a complex of interrelated variables that is highly distinctive when compared with other food traditions of major magnitude.

A popular proverb among them says, "Rather go without salt for three days than without tea for a single day."

Tea drinking is an integral part of Chinese life and the Chinese food experience. Tea is an indispensable part of the life of Chinese. Wherever Chinese go, the custom of drinking tea follows. Tea is believed to be good for you. The Chinese were the first to discover the tea leaf and have been drinking tea ever since in many varieties. Moreover, Chinese drink tea for uncounted ages.

Medically, the tea leaf contains a number of chemicals, of which 20-30% is tannic acid, known for its anti-inflammatory and germicidal properties. It also contains an alkaloid (5%, mainly caffeine), a stimulant for the nerve centre and the process of metabolism. Tea with the aromatics in it may help resolve meat and fat and thus promote digestion. Tea is also rich in various vitamins and, for smokers, it helps to discharge nicotine out of the system. After wining, strong tea may prove to be a sobering pick-me-up.

Vegetables and meats are cut up and mixed in various ways into individual dishes. Even in meals in which the staple starch portion and the meat-and-vegetable portion are apparently joined together,

To sweep the cooked grains into the mouth, and to serve the cut-up morsel of the meat-and-vegetable dishes chopsticks have proved more service able than hands or other instrument (such as spoons and forks, the former being used in China alongside the chopsticks).

In Chinese culture, jade symbolizes nobility, perfection, constancy, and immortality. For millennia, jade has been an intimate part of the lives of Chinese of all ranks and classes. It is viewed as the most valuable of all precious stones. Chinese retain the idea that in addition to being beautiful, jade can protect from misfortune and bring good luck.

Gniou is a kind of Chinese theaters. Everything is Chinese : the story, the clothes even the words said by the actors are in Chinese. *Gniou* performances are made to make a gift to Chinese gods. So now performances are often made in front of a non living audience.

6.2.3 Character

The Tae'tsiws are praised that they are very diligent. The Tae'tsiws look down upon lazy persons. They think that laziness is the iniquity. In Thailand, there are many millionaires who are Tae'tsiws. The Tae'tsiws work more than 12 hours a day when the others work 8 hours a day. Many Chinese people succeeded in Thailand with their legendary habit of saving money and working hard. Their holiday is only the Chinese New Year day. The Tae'tsiws think that if people are diligent and try, they will not starve. They believe that today there are many unemployed people because those people choose the job. If people try to do every job, no one will be unemployed.

In business, Tae'tsiw people train their descendants by giving them basic jobs. Firstly, they are put in the low position and they have to try to be promoted to the higher position. These processes can make their descendants know all duties in the company and can make them be patient too.

The cult and respect of ancestors is the base of the Chinese religion. So it fits well with Thai Buddhism which also respect ancestors and help them to have a new life in ceremonies like "*kruat nam*".

Thai Buddhist people and Thai Chinese people make both donations to the temple but not in the same way. Thai Buddhist people give food to the monks and hope to get a next life much better with such donations. Thai people which follow the Chinese religion give food to the Chinese gods in temple. For big wishes a pig head is offered but in the contrary of Thai Buddhist when the god has finished his meal the faithful are allowed to give the food home and to eat it.

Thai children always support their parents but it is said that Chinese children support their parents better than any other children.

6.2.4 Religion and beliefs

In Thailand, there is many Chinese ideograms everywhere. That is due to the fact that many Chinese immigrants went to Thailand last century. The integration of 5 million of Chinese immigrants by Thai society was a success because of tolerance of Thai people and same religious background. All the Chinese people are now well integrated in Thai society because they did not remain all together. Many Chinese men or women marry Thai people, so now nobody can say that these people are Chinese they are fully Thai. Nowadays many Thai people have Chinese blood inside.

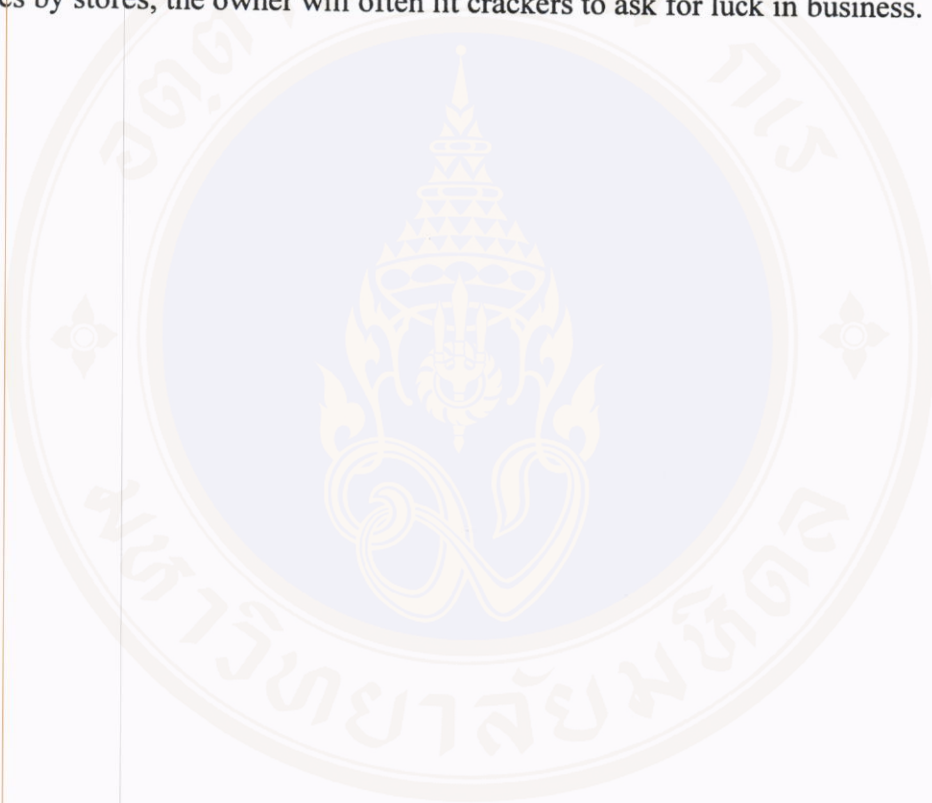
In Thailand, there is many beautiful Chinese temples everywhere. Everybody is welcomed inside but it is the same as in Buddhist temples, shoes must be withdrawn at the temple's entry. Sometimes in big Buddhist temples, a Chinese shrine can be found. Inside Chinese temples, it is darker than in Buddhist temples. Inside there are often big red candles decorated with Chinese ideograms. Buddhism allows for the seamless assimilation of ethnic Chinese into Thai society.

Chinese temples are beautiful with many colours. Decorated with curved roofs, dragons, Chinese Buddha and so on...One Chinese representation of the Buddha is a man with a big belly which symbolizes the opulence.

In many house, there are small Chinese altar to worship gods. Even some Thai people that have no Chinese roots have a Chinese altar at home.

On the day before the Chinese New Year's Day, Thai people with Chinese roots start to make offerings to gods, their ancestors, the God of Land and the God of Luck. Offerings include steamed duck, chicken, pork heads, rice, fresh or canned fruit, vegetarian food, and tea. Edible Chinese flowers and golden paper are also offered. Towards the close of the ceremony, all of the paper offerings were burnt. Then some firecrackers were lit.

On the Chinese New Year's day, family members will visit each other and give each other money red envelopes called "*ang pao*". These envelopes contain money. On this day, Chinese restaurants will be very busy because all families are going out. For Chinese New Year's Day there will be parades with big dragons. When the dragon passes by stores, the owner will often lit crackers to ask for luck in business.



CHAPTER VII CONCLUSION

7.1 STRUCTURE

Generally, the clause structures of Chinese proverbs are S-V-O, which are normal structures in standard Chinese. However, they might have been transformed to other structures if the verb or object is emphasized. The emphasized verb or object is always moved to the clause- initial position. Subjects or objects are sometimes omitted.

7.1.1 Sentence

7.1.1.1 Simple Sentence

Sim S = + Main Cl : Cl

7.1.1.2 Juxtapose Sentence

There are two kinds of Juxtapose Sentence

1. The Juxtapose Sentence which have two clauses.
Jux S = + Sim S 1 : Cl + Sim S 2 : Cl

2. The Juxtapose Sentence which have two clauses.

Jux S = + Sim S 1 : Cl + Sim S 2 : Cl + Sim S 3 : Cl + Sim S 4 : Cl

In juxtaposed sentences, there are many sentence types.

1. Coordinative Sentence
2. Antithetical Sentence
3. Reason Sentence
4. Concessive Sentence
5. Conditional Sentence
6. Purposive Sentence
7. Temporal sequential Sentence

7.1.2 Clause

7.1.2.1 Transitive Clause

TCI = ± Loc : Loc P ± Subj : NP + Pred : VP + Obj : NP ± Mod : adv P

7.1.2.2 Intransitive Clause

ICl = \pm Loc : Loc P + Subj : NP + Pred : VP

7.1.2.3 Equative Clause

EqCl = + Subj : NP + Pred : VP + Obj : NP

7.1.2.4 Existence Clause

Ext Cl = \pm Loc : Loc P + Pred : VP + Obj : NP

7.1.2.4 Reflexive Clauses

Ref Cl = + Subj : NP + Pred : VP + Ref : ref word

7.1.2.5 Transformation Clauses

Clauses can be transformed into various forms depending on the requirements of the context or the desire to emphasize various parts of the clause.

7.1.3 Phrases

There are seven types of phrases that are found in this study.

7.1.3.1 Noun Phrase

NP = \pm Mod : poss P \pm Num : num P \pm Neg : neg mk. \pm Qual : adj. \pm Prep : pro

+ HN : n $\bar{+}$ Qual : adj \pm Quant : quantity word

7.1.3.2 Numeral Phrase

Num P = + Quant : num \pm Class : class mk.

7.1.3.3 Possessive Phrase

poss P = + Possr : n. + Poss : poss mk.

7.1.3.4 Verb Phrase

VP = \pm Neg : neg mk. \pm Mode : mode word \pm Mod : adv +HV : v. $\bar{+}$ Mod : adv.

7.1.3.5 Adverb Phrase

Adv P = + H adv. : adv.

7.1.3.6 Location Phrase

Loc P = + H loc : n. + Post : post mk.

7.1.4.7 Direction Phrase

dir P = + Dir : dir word + Loc : n.

7.2 RHYME

The Chinese proverbs in the data have word components from 5 words minimally to the maximum 24 words. Generally, the proverbs were paused by a comma and started the new segments when the meaning of the first sentence was complete.

There are rhymes both in the same segment, which is “internal rhymes”, and in another segments which are “external rhymes”.

7.2.1 Internal Rhyming

Internal Rhyming occurs in same segment. There are two kinds of internal rhymes: The rhyme words that are closed together or separated by the other words. There are three types of internal rhyming

7.2.1.1 Consonant Rhymes

7.2.1.2 Vowel Rhymes

7.2.1.3 Vowel and final consonant rhymes

7.2.1.4 Combination of consonant and vowel rhymes

Consonant rhymes and vowel rhymes always occur in the same proverbs.

7.2.2 External Rhyming

External Rhyming occurs in different segments. There are three types of internal rhyming

7.2.2.1 Consonant Rhymes

7.2.2.2 Vowel Rhymes

7.2.2.3 Vowel and final consonant rhyme

7.2.2.4 Combination of consonant and vowel rhymes

If there are consonant and vowel rhymes between segments and they are not put in the same positions in the different segments, the final consonant and vowel of the last words in the first segment rhyme with the consonant of the first word in the second segment, whereas the vowel rhymes with the last vowel of the last word in the second segment.

7.2.3. Reduplication

In reduplication, the reduplications that occur in these proverbs are not only used for rhyming but also used for stress the meaning of the vocabulary.

7.2.3.1 Internal Reduplications

There are two kinds of Internal Reduplication: the Reduplication words that are closed together and separated by the other words. The words between the reduplication word are not more than three words. There are no specific positions for rhyming.

7.2.3.2 External Reduplications

In proverbs which have two segments, External Reduplications normally occur at the same position of each segment. In proverbs which have four segments, word in the first segment reduplicate at the same position with the word in the third segment; moreover, word in the second segment reduplicate at the same position with the word in the fourth segment.

7.2.4 Play words

In the six word proverbs, there is the switching position of the word between the first and the second segment.

7.3 THOUGHT, BELIEFS, AND ATTITUDES

7.3.1 Social Structure

Tae'tsiws praise men than women because they think that male can descend but female cannot. They give the importance to love and harmony highly because love and harmony bring happiness and peace to the family. Parents have to be the precedence for the children.

7.3.2 Way of life

Tae'tsiws eat rice , vegetable ,and drink tea. They take herb medicine when they are sick. Gold and Jade are highly valued in Tae'tsiw society. Tae'tsiw people believe that Jade will bring them good luck, so they always wear jade ornaments.

7.3.3 Characteristics

The diligence, saving, modesty, loyalty, honesty, bravery, gratefulness, covetousness, goodness, and moral are the qualification that people should have. The Tae'tsiws encourage people to set up goals, thereby enabling them to gain success.

7.3.4 Religion and Beliefs

Tae'tsiws believe sins and merits in Buddhism. If they do good deeds, the merits will protect and return to them. In a similar fusion, if they do anything bad, it will have an impact on them. Moreover, Tae'tsiw people believe in spirits. They think that there are spirits in their houses. There are good spirits helping people and bad spirits probably hurting vothers. They also think that luckiness and unluckiness arrive alternatively. Nevertheless, people should have a hope.

After someone passed away, his relatives will have his body bury in a grave which is called "huangsui". The grave that the Tae'tsiws chose for their ancestors

must be good for their future. The good graves must have the mountain at the back and the water in front of it. The offering and pay respect to the ancestors are very important for Tae'tsiw people because they believe that the ancestors will come to disturb and molest them if they do not make the ancestors satisfy.

7.3.5 Thought

Tae'tsiws think that although a reality is very hard to accept, it is necessary to concede those realities. Tae'tsiws regard to prestige and reputation of themselves and their lineage. Moreover, they think that reason is another thing which people should be reliable. They think that everything in this world relies on the reason. Tae'tsiws always refer animal to compare with something or some habit that people do, for example; the eagle as the great person, the sworn as a high, the donkey as the obstinate person.

7.4 Suggestion

The result of the current work suggests that future research may focus on a comparison of Chinese and non-Chinese proverbs in terms of their word meaning. Surely this type of study would shed lights on views and beliefs in different society.

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APPENDIX

1. 疑心生暗鬼。
[ñi: sim se: ʔǎm kǔi]
'Suspicious create imaging fears.'
2. 君子避酒客。
[kuŋ ts^hî: pì: ts^hiu k^hèʔ]
'The aristocrats avoid the alcoholic guest.'
3. 無聲狗咬死人。
[bɔ: sia: kâu ka: sǐ: nán]
'The dog that does not bark always bites.'
4. 樂觀使人長壽。
[lák^h kuang sǎ nən ts^hia siu]
'People will live longer if they think positively.'
5. 得人心者永生。
[tík^h nən sim tsia jən se:]
'The one who wins others' heart is immortal.'
6. 好漢也要眾人扶。
[ho: hùŋ ʔia ʔiau tsêŋ jíŋ hú:]
'The hero also needs the mass supporter.'
7. 破壞容易建設難。
[p^hua huei jòŋ kòì kiən siak^h lán]
'It is easy to destroy, but it is hard to create.'
8. 對於惡人善不得。
[tui ʔi: ʔàk^h nən sǎŋ púk^h tík^h]
'We cannot be good to evil persons.'

9. 無辜受累，因禍得福。

[bò: ku: siu lui, ?iŋ hǔa tík' hòk']

'When the innocent are in trouble, they may be lucky despite receiving calamity.'

10. 結髮夫妻，恩愛兩不移。

[kák' hùak' hu: tsi:, ?iŋ ?ài lian púk' ?i:]

'The love of the first spouse in the life will not change.'

11. 親戚是把鋸，你有來，我有去。

[ts^hiŋ ts^hek' si: pè: kì: , lî: ?ù: lái ?ua ?ù: k^hi:]

'The relatives are the same as a saw, you come to one and I go to you.'

12. 遠道都由近路走起，大事都由小事做起。

[?ian tǎu tou ?iu kìŋ lòu tsǎu k^hi: ,tài si: tou ?iu siau si: tso: k^hi:]

'A long distance begins from a short one. A big job comes from a small one.'

13. 小木頭燒得起大火 小斧頭砍得倒大樹。

[siau bàk' tháu sia tík' k^hi: tài huêi ,

siau pǔ thau tík' to: tài tsiu]

'Small wood can make the fire. A small ax can fall a big tree.'

14. 找朋友的最好的方法，
就是先去做別人的朋友。[tau p^hèŋ ?iu tí: tsuêi ho: huan huak' ,tsiu si: sei k^hi: tso: piàk' nán ti: p^hèŋ ?iu]

'The best way to have the friends is try to be friend to the other first.'

15. 心平過大海。

[sim p^héŋ kuêi tài hâi]

'A peaceful mind can cross an ocean.'

16. 友誼隨著利害變。

[?iu ŋi: tia? lì: hâi piàn]

'Friendship changes on the basis of gains and losses.'

17. 沒有寶劍的人受欺負。

[mòk' ʔù: pɔ: kiàm ti: nán siu k^hi: hǔ:]
'There is no one with a valuable sword is bullied.'

18. 窮人少親友。

[k'èŋ jín tsh^hia: tsh^hiŋ ʔíu]
'The poor have few relatives.'

19. 黃金有價心無價。

[ʔìŋ kim ʔu: kɛ: sim bò: k'è:]
'The Gold is very high value but the value of the kindness is higher.'

20. 成人容易做人難。

[s'èŋ nán jòŋ k'òì tso nán lán]
'It is easy to grown up, but it is difficult to be upright.'

21. 一家安樂值千金。

[ts'èk' kɛ: ʔaŋ lák' ták' ts^hoi kim]
'The peaceful family is mare value than gold.'

22. 恐懼處處生鬼。

[k^hoŋ kú: ts^hù: sɛ: k'úi]
'The aristocrats avoid the alcoholic guest.'

23. 花好蝴蝶才來。

[huei hó: hù: tiáp' ts^hài lái]
'The flowers are so beautiful that the butterfly beset.'

24. 黃金有價心無價。

[ʔìŋ kim ʔu: kɛ: sim bò: k'è:]
'The Gold is very high value but the value of the kindness is higher.'

25. 一家安樂值千金。

[tsək' ke: ?aŋ lək' ták' ts^hoi kim]
'The peaceful family is more value than gold.'

26. 福和禍是同胞兄弟。

[hòk' hùà hǔa sì: taŋ pau hia tǐ:]
'Good lucks and disasters are brothers.'

27. 沒有百年不變的運氣。

[mòk' ?ù: pè? ɲí: púk' piəŋ ti: ?ùn k^hi:]
'There is no unchanged fate of one hundred years.'

28. 謹慎是勇敢的一部分。

[kǐŋ sìm sì: jǒŋ kâ: ti: tsək' pòu hàn]
'Carefulness is one part of bravery.'

29. 名譽是人的第二生命。

[mèi ?ǐ: sì: nán ti: tòì ji: sɛ: mài]
'Fame is the second life of the human.'

30. 虎瘦雄心在，人窮志不窮。

[hòu sòu hiəŋ sìm tǒ: , nán keŋ tsì: púk' keŋ]
'Although a tiger is thin, its great ambition still exists.
Although the poor person is poor, his/her will be not.'

31. 黃金不為貴，安樂值千金。

[?ìŋ kim púk' ?ui kùì, ?an lək' ták' ts^hai kim]
'The gold is not high value as the happy.'

32. 水深的河寂靜，博學的人謙遜。

[tsûi sim ti: hó: tsé:, p^hák' hák' ti: nán k^hiam sùn]
'The deep river always quiets. The clever persons always be modest.'

33. 君子二十個不算多，小人一個不算少。

[kuŋ tsî jì: tsàp' kái púk' sɪŋ to: ,
siəu jiu tsék' kái púk' sɪŋ tsia]
'Twenty good persons are not much. Only one bad person is too much.'

34. 心裡裝著偉大的理想，生活中就有無窮的力量。

[sim lí: tsuan tià? ?ui tài ti: lí: t^hsiāŋ,
se: ?ua? daŋ tsiu ?u: bò: kəŋ ti: làk' liǎŋ]
'If one's mind contain a great thought, one will have rich every in the everyday life.'

35. 言語驕傲的未必聰明，行為狂妄的未必英雄。

[nánŋ nî: kiaw ŋáu tò: bài pík' ts^hoŋ mén ,
kià ?úi k^huaŋ bă:n ti: bai pík' ?eŋ hián]
'It is not meaning that the people who boast are clever.
And it is not mean that people who are swagger are able.'

36. 父母生其身，兒女自立志。

[pè: bó: se: k^hi: siŋ , jì: nèn tsì líp' tsí:]
'The parents give birth the body, but the children make their own mind.'

37. 狐狸做夢的時候，還在數小鳥。

[hu: lí: tso: màn ti: si: hàu, huàn to: siàu siǎu tsiáu]
'When a fox is in a dream, it is still counting small birds.'

38. 劣馬身上鞭子多，劣人頭上王爺多。

[luàk' bè: siŋ tsia pian tsî to:, luàk' nán t^háu tsia ?uàn ?ia to:]
'Bad horse has a hundred of horsewhip. Bad man has a hundred bosses.'

39. 要享福，常知足。

[?iäu hiaŋ hòk', sià: ts^hai ts^hòk']
'If one wants to be happy, one must often be content with one's lot.'

40. 只要自己上進，那怕人家看輕。

[tsi: ?iäu tsî kî: tsia tsin, na: p^ha: naŋ kə: t^hoi k^hiŋ]
'If you want to progress, you will not afraid that the others will look down.'

41. 妻賢夫禍少，子孝父心寬。

[ts^hi: hián hu: hǔa tsia, tsi: hàu pǎ: sim k^huaŋ]
'A wife who is good to her husband will receive few disasters.
A child with a filial piety has a broad mind.'

42. 要無悶，守本分，要延壽，常存厚。

[ʔiâu bò: bən, siu piŋ hən, ʔiâu ʔiàn siu, sià ts^huŋ kǎu]
 'If you do not want to be offended easily, you should maintain your duty.
 If you want to have a long life, you need to be often kind.'

43. 有金子鑄的屋，不如安寧的心。

[ʔù: kim tsì: tsu: ti: ʔòk', púk' jù: ʔù: ʔaŋ léŋ ti: sim]
 'The golden house is not as good as a peaceful mind.'

44. 積善三年人不知，作惡一日遠近聞。

[tsé: siǎŋ sa: ní: nán púk'tsai, tsàk'ʔàk'tsék'jík' ʔiaŋ kǐn bǔn]
 'When one has done good deeds for three years, no one knows it.
 However, behaving badly for only one day can be heard.'

45. 大公無私人人敬，自私自利人人憎。

[tài koŋ bò: si: nán nán kèn, tsì: si: tsì: lí: nán nán tseŋ]
 'Other respect one who does things for the public. They detest one who is selfish.'

46. 沒有意志的人，一切事都感到困難。

[mòk'ʔù: ʔi: tsì: ti: nán, tsék' ts^hiàk' sì: tou kam kâu k^hún lán]
 'A person without intention always feel that everything is difficult.'

47. 得勢的貓兒凶似虎。失勢的鳳凰不如雞。

[tìk' sì: ti: ŋiau ji: hiaŋ si: hôu,
 sík sì: ti: hǒn huán púk' jú: koi]
 'A cat which obtains power is fierce like a tiger.
 A phoenix which loses force is not better than the chicken.'

48. 沒有深埋土中的基石，怎有高入雲天的大廈。

[mòk' ʔù: sim mài t^hóu taŋ ti: ki: tsiá ,
 tsa: ʔù: kau jìp' hùŋ t^hiaŋ ti: tài hè:]
 'If a cornerstone does not have soil buried deeply,
 how can there be a ground building penetrating the cloudy sky?'

49. 剪去多餘枝葉，果實豐滿。
清除私心雜念，思想健康。

[tɕiɑŋ kʰi: tɔ: ʔí: ki: hiaʔ , kuěi síkʰ hoŋ m̩ua]

[tsʰeŋ ti: si: sim tsàpʰ niám , si: siɑŋ kiɑŋ kʰan]

'If we get rid of extra twigs and leaves, we will have abundant fruit.

If we eliminate selfishness and distracting thoughts, our thoughts will be healthy.'

50. 全家一個心，黃土變成金。
一家十個心，金銀化灰塵。

[tsʰuaŋ ke tsékʰ kài sim , ʔiŋ tʰow piɑŋ sɛŋ kim]

[tsɛkʰ ke: tsàpʰ kài sim , kim níŋ huêi tíŋ]

'If the whole family is united to be one mind, the loess can turn to be gold.

If a family is scattered to be ten minds, the metal can turned to be dust.'

51. 生鏽的螺絲釘，會損害機器。
發生了霉的思想，會損害集體。

[sɛ: siu ti: lò: si: tɛŋ , ʔòì suŋ hàì kì: kʰi: ,

hùakʰ liá búì ti: si: siɑn , ʔòì suŋ hàì tsípʰ tʰi:]

'Rusty screws can damage machines.

Thoughts going mouldy can destroy a person as a whole.'

52. 汗水和收獲是最忠實的伙伴，
理想和奮鬥是最親密的情人。

[háŋ tsûi hua siu ʔuákʰ sì: tsuêi toŋ síkʰ ti: huei pʰua ,

lí: siɑŋ hua hùŋ tou sì: tsuei tsʰiŋ mikʰ ti: tsʰèn jíŋ]

'The perspiration and the product are the best friends.

The aim and trying are the closeted lover.'

53. 人親財不親。

[náŋ tsʰiŋ tsʰai púk tsʰiŋ]

'Brothers do not have the same moneybag.'

54. 謙虛日久人人愛，驕傲日久成孤人。
 [k^hiam hi: jik' kû: nàŋ nàŋ ʔài, kiau ŋǎu jik' kû: sèn kou jíŋ]
 'If you are always modest, people will all love you.
 If you are always arrogant, you will become alone.'
55. 果實累累的樹枝，總是低得俯下身子。
 [kuěi sík' lùì lùì ti: ts^hiù ki: ,
 tsoŋ sì: ti: tík' hu: hìa ts^hiŋ tsí:]
 'The fertile woods always bend to the low.'
56. 面和心不和。
 [mìŋ húa sim púk' húa]
 'The face is friendly but the habit isn't.'
57. 人親財不親。
 [nán ts^hiŋ ts^hai púk ts^hiŋ]
 'People but not money are intimate.'
58. 朋友多，福氣多。
 [p^heŋ ʔiú to: hók' k^hi: to:]
 'The ones who have a lot of friends will have many good fortunes.'
59. 大事必須大準備。
 [tài si: pík' su: tài tsuŋ pǐ:]
 'Doing great work requires elaborate preparations.'
60. 黃金有價心無價。
 [ʔìŋ kim ʔu: kɛ: sim bò: kè:]
 'Gold is valuable but the mind is invaluable.'
61. 親戚是把鋸，你有來，我有去。
 [ts^hiŋ ts^hek' sì: pè: kì: , lí: ʔù: láí ʔua ʔù: k^hi:]
 'Relatives are like a saw, you came to me and I go to you.'
62. 光有理想沒有幹勁，就成為空想。
 [kuang ʔù: lí siŋ mòk' ʔù: kâŋ kè:, tsìu sèn ʔùì k^hoŋ siǎ]
 'Having only ideals and having no actions would turn out to be a fantasy.'

63. 潮水有定，人無定。

[tià tsûi ?ù: tià , nán bò: tia]

'The rise and fall of the watertide are definite but the human emotions are not.'

64. 人怕成名，豬怕胖。

[nán p^hâ: sèn miă , ti: p^ha: p^huàn]

'Human beings fear to be famous. Pigs fear to be fat.'

65. 大理不讓，小理英爭。

[tài lí: púk' jiǎng , siau lí: mók' tse:]

'People have to stand one's ground for the main reason, but ignore the little reason.'

66. 人心難測，海水難量。

[nàn sim làn ts^he:k' , hai tsûi làn liǎng]

'It is hard to estimate one's mind. It is difficult to measure the sea.'

67. 好人朋友多，好馬主人多。

[hǒ: nán p^hen ?iŋ to: , hǒ: bǎ: tsǔ: jíŋ to:]

'Good persons have a lot of friends. Good horses have many owners.'

68. 水深的河寂靜，博學的人謙遜。

[tsûi sim ti: hó: tsé:, p^hák' hák' ti: nán k^hiam sùn]

'A deep river is always quiet. A knowledgeable person is always modest.'

69. 知識勝於勢力，美名勝於美色。

[ti: sèk' seŋ ?i: sí: lák' , mǔi mía seŋ ?i: mui sèk']

'Knowledge wins power. Reputation wins beauty.'

70. 好馬一鞭奔騰，壞馬千鞭不動。

[hǒ: bé: tsék' piàn p^hun t^hén , huèi bé: ts^hai piàn puk ton]

'A good horse gallops ahead despite being hit once.

A good horse does not move in spite of being hit thousands of times.'

71. 沒有理想的人，就像沒有頭腦一樣。

[mòk' ?ù: lí: siân ti: nán, tsiw ts^hia mòk' ?ù: t^hàw nâw tsék' ?ià]

Persons without ideals are like the ones with no brain as the persons who are disparate.

72. 君子二十個不算多，小人一個不算少。

[kuŋ tsi: jì: tsàp' kái púk' sɿŋ to: ,
siǎw jíu tsék' kái púk' sɿŋ tsía]

'Twenty good persons are not regarded as a large number.
One bad person is not taken as a small number.'

73. 羔羊聽信狼的讖悔，是最愚蠢的舉動。

[ko: ʔiá? t^hia sɿŋ lán ti: ts^hiam huêi,
si: tsuei ɲò: ts^huún ti: kɿ: tǒŋ]

'It's very stupid if the sheep believe in the promise of the foxes.'

74. 不要像倔驢般的頑固，也別像蝴蝶般的輕浮。

[púk' ʔiau tsià k^húk' lí: pua ti: ɲuaŋ kù: ,
ʔià piàk' tsì: hu: tiáp' pua tiŋ k^hiŋ]

'Do not be stubborn like an ass. Also do not be frivolous like butterfly.'

75. 言語驕傲的未必聰明，行為狂妄的未必英雄。

[nán nî: kiau ɲáu tò: bài pík' ts^hoŋ méŋ ,
kià ʔúi k^huaŋ bã:n ti: bai pík' ʔeŋ hián]

'A presumptuous behavior does not necessarily mean heroism.
Speaking arrogantly does not necessarily mean cleverness.'

76. 找朋友的最好的方法，
就是先去做別人的朋友。

[tau p^hèŋ ʔiw tí: tsuêi ho: huaŋ huak' ,
tsiù sì: sei k^hi: tso: piàk' nán ti: p^heŋ ʔíu]

'The best way to have friends is to try to be others' friend first.'

77. 一棵樹上的果子有酸甜，
一個娘養的孩子有愚賢。

[tsèk' k^ho: ts^hiu tsià ti: kuěi tsí: ʔù: sɿŋ tiám ,
tsèk' kài nia ʔián ti: hàì tsí: ʔù: ɲò: hián]

'Fruit of a tree is sour and sweet.

Children raised by a mother are stupid and capable.'

78. 汗水和收獲是最忠實的伙伴，
理想 and 奮鬥是最親密的情人。

[háŋ tsûi hua siu ?uák' sî: tsuêi toŋ sík' ti: huei p^hua ,
lí: siân hua hùŋ tòu sî: tsuêi ts^hiŋ mík' ti: ts^hèŋ jíŋ]
'Perspiration and products are the most loyal companion.
Ideals and struggles are the closet lover.'

79. 遇事肯幹，有難非難；
遇事怕麻煩，不難也難。

[ŋò: sî: k^heŋ kaŋ , ?ù: láŋ hui láŋ ,
ŋò: sî: p^ha: mua huáŋ , púk' láŋ ?ià láŋ]
'The hard job will become the easy job if you try to start do it.
The easy job will become the hard job if you do not try to start do it.'

80. 思想開了竅，工作搞得好。
思想對了頭，一步一層樓。

[si: siãŋ k^hai liau k^hiàu , kaŋ tsák' kau tík' hó: ,
si: siãŋ tûi liã t^háu , tsék' pòu tsék' tsàŋ láu]
'Adulterate to daughter or wife of the others, sins will return to your daughter or wife.
Ambush the others, sins will return to your descendant.'

81. 全家一個心，黃土變成金。
一家十個心，金銀化灰塵。

[ts^huaŋ ke: tsék' kài sim , ?iŋ t^hou piãŋ sèŋ kim]
[tsék' ke: tsàp' kài sim , kim níŋ huêi tíŋ]
'If the whole family is united to be one mind, the loess can turn to be gold.
If a family is scattered to be ten minds, the metal can turned to be dust.'

82. 解決問題，沒有劃一的公式。
思想工作，沒有萬能的方法。

[koi kuák' mùŋ têi , mòk' ?ù: ?uei ?ik' ti: koŋ sèk' ,
si: siãŋ kaŋ tsák' , mòk' ?ù: buãŋ léŋ ti: hùak']
'There is no fix way to solve the problem.
There is no very wide idea for the job.'

83. 糊塗人，不知聰明人的可貴，
健康人，不知病患者的痛苦。

[hù: t^hù: nán , púk' tsai ts^hoŋ mèn nán ti: k^ho: kù
kian k^han nán , púk' tsai pɛ: hǔam tsià ti: t^hoŋ k^hôu]
'The unreliable do not know the value of the clever persons.
The story persons do not know the trouble of the sickly persons.'

84. 生鏽的螺絲釘，會損害機器。
發生了霉的思想，會損害集體。

[sɛ: siu ti: lò: si: tɛŋ , ?òì suŋ hàì kì: k^hì: ,
hùak' liá búì ti: si: sián , ?òì suŋ hàì tsíp' t^hi:]
'Rusty screws can damage machines.
Thoughts going mouldy can destroy a person as a whole.'

85. 一個老子養活了十個孩子，
十個孩子養活不了一個老子。

[tsèk' kài lau tsî: ?iaŋ ?ùà? liau tsàp' kài hàì tsî: ,
tsàp' kài hàì tsî: ?iau ?ùà? púk' liau tsèk' kài làu tsî:]
'A father or mother can feed ten children.
But ten children cannot feed many father or mother.'

86. 人靠人幫，花靠葉蓬。

[nán kou nán paŋ , huèi kòu hia? p^hóŋ]
'People can prosper because they have someone help.
The flower is beautiful because the leaf is beautiful.'

87. 害人終害己，為人為到底。

[hài nán tsoŋ hàì kì: , ?ùì nán ?ùì kâu tí:]
'The bad thing that you do will return to you.
You have to do the best when you want to help some one.'

88. 不是天下無好人，是你顧己不顧人。

[pùk' sì: t^hian ?ě: bǒ: hǒ: nán , si: lî kû: ki: pùk' kû: nán]
'It does not mean that there is no good person under the sky,
But you may only pay attention to yourself.'

89. 英雄永遠不自稱英雄。

小人永遠不自稱小人。

[ʔeŋ hián jǒŋ ʔián púk' tsì: ts^heŋ ʔeŋ hián ,
siàu jín jǒŋ ʔián púk' tsì: ts^heŋ siàu jín]

'A hero never calls himself a hero.

A villain never calls himself a villain.'

90. 人怕虎，虎怕人。

[nán p^hâ: hôu , hôu p^ha: nán]

'People fear tiger. Tigers fear people.'

91. 沒有朋友的人最孤獨。

[mòk' ʔù: p^hèŋ ʔíu ti: nán tsûai kou tók']

'People who do not have friends are the most lonely.'

92. 在家靠父母，出門靠朋友。

[tò: ké: kòu pè: bó:, ts^hu mìn kòu p^heŋ ʔín]

'People depend on their parents when at home.

they rely on friends aid when outside.'

93. 翻臉的朋友惡過仇人。

[huan liàn ti: p^hèŋ ʔíu ʔàk' kuai ts^hiù jín]

'The breakaway friends are worst than an enemy.'

94. 愛情可以使弱者變得勇敢。

[ʔǔ: s^heŋ ʔím tsûi pâ:, bò: tsià? hǔam ki:]

'Drinking only water is full enough when having love.

Eating rice is not enough when lacking love.'

95. 愛情可以使弱者變得勇敢。

[ʔâi ts^heŋ k^ho: ʔi: sai jiâk' tsià pian tík' jǒŋ kê:]

'Love can change weak person to become the brave man.'

96. 忠誠是愛情的橋梁，欺詐是友誼的敵人。

[toŋ séŋ sì: ʔâi séŋ ti: kià niá ,

k^hi: tsà: sì: ʔiu ñi: ti: tək' jín]

'Honesty is the basic of love. Dishonest is the enemy of relation.'

97. 一家安樂值千金。

[tsèk' kɛ: ʔaŋ lák' ták' ts^hoi kim]
 'The peaceful family is more valuable than gold.'

98. 一生之計在于勤，一家之計在于和。

[tsèk' sɛ: tsi: koì tò: ʔi: k^hín, tsèk' kɛ: tsi: koì tò: ʔi: huá]
 'Trick of the success is diligence. Trick of the happy family is harmony.'

99. 父母是子女的樣子，子女是父母的鏡子。

[pè: bó: sì: tsǐ: nîŋ ti: ʔia tsǐ: ,
 tsǐ: nîŋ sì: pè: bua ti: kiâ tsǐ:]
 'Father and mother are the precedence of children.
 Children are the mirrors of the parents.'

100. 好兒子不如好媳婦。

[ho: jì: tsî: púk' jú: ho: ssèk' hǔ:]
 'Having a good son is not as good as having a good daughter in law.'

101. 大兄如父，大嫂如母。

[tuà hia jù: pǎ:, tuà sô: jù: bô:]
 'The oldest brother is the same as the father. The oldest sister is the same as the mother.'

102. 勿營華屋，勿謀良田。

[maí ʔià huà ʔòk', maí mò:ŋ liàn ts^hán]
 'Do not build the great manor house. Do not only try to find the fertile farm.'

103. 勿營華屋，勿謀良田。

[ʔì: koi t^hiau mò ʔék', bô: tsiâm piân ɲí:]
 'Do not take advantage from the hawker.'

104. 人無笑臉不開店。

[nán bô: s^hià mìn k^hui p^hòu]
 A person without a smiling face should not open a shop.

105. 臨渴掘井。

'Just before thirsty dig well
 Do not wait until you are thirsty to dig well.'

106. 留得青山在，不怕沒柴燒

[liù tík' ts^hɛ: sua tǒ:, púk' p^hà: bò: ts^hà: sia]
 'Do not fear firewood lacking if there are verdant fertile mountain.'

107. 米粒雖小，能夠飽人。

[bǐ: liáp' sui siàu, làn kòu pà: nán]
 'A little seed of rice can feed human to be full.'

108. 有情飲水飽，無情食飯飢。

[ʔǔ: s^héŋ ʔim tsúi pà:, bò: tsià? hǔam ki:]
 'Drinking only water is full enough when having love.
 Eating rice is not enough when lacking love.'

109. 飲食約而精，園蔬愈珍饈。

[ʔim tsiá? ʔiák' jì: tseŋ, hìŋ so: jǔ: tiaŋ siu]
 'You have to choose useful food, but cheap.
 Vegetable is more useful for the body than the high price food.'

110. 口水多過茶，會說不會做。

'Having more saliva than tea. People may be just talkative but cannot do anything.'

111. 今朝有酒今朝醉

[kim tsiâu ʔù: tsiú kim tsiâu tsuì]
 'Today you have alcohol for drinking, so you should drink. (do not worry for tomorrow)'

112. 莫貪意外之財，莫飲過量之酒。

[mòk' t^ham ʔi: ŋuà tsi: ts^haí, mòk' ʔim kuài liǎŋ tsi: tsiú]
 'Do not only hope for unexpected luck. Do not drink too much alcohol.'

113. 一個老子養活了十個孩子，
十個孩子養活不了一個老子。

[tsèk' kài làu tsí: ʔiaŋ ʔuà? liau tsàp' kài hòi tsí: ,
 tsàp' kài hòi tsí: ʔiau ʔuà? púk' liau tsèk' kài làu tsí:]
 'A father or mother can feed ten children.
 But ten children cannot feed any father or mother.'

114. 不圖便宜不上當。

[pùk' kù: piànŋ ɲí púk' tsia tàŋ]
'People will not make a slip if they are not covetous.'

115. 不貪財，禍不來。

[púk' tham tshaí, huǎ púk' laí]
'Trouble will not come if people are not covetous.'

116. 大難不死，必有後福。

[tai làn púk' sí:, pík' ?ù: ?au hòk']
'Luck will come after a risk go.'

117. 福無雙至，禍不單行。

[hòk' bò: saŋ tsì:, huǎ púk' tua kiá]
'Lucky does not comes as a couple, Unlucky does not comes as a single.'

118. 知道利用幸福的人，才有幸福。

[tsai tau lì: ?èŋ hèn hòk' ti: nán, ts^hai ?ù: hèn hòk']
'People who know how to find usefulness from happiness will find the real happiness.'

119. 不貪財，禍不來。

[púk' t^ham ts^hai, huǎ púk' laí]
'Distress will not come if human are not greedy.'

120. 勿恃勢力而凌逼孤寡，毋貪口腹而恣殺牲禽。

[maí sí: sí: lák' jì: lèn pèk' kou kuá,
bò: t^ham k^hau pàk' jì: tsì: suà? seŋ k^hím]
'Don't use power to persecute the weakling, widow or orphan.
Don't kill animal for your hunger.'

121. 積善之家有餘慶，積惡之家有餘殃。

[tsè siǎŋ tsì: kɛ: ?ù: ?ì: k^hèŋ, tsè ?àk' tsì: kɛ: ?ù: ?ì: ?iaŋ]
'Merits will protect the families that do the goodness,
Sins will return to the families that do the badness.'

122. 行善不望報，望報非行善。

[kia siǎŋ púk' mò: pò:, mò: pò: púk' kia siǎŋ]

'Do the goodness must not expect the reward,
Expect the reward is not doing the goodness.'

123. 祖宗雖遠，祭祀不可不誠：

子孫雖愚，經書不可不讀。

[tsou tsoŋ sui ʔiǎŋ, tsî: si: pùk' k'ho: púk' séŋ]

[tsi: suŋ sui ŋó:, kia tsi: pùk' k'ho: púk' t'hák']

'Although the ancestors' grave is very far away, the people have to offer them. Although descendants is stupid, but he has to study.'

124. 恐懼處處生鬼。

[k'hoŋ kũ: ts'hû: ts'hù: sɛ: kuí]

'The place that fear is happened, that place has spirits.'
(Some places seems to have spirits because of fear.)

125. 真金不怕火煉，真理不怕謾言。

[tsiŋ kim pùk' p'hà: huái liǎŋ, tsiŋ lí: pùk' p'hà: ts'hàm ŋǎŋ]

'The real gold does not suffer from fire. The real reason does not fear the gossip word.'

126. 鹽是鹹的，但對菜飯不可少，

真理是苦的，但對未來有益處。

[ʔiám sì: kiám ti: , tǎŋ tui ts'hai húam púk' k'ho: ts'hia ,

tsiŋ lí: sì: k'ho: ti: , tǎŋ tui bùei láí ʔù: ʔiǎŋ ts'hú:]

'Although salt is salty, it necessary for eat.

Although the reality is suffer, it useful for the future.'

127. 道理講得通，口服心也通。

[taù lí: kaŋ tík' t'hoŋ, k'haû hok' sim ʔiǎ t'hoŋ]

'Listeners extremely accede reasonable speech.'

128. 吃飯要講味，說話要講理。

[ŋík' huaŋ ʔiǎu kaŋ bì:, suai ʔuaì ʔiǎu kǎŋ lí:]

'You have to tell the taste when you eat rice. You have to tell the reason when you say.'

129. 理直氣壯，理屈詞窮。

[lî: tîk' k'hi tsàn, lî: k'hùk' sí: k'èŋ]

'You can speak clearly if you have reason.

You speak mumblingly if you do not have reason.'

130. 人人都明理，但怕為了己。

[nàn nán tou mèn lî:, tàn p'hâ: ?ùì liaú kî:]

'Everybody think that he has reason but he may bias to himself.'

131. 打狼要在門外打。

[p'há lán ?iaú tò: mìn ŋua p'hà]

'Reputation is the second life of human.'

132. 活著不做壞事，死了就沒有壞名聲。

[?uaí tià púk' tsô: huài sí:, sí: liàu tsiù mok' ?ù: huài mià sia]

'Do not do the bad things when living, Reputation will not be bad after pass away.'

133. 火心要空，人心要公。

[huai sim ?iaú k'hoŋ, nán sim ?iaú koŋ]

'The center of the bonfire must be clear. The center of human's mind must be accurate.'

134. 不知羞恥的人，決不會有美德。

[púk' tsai siu ts'hi: ti: nán, kuàk' púk' ?uaì ?ù: mui tèk']

The human who does not ashamed does not have moral.'

135. 癢要自己抓，好要別人誇。

[?iǎŋ ?iaú tsì: kî: pé:, hó: ?iaú piàk' nán k'hua]

'When you itch you have to scrape by yourself.

The real good thing must be admired by the others.'

136. 馬走軟地易失蹄，人聽甜言易失足。

[bé: tsau nán tì: k'è sík' téi,

nán thia tiàm nán k'è sík' tsok']

'The horse may fell down if it returns on the ground.

Human may be tricked if he listens to sweet-sounding speech.'

137. 語言要謹慎，行為莫輕浮。

[ŋǎ: ɲaŋ ʔiaũ kǎŋ sǐm, kiâ ʔuí mók' k'hin p'ú:]
 'Must beware of speech. Must not do carelessly.'

138. 鷹飛高空鳥守籠，兩者理想各不同。

[ʔeŋ puai kau k'hon tsiâu siú lân, lián tsià lǐ: siân kàk' púk' taŋ]
 'The eagles want to fly on the sky. The little birds want to stay in the cage.'

139. 牛的毛多，蠢人事多。

[ŋú: ti: mó: to, ts'hun jín sǐ: to:]
 'The cattle have a lot of features. The stupid man has a lot of problems.'

140. 得勢的貓兒凶似虎。失勢的鳳凰不如雞。

[tìk' sǐ: ti: ɲiau ji: hian sǐ: hôu,
 sík sǐ: ti: hǒn huán púk' jú: koi]
 'The prosperous cats are fiercer than the tiger.
 The poor swans are more suffer than the chicken.'

141. 不要像倔驢般的頑固，也別像蝴蝶般的輕浮。

[púk' ʔiâu ts'hià k'húk' lí: pua ti: ɲuaŋ kù:
 ʔià piàk' ts'hià hù: tiáp' pua ti: k'hin p'ú:]
 'Do not stand one's ground as the obstinate donkey,
 but do not be careless as the butterfly.'

142. 打虎要有膽力，捉猴要有智慧。

[p'háʔ hōu ʔiâu ʔù tǎ: kák', liàʔ kâu ʔiâu ʔù tǐ: húi]
 'You have to brave when you catch the tiger.
 You have to use the intelligence when you catch the monkey.'

143. 惡狗到處挨棍棒。

[ʔák' kaũ kau ts'hù: ʔai kún pân]
 'The leprous dogs will be hit everywhere that they go.'

144. 劣馬身上鞭子多，劣人頭上王爺多。

[lúak' bè: siŋ tsià pian tsǐ: to:,
 lúak' nán t'haú tsià ʔuàn ʔiâ to:]
 'Bad horse has a hundred of horsewhip trace. Bad man has a hundred bosses.'

145. 路遙知馬力，日久見人心。

[ləu̯ ʔia̯ tsai bĕ: lək', jik' kũ: kian nən sim]
 'The distance shows the horse's power. Time shows the person's mind.'

146. 千里馬得千里駒。

[tsʰai li: bé tik' tsʰai li: kʰián]
 'We have to ride a hundred miles horse as a hundred miles horse.'

147. 器具質而潔，瓦缶勝金玉。

[khî: kũ: tsia̯ jì: kiæk', hià hu̯ sĕŋ kim ŋék']
 'Should use the good quality things. It is not necessary to use high value things. The tile
 crock may better than gold or jade.'

148. 黃金千兩未為貴，得人一語勝千金。

'A homily is more valuable than a thousand tamling (an old unit of currency equivalent to
 four baht).'

149. 浪子回頭金不換

[làn̯ tsî: huai tʰaũ kim púk' ʔuà]
 'The delinquent person becomes the valuable person.'

150. 虎瘦雄心在，人窮志不窮。

[hoũ soũ hiàn̯ sim tǔ:, nán̯ kĕŋ tsì: púk' kĕŋ]
 'Although a tiger is thin, its great ambition still exists.
 Although a person is poor, his/her will be not.'

151. 無名草木年年發，不信男兒一世窮。

[bò: mià tsʰau bák' nì: nì: huæk', púk' sĕŋ nàm jí: tsèk' sî: kĕŋ]
 'No name plant grows every year. The man is not in the low circumstances forever.'

152. 人心無剛一世窮。

[nàn̯ sim bò: kan̯ tsèk' sî: kĕŋ]
 'You will be poor forever if you do not have the vigorous mind.'

153. 從古英雄成大器，須知都由苦中來。

[tsʰòŋ koũ ʔeŋ hiàn̯ sĕŋ tai kʰi:,
 su: tsai tou ʔiũ koũ taŋ lai]
 'Before the brave man succeeds, they had to face the trouble.'

154. 有情飲水飽，無情食飯飢。

[kǎŋ sîm k^hîŋ hûŋ, tuâ lai ho: ʔŋ]
 'The diligence and prudent brings us the good luck.'

155. 自古英雄多磨難。

[tsî: kou ʔeŋ hián to: buà làn]
 'The able man has to work very hard.'

156. 自奉必須儉約，宴客切勿留連。

[tsî: hǒŋ pík' su: k^hiâm ʔiâk', k^hè ts^hiâk' maí liù lián]
 'You must save when pander and must not prolong when you give a panty.'

157. 飲食約而精，園蔬愈珍饈。

[ʔím tsiáʔ ʔiâk' jì: tseŋ, hîŋ so: jǔ: tian siu]
 'You have to choose useful food, but cheap.
 Vegetable is more useful for the body than the high price food'

158. 做大事不要惜小費。

[tso: tuà sî: pùk' ʔiau siáʔ siu hùi]
 'Do not be stingy when you do the great job.'

159. 驕傲是榮譽的凶惡敵人。

謙虛是榮譽的忠實朋友。

[k^hiam hi: sî: jòŋ ʔî: ti: toŋ sík' p^hèŋ ʔíu.
 kiau ŋâu sî: jòŋ ʔî: ti: hwian ʔàk' ték' jíŋ]
 'The modesty is the honest friend of the honor.
 The arrogance is the enemy of the honor.'

160. 天不言自高，地不言自厚。

[t^hian púk' ŋáŋ tsî: kau, ti: púk' ŋáŋ tsî: kau]
 'The sky does not boast how high it is. The land does not boast how wide it is.'

161. 有理說不輸，無理說不贏。

[ʔù: lí: suai pùk' su:, bò: lí: suai pùk' ʔiáʔ]
 'Persons who do not have aim as the persons who are disparate.'

162. 航船不能沒有方向，青年不能沒有理想。

[hàn tsún pùk' lèn mòk' ?ù: huan hiàn,
ts^hé ní: pùk' lèn mòk' ?ù: lí: siân]
'Sailing cannot have direction. Children cannot have aim.'

163. 讀書志在聖賢，爲官心存君國。

[t^hàk' tsi: tsì: tō: siâ hiàn, ?ùi kua sim ts^hùn kuŋ kòk']
'Study for being a pundit. Work in the government service must honor to the country and the king.'

164. 船靠舵正，人靠心正

[tsún kou tuã tsià, nán kou sim tsià]
'The boats sail directly because of the tiller.
The human is honest because of the faithful mind.'

165. 忠誠是愛情的橋梁，欺詐是友誼的敵人。

[toŋ séŋ sì: ?ài séŋ ti: kià niá ,
k^hi: tsà: sì: ?iu nì: ti: tək' jín]
'Honesty is the basic of love. Dishonest is the enemy of relation.'

166. 英雄不怕戰，只怕暗中箭。

[?eŋ hián púk' p^hâ: tsiàn, tsi: p^hâ: ?àm taŋ tsì:]
'The brave man does not fear fighting, but he fears ambush.'

167. 從古英雄成大器，須知都由苦中來。

[ts^hòŋ kou ?eŋ hián sèn tai k^hi: ,
su: tsai tou ?iù kou taŋ lái]
'Before the brave men success, they have to face the trouble.'

168. 大海不怕雨水多，好漢不怕困難多。

[tai hái púk' p^hâ: hòu tsuī to:, ho: hàn púk' p^hâ: k^hûŋ láŋ to:]
'The sea does not fear the heavy rain. The brave man does not fear an obstacle.'

173. 理虧的人話長。

[lí: k^hui ti: nán ?uai ts^hhiá:ŋ]
'The reasonless person speaks lengthily.'

174. 說話要講理。吃飯要講味，

[ŋák⁷ huǎm ʔiàu kaŋ bì: , suai ʔuài ʔiàu kǎŋ lí:]
 'You have to tell the taste when you eat rice. You have to tell the reason when you say.'

175. 祖宗雖遠，祭祀不可不誠：

子孫雖愚，經書不可不讀。

[tsou tsoŋ sui ʔiân, tsí: si: pùk⁷ k^ho: púk⁷ séŋ]
 [tsi: suŋ sui ŋó:, kia tsi: pùk⁷ k^ho: púk⁷ t^hák⁷]
 'Although the ancestors' grave is very far away, the people have to offer them.
 Although the descendants are stupid, but he has to study.'

176. 牛的毛多，蠢人事多。

[nú: ti: mó: to, ts^hùŋ jíŋ sì: to:]
 'The cattle have a lot of features. The stupid man has a lot of problems.'

177. 人怕成名，豬怕胖。

[náŋ p^hâ: sèŋ mí: , ti: p^hâ: p^hùŋ]
 'Human being fear to become famous. Pigs fear to be fat.'

178. 上山容易下山難。

[tsià sua jòŋ kèi hia sua lǎŋ]
 'It is easy to go up the mountain but it is difficult to go down from the mountain.'

179. 面和心不和。

[mìŋ huá sim púk⁷ huá]
 'The face are not in harmony with the mind, but the mind seem not be harmony.'

180. 破壞容易建設難。

[p^hua huei jòŋ kòì kìaŋ siak⁷ láŋ]
 'It is easy to destroy, but it is difficult to construct.'

181. 花好蝴蝶才來。

[huei hó: hù: tiáp⁷ ts^hài láí]
 'The flowers are beautiful, then the butterfly will come.'

182. 麻雀雖小，五臟俱全。

[mùɑ ts^hiak⁷ sui siɑu, ɲɑ:u tsǎn kù: ts^húɑŋ]
 'Although the genus passer is a small bird, it has complete organ.'

183. 繡針再小，不在水面飄。

木頭再大，不往水底落。

[siu tsam tsái siɑu, púk⁷ tò: tsui mǐŋ p^hiaɯ ,
 bàk⁷ t^háu tsái tǎi , púk⁷ ʔuaŋ tsǔi tēi ló:]
 'Although the needle is made smaller, it does not float on the water face.
 Although the wood is made bigger, it does not shrink in the water midst.'

184. 打狼要在門外打。

[p^há lán ʔiɑw tò: mǐŋ ɲua p^hà]
 'Hitting a wolf should be outside a house.'

185. 老人不傳古，後生失了譜。

[lǎw nán púk⁷ t^huàn kôw , hàw sɛ: sík⁷ liàw p^hôw]
 'The younger will lack the pattern if the older people do not tell the annals.'

186. 放長線釣大魚。

[paŋ tǐŋ suà tia tàì hí:]
 'Release a string to hook big fish.'

187. 人怕虎，虎怕人。

[nán p^hâ: hoû , hòu p^hâ: nán]
 'Human fears a tiger. A tiger fears human.'

188. 真理是時間的女兒。

[tsiŋ lí: sì: sì: kaŋ ti: niŋ jǐ:]
 'The truth is time of the daughter.'

189. 不是天下無好人，是你顧己不顧人。

[pùk⁷ sì: t^hia:ŋ ʔě: bò: hǒ: nán , sì: lí: kù: kǐ: pùk⁷ kù: nán]
 'It does not mean that there is no good person under the sky,
 but you may only pay attention to yourself.'

190. 不是天下無好人，是你顧己不顧人。

[pùk' sî: t^hia:ŋ ʔě: bô: hǒ: nán , sî: lî: kú: kî: pùk' kú: nán]
'It does not mean that there is no good person under the sky,
but you may only pay attention to yourself.'

191. 順水行舟一人易，逆水行舟十人難。

[sùŋ tsûi kìa tsiu tsèk' nán kèi,
follow water paddle boat one human easy
ŋěk' tsûi kìa tsiu tsap' nán lǎŋ]
'It is easy for one person to paddle boat along the water.
It is hard for ten people to paddle boat against the water.'

192. 當面教子，背後勸妻。

[tiŋ mìn kâ: tsî: , buái ʔaũ kîŋ ts^hi:]
'Human should teach his son in the presence of others.
Human should convince his wife behind others.'

193. 一針不補，十針難縫。

[tsèk' tsam púk' pów , tsàp' tsam làn p^hǒ:ŋ]
'If you do not mend when it has only a hole,
it will be hard to sew when there are ten holes.'



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