

YANGON UNIVERSITY OF FOREIGN LANGUAGES



**THE 1ST INTERNATIONAL CONFERENCE ON
LANGUAGES AND HUMANITIES**

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THE 1ST INTERNATIONAL CONFERENCE ON LANGUAGES AND HUMANITIES

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The 1st International Conference on Languages and Humanities 2020

One of our missions is to establish and develop a pedagogic and academic environment that fosters intercultural understanding and interaction in society and promotes linguistic, academic and cultural exchanges. To implement this mission, YUFL International Conference on Languages and Humanities 2020 will be held on 6-8 January 2020 at YUFL, Yangon, Myanmar. Although it is a 2 Day Conference, there will be a half-day city tour on 8 January 2020.

The Conference marks the milestone of our Yangon University of Foreign Languages to lay the platform for scholars and students to engage in a multi-disciplinary exchange of ideas on languages and humanities. The Conference aims to contribute knowledge in humanities based on theoretical and conceptual approaches. This wonderful conference highlights to explore effective as well as alternative ways to understand the humanities including philosophy, religion, art, literature, history, psychology and anthropology.

This Conference will create an excellent opportunity for scholars, local and foreign, to exchange information and share experiences and results in all aspects of areas of interest, invaluable for young scholars and students. This will encourage advantages to create more coherent, flexible and responses for scholars.

The Conference will bring together all scholars of languages and humanities from across the world to discuss the new idea and development of their interested fields. It will establish the network to communicate for partners and stakeholders of our YUFL.

In recent years, language has gained more attention than ever before in both language teaching and learning processes. Its role is not only limited to communication but rather extends to vast branches of knowledge and human sciences. Also it is capable of developing human knowledge, extending the benefits of mankind. Learning a language means learning ways to see other cultures from the insider's view so that a learner can cope with a new community and expand his/her personal horizons.

In this globalized era, businesses need workers who can communicate in different languages and understand others' culture so that they can act like a bridge to new clients and customers and more likely to win trust and friendship of people whose languages they know. That is why, all education systems should ensure that they are able to make use of the potential benefits of language to expand access to and enhance the quality and relevance of learning. To this effect, teaching and learning processes should be shaped towards the needs of individual fulfillments and sustainable development.

Universities, as providers of education services to students, need to build their existing education, training and research strengths to meet the needs of students, businesses and industries. In addition, they need to deliver high quality, innovative products and services to students that meet or exceed their expectations. It is also necessary to engage students with advanced knowledge, current knowledge, theoretical frameworks and concepts, and emerging ideas. The learning resources provided and recommended are needed to be appropriate to the level of the course of study, consistent with the expected learning outcomes and modes of participation. To create equivalent opportunities for academic success, regardless of students' background, academic

integrity throughout academic activities are to be maintained and set up quality in education and training. To build excellence, diversity and equity, and to achieve specified learning outcomes, including research training, and professional accreditation of a course of study, quality improvement of higher education activities are to be specified.

This conference intends to invite discussions and deliberations on unique and need-based pedagogical concept. It aims to bring together the views and beliefs widely held among educators and practitioners about the current situation and position of foreign languages teaching and learning processes. It looks into the pivotal role played by academics in the realm of social development, existence of unique and innovative methods and approaches.

This conference, in response to the growing demand for foreign language teaching, opens gates through fruitful interactions for a progressive expansion and exploration, aiming at a better didactical framework and the quality improvement in research area which ensures success in the process of teaching foreign languages. The future perspectives of teaching foreign languages seem to be splendid in view of the rapid demand for learning foreign languages and career prospects across the globe.

This International Conference on Language and Humanities 2020 has its need-based objectives of inviting various field experts to get engaged in discussions, dialogues and transformation of views and ideas via presentations, talks and Qs & As about the area.

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A COMPARATIVE STUDY OF PROVERBS RELATED TO THE WAY OF SPEAKING BETWEEN KOREAN AND MYANMAR

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Abstract

A proverb is an idiomatic expression that contains the form of life, emotions, a long history. Therefore, comparing the proverb of mother tongue with the proverb of the target language while examining the culture, history, and the way of thinking of the target language through the proverb will be important for understanding language and culture. In other words, comparing the proverbs of the languages of the two languages not only enables them to acquire the target language or culture but also has the opportunity to identify cultural elements of their own countries. In this study, the proverbs related to Korean proverb and Myanmar concerning language were analyzed with the linguistic characteristics and the cultural characteristic factors in consideration of the frequency of proverbs used by Koreans. As a result, Korea and Myanmar showed a similarity between the two countries despite differences in regional and climate. Using these similar cultural backgrounds and linguistic aspects, I think that it will be a great help for Korean learners who study Myanmar as well as Myanmar learners who study Korean, and moreover, it will help communication and understanding between the two countries.

Keyword: 속담비교 (Proverb comparison), 언어생활(Way of speaking), 언어문화 (Language culture), 유사점 (Similarities), 차이점 (Differences)

Introduction

Language is a communication tool that not only communicates all the activities between its members, but also expresses thoughts, feelings, needs, and ways of thinking. Therefore, learning a country's language is not only in a linguistic system, but also an opportunity to get a glimpse of the country's culture, customs, and way of thinking. A proverb, an idiomatic expression in a language, is one of the language expressions in which a nation's history, culture, language, customs, rituals, and values are merged. In other words, proverbs are closely related to the way of life of a nation. In this paper, based on the proverbs related to the words widely used in Korea and Myanmar, it attempts to contrast and analyze the structural features and meanings of proverbs. Therefore, by comparing the proverbs of Korea and Myanmar, it will be meaningful not only to examine the similarities and differences between the two languages but also to examine the cultural factors between the two countries.

Literature Reviews

The study of proverbs has become more vibrant since the advent of Proverb Dictionary (1962) is compiled by Lee Ki-Moon, this provokes the beginning of research and interest in proverbs. Beginning with Park Gap-soo (1966), Kim Jong-taek (1967), Kim Sun-pung (1972), Kim Moon-chang (1979), and Sim Jae-ki (1982), Proverb research has

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been actively conducted.¹

Recently, many pieces of research have examined the social life and values such as poverty, analysis of distribution, language recognition, creativity, and social psychology. Ha Su-yeon (2008), Kim Sang-kyu (2009), Jung Dal-young (2010), Kwan Eun-hee (2013), and Son Film (2017) are representative examples. Park Young-tae and Ha Su-yeon (2008) analyzed the attitudes and perspectives of Koreans on creativity and background meanings related to the elements of creativity such as creativity, knowledge, thinking, personality and environment. Kim Sang-gyu (2009) analyzed ancestors' ideas about poverty, distribution, and economic polarization, which are serious problems for Korean society. Jeong Dal-young (2010) examine what Korean people have to say about a language through proverbs. Kwan Eun-hee (2013) analyzed the modern proverb parody of traditional proverbs and revealed cultural meaning by paying attention to language-play, which is a unique phenomenon in Korean society. Sohn Yong Hwa (2017) interpreted Korean social representation as social psychology.

Choi Sung Eun (2017) analyzed the two countries' perceptions of words from a cultural point of view by comparing and analyzing them on the subjects of Korean proverbs widely quoted in words and writings in the 21st century. Kang Seong-young (2010) extracts the cultural meanings of Korean and French Korean proverbs. It is estimated that the proverb's dynamism that acquires cultural universality publicly. Hur Yoo-Ho (2014) compared the Italian and Korean proverbs, which are metaphors for animals, to reveal the commonalities and differences in social structure, group form, and mindset of Italians and Koreans. Ji In-young (1999) examined the differences between the dietary cultures of Korean proverbs and English proverbs based on the correlation between language and culture, and found the differences between the specificities and cultures of both cultures.

Lim Hyo-sang (2005) examined the similarities and differences by comparing and analyzing the sociocultural and linguistic aspects of Korean and Spanish through proverbs. The results of the contrast analysis provided guidelines to prevent misunderstanding and confusion in the pedagogical aspect. There are only two papers about comparison of Myanmar proverbs. First, Lamintun (2013) analyzed Korean and Myanmar proverbs by dividing them into concrete and abstract themes. Then, that paper made Intermediate learners conducted a survey to check the meaning of Korean proverbs and selected proverbs. In addition, Myo Myo Swe Oo (2017) examined the similarities and differences of Korean and Myanmar animal sayings by comparing and analyzing the symbolic meanings of the two animals. And it based on the contrast analysis; it mentioned cultural factors between the two countries.

Looking at the previous studies so far, it can be confirmed that foreign researchers have compared Korean proverbs with their own proverbs, linking them with cultural aspects to

¹정혜진, 「한국 문화 교육을 위한 속담 연구 - 한.영 속담 비교를 중심으로-」, (한국외국어대학교 교육대학원 석사학위논문, 2010), pp.5.

reveal similarities and differences. The proverb education for foreigners is also vibrant in connection with cultural education. This proves that proverbs relate to the lives, customs, and legends of the people of that country. Nevertheless, there are only two researches in Myanmar proverbs, Laminton (2013) and Myo Myo Swe Oo (2017). Therefore, this paper examines the linguistic characteristics of the proverbs of Korea and Myanmar, focusing on the proverbs related to the way of speaking that Koreans mainly use to supplement them.

Comparison of Proverbs related to Bilateral Languages

Proverbs Definition and Features

(A) Korean Proverb

1) Definitions

First, the concept of Korean proverb presented in the Korean dictionary and proverb is as follows. In Korean Dictionary (2004), proverb is “a civilian proverb from ancient times and it can give the lesson, satire, experience, and play. This is a short statement.” The proverb is defined in the Standard Korean Dictionary (1997) as “an easy proverb or a proverb that has been handed down to the public since ancient times.” The Korean Proverb Utilization Dictionary (1993) suggests, “The mind of the people is reflected, and the wisdom, humor, and irony of the people's dreams and lives are engraved like the pattern of the colored rings.” Or in the Korean Proverbs Large Dictionary (2006), the proverb says, “A word expressing knowledge of any kind of imagination, parable, satire, or any observational experience, that is, the purpose of telling the truth about human life. It is used as a word.”

The concept of proverbs defined by scholars is as follows. Choi Chang-ryul (2002:12) said it is a proverb that is a traditional expression used in our daily life, but it is a word that is handed down from mouth to mouth with a frank and plain expression of all life and wisdom along with the long history of the nation. It is said to be a valuable language heritage. Kang Seong-young (2010: 135) defines the proverb as a cultural medium that connects the everyday cultural traditions of speech with generations as a unique language pattern that has been handed down from ancient times, containing the foresight and emotions of ancestors. So-young Lee (2015: 215) says that in a nation's community life, people are closely related to emotions, values, and culture, and they can learn the wisdom of life through the implications of expressions implied in short sentences. Kim Hyeon-sook (2017: 413) said, “The proverb is a language heritage and cultural heritage that has been provided for a long time with condensed words of life, emotions, wisdom, lessons, and satire of the people of the society. Then Choi Sung (2017: 196) says that a proverbial and satirical language in which the proverb is a branch of oral literature called the poem of speech, in which the thoughts, emotions, humor and wisdom of a nation are concise. It is called the expression method.

2) Proverbs Features

The characteristics of the proverb are presented differently by scholars. According to In Choi Chang-ryol (1999: 13), firstly, the proverb reflects the national characteristics of the society of the people. The cited materials are used a lot of concrete things, such as the phenomena of plants and animals, natural phenomena such as climate. Among animals, dogs, horses, cats, and cows are used frequently, especially in Korean proverbs. In addition, humans and human histories are often the objects and contents of proverbs. In other words, it can include human empirical truths, poignant descriptions of humanity or humanity, female views, and agricultural life.

Secondly, the age and locality are reflected. Since the ways and values of life and the ideologies and institutions are different according to the times, the proverb not only reflects the times of the time when it was created, but also the vocabulary used in the proverbs contains traditional cultural characteristics. In addition, different languages and customs, and lifestyles and values differ from region to region, reflecting the indigenous characteristics of each region. It is also a reflection of locality that names, tales, local figures, and customs appear in proverbs.

Thirdly, in the formal sense, the proverb is generally longer and has a sentence form than the idiomatic form. Also, proverbs have a certain form of rhymes because they are derived from the common life experiences of the people.

Fourth, in function, the proverb is instructive and satirical. Proverbs have an instructive and satirical meaning in addition to the literal basic meaning and image of the medium in the context of speech. Among the many features of proverbs, the instructiveness and satiricality are closely related to culture. Proverbs also function as lubricants to smoothly communicate and to communicate with each other by clearly communicating and understanding the complex situation between the speaker and the listener.¹

Summarizing the definition among the scholars about the characteristics of proverbs, they are concise and meaningful expressions in short sentences that have a didactic, figurative and satirical function and that have been used to convey the experience, wisdom, or truth of ancestors. In other words, a proverb is an implicit expression that shows the way of life of a nation and its way of thinking.

¹양민정, 「속담을 활용한 다문화가정의 한국어/문화교육 방안 연구」, 『世界文學比較研究』 Vol.29 (2009),

pp.62-63.

(B) Myanmar Proverb**1) Definitions**

I would like to examine the meaning of the Myanmar proverb in advance and the discussion among scholars as follows. The proverb is called 'စကား ဝုံ / sagaboun /' in Myanmar, and the proverb in the Myanmar Dictionary (2008) suggests that it is as "a word that many people sympathize with and succinctly expresses." It is defined as "a concise word that people use as a mirror and use it figuratively". Hla Thamain (2005: 11) says that a proverb contains the wisdom, way of thinking, and ideology of a life.

2) Proverbs Features

Myanmar proverbs are detailed in Myanmar proverbs (1996) in three ways: First, people should sympathize. Second, proverbs should be clearly expressed through proverbs, and third, sentences should be concise and implicit. And the Myanmar proverb (2016:3) suggests when to use the proverb and its characteristics as follows. Proverbs are used to streamline what you want to say in a short sentence. Parents use proverbs as an effective means of speaking when the teacher communicates with the child to the child. Some kinds of proverbs include literary legends, stories, tales based on folk tales, proverbs related to human relations, and proverbs related to personality.

In Myanmar, there is a maxim that is very similar to the proverb. The maxim is called "a horse that has been handed down from ancient times or widely used by ancestors." Here we can compare the characteristics of proverbs with proverbs and metaphors, as shown in the following example.¹

(a) ဆင်းရဲတစ်ခါချမ်းသာတစ်လှည့် (sin: ye ta ka, chan: tha ta hle)

(한번가난하고, 한번풍요롭다) Once poor, once rich.

(b) လင်နှင့်မယားလျှာနှင့်သွား (lin ne. ma ya: sha ne. thwa:)

(남편과 아내, 이와 혀) Husband and wife, teeth and tongue

(c) ယမ်းပုံမီးကျ (yan: pohn me: kya)

(화약이 불타다) Gunpowder is burning

(d) နှုတ်တစ်ရာစာတစ်လုံး (hnok ta ya sa ta lone:)

(백번얘기하는것이글자하나만못하다) Talking a hundred times is not a single letter

(e) လသာတုန်းခိုင်းငင် (la tha tone: vai: ngin)

(달빛이있을때물레를돌리다) Spin the wheel in the moonlight

The above examples (a) to (d) belong to a saying and, (d) and (e) can only be seen as proverbs. For sentence (a), it was a widely used expression, but it did not contain

¹Myanmar Language Commission, *Myanmar Sagabone*. (Yangon: Universities, 2016), pp.4-5.

parables or didactic meanings. Also, the sentence (b) cannot be recognized as a proverb because it is not only a metaphor but also an original meaning. And the sentence (c) emphasizes the figurative side only, and the didactic side is not mentioned, so it should be seen as a proverb. On the other hand, in both the sentence (d) and (e), they can be recognized as proverbs because both are instructive and metaphorical. Therefore, as mentioned above, if we summarize the features of proverbs, we can say that proverbs are figurative, concise, satirical and concise words with implications.

Positive point of view

Positive sayings about proverbs included the power of words, courtesy, advice, advice, and sayings.

<Table-1>Positive point of view

Language	Material	Proverbs
Korean	구슬, 낮말, 새, 보배, 빛, 밤말, 입, 호랑이 Beads, Daytime, Birds, Baby, Debt	가는말이고와야오는말이곱다(If the word you say is good, then the word coming back at you is good), 구슬이서말이라도 꿰어야 보배(Nothing is complete <u>unless you</u> put it in <u>final shape</u>), 낮말을 새가 듣고 밤말은 쥐가 듣는다(A bird listens to the daytime, a mouse listens to the night, and a horse needs stitches.) , 말이씨가되다(Everyword, in deed is a seed), 말한마디로 천냥 빛을 갚는다(A good tongue is a good weapon.), 아다르고 어다르다 (It's not what you said, it's how you said it.), 입은 비뚤어져도 말은 바로 해라 (You should always talk straight nomatter what the situation), 호랑이도 제말 하면 온다(Talk of the Devil (, and he is sure to appear))
Myanmar	ကျီး(까마귀), ဘုတ် (새), ရိုသေ (존경), နေ့ (နံ), ည (နံ)၊ နတ်ချို (달콤한 말)	ကျီးဘုတ်ရိုသေဘုတ်ကျီးရိုသေနေပြောနောက်ကြည့် ညပြောအောက်ကြည့်၊ နတ်ချိုလျှိုတပါး

If we first look at the proverb, "Going words are good words." This means that you can expect such treatment from others only if you treat the other person with fine words and actions. The Myanmar proverb, by contrast, is the following:

ကျီး ဘုတ် ရှိစ သ ဘုတ် ကျီး ရှိစ သ။

This proverb is related to the legend of Myanmar, and in long long ago, the crows, owls are friends in a deep and dense forest. One day, the crow told the owl that he respected him because his feathers are red and similar to the lyrics of the song. Then the owl said to the crow that his feathers are so black that he revered him because it looked Buddha's alms bowl. In other words, that story have been passed down between people and written as proverbs, meaning that if you want to be respected by others, respect the other person first. Thus, the proverb shows that both of us emphasize in our language that if we say or do good things to the other person, we can be treated the same.

The next proverb is, "A bird hears a day and a mouse listens to a night." This means two things: 1) be careful wherever you are. In other words, the words spoken in the mouth are no longer as secrets, so be careful when speaking, and silence can be seen as important. In comparison, the Myanmar proverb is 'နေ့ပြော နောက်ကြည့် ညပြော အောက်ကြည့်' (look back when speaking during the day and look down / down when speaking at night). In this proverb, Korean proverbs are compared to day and night or birds and mice, while Myanmar proverbs are expressed day and night and back and bottom. To understand why Myanmar proverbs emphasize direction, we first need to know Myanmar's house structure. In the former Myanmar house, which was built on the second floor, the upper floor was used as a place for people to worship or sleep. The lower floor is a space for family members to eat and talk together. It was a space. Moreover, there is no wall between home and house, they often walk in and out of the house, so when you talk with someone at night, you can be heard by other people downstairs, so be careful.

Here is another proverb: "To pay a thousand debts in one word," which means that if you speak well, you can solve difficult or impossible things. The proverb of this meaning is "paying a thousand debts with words." In other words, it shows the importance and power of saying that if you speak well, you can achieve what you want. The Myanmar proverb, by comparison, is called နှုတ်ချိုလှို တဝါး (sweet words are techniques). Looking at this proverb, Korea can pay off a thousand debts if you speak well, while Myanmar has the same meaning that speaking well is a skill. And if you look at the proverb, "A word becomes a seed," it is a time to say that what you always say is finally true, showing that you have to say positive and good words when you speak. A similar Myanmar proverb is 'ဝကား နောက် တရား ပါ (Buddha's Word Behind the Word: Truth / Fact Follows), which also means that words should not be tampered with because they become reality or reality. In other words, the phrase "တရား (Buddha's Word: Truth)" from the proverb means that the Buddha's words are true, so you should just talk good words. Comparing the two

proverbs, the Korean proverb compares words with seeds, and the Myanmar proverb says that the words become Buddha's words.

Lastly, I would like to look at the expression “a different of ‘ㅏ’ and different of ‘ㅓ’” which is a proverb in Korea and it does not have in Myanmar. The usage of small difference between ‘ㅏ (1st vowel)’ and ‘ㅓ (3rd vowel)’ but, the meaning can be very different. This proverb can be understood by knowing the principle of vowel creation that reflects the feeling of vowels in Hangeul. The related interpretation is to present the vowel creation discussed by Cho Hyun-yong (2013: 69-73). The basic letters of vowels among Korean alphabet are ‘ㅇ, —, ㅣ’, and the basic principle of Hangeul creation is in harmony with yin and yang, and these three letters combine to create a new letter. ‘ㅇ’ The sky, ‘—’ is the earth, ‘ㅣ’ is called man, and this is called Cheonjiin (天地人). In the thinking of Korean people, beings that connect the sky and the earth are human beings, and in order to live like a person living on the sky and stepping on the earth, it also implies that people must serve the sky well, respect the earth well, take care of the land, and live a thankful life. Here ‘ㅇ’ is the sky, the sky is the positive and the bright, and ‘—’ is the yin. Therefore, the harmony between yang and yin occurs, and generally, it refers to a bright sky with a positive meaning of sky. Then, the contents of the letter will be changed a little. When you see the letter ‘ㅣㅇ’, it means the sky with the sun (the bright sky of the sheep), which can explain important Korean principles. If the sun is on the right, this is bright, or because the sun rises in the east, ‘ㅇ’ is on the right, or east, so it should be a bright vowel. Therefore, the bright vowels of ‘ㅣㅇ’ can be seen by looking at the letters. But on the other side, ‘ㅇㅣ’ is a dark vowel because the sun goes west. Since the letters themselves represent the setting of the setting sun, ‘ㅣㅇ’ is a bright vowel and ‘ㅇㅣ’ is a dark vowel. Therefore, based on the principle of vowel creation, the proverb of ‘Ah different and uh different’ can guess the difference between ‘ㅇㅣ’ and ‘ㅣㅇ’. In other words, this proverb is a proverb that shows the influence of words, and it is possible to see Koreans' language consciousness that they should be able to accept the same words comfortably.

Negative point of view

This section looks at negative sayings about words, including bullshit, rumors, excuses and scarring others. Through the following proverb, I would like to examine the language consciousness between the two countries.

<Table-2>Negative point of view

Language	Material	Proverbs
Korean	뚱, 겨, 개, 뼈, 발, 수레, 사돈, 잔치, 핑계, 무덤 Poop, chaff, dog, bone, paw, wagon, sadon, feast, excuse, grave	뚱물은개가겨물은개나무란다(The pot calls the kettle black.), 말속에뼈가있다, 발없는말이천리간다(Bad news travel fast), 소문난잔치에먹을것없다 (Great boast and small roast.), 빈수레가더오란하다 (Emptyvessels make the greatest sound),사돈남말한다,핑계없는무덤없다(A pretext is neverwanting.)
Myanmar	မျက်ခွေး(눈곱)၊ အိုး(항아리)၊ လှေသူကြီး(선박주인)၊ လှေထိုးသား (벗사람)	ကိုယ့်မျက်ခွေးကိုယ်မမြင်သူများမျက်ခွေးကိုယ်မြင်၊ မပြည့်တဲ့အိုး ဘောင်ဘင်ခတ်၊ကျော်တော့လှေသူကြီးညားတော့လှေ ထိုးသား

Let's look at proverbs in Korean and Myanmar concerning with negative point of view first. Then we will examine the proverbs in Korean only. First of all, "A dog with dung is a bark of dogs" means that he has a bigger chest and sees a smaller chest. Myanmar proverb similar to this proverb is ကိုယ့်မျက်ခွေးကိုယ်မမြင်သူများ မျက်ခွေးကိုယ်မြင် (not seeing one's eyes and only seeing one's eyes). Scaring, tearing, and tickling others here is referred to in Korean proverbs as "dung or dogs with shit," but Myanmar proverbs refer to it as "rheum" မျက်ခွေး "

Another example is that empty carts are more turbulent, meaning that empty carts are more turbulent, figuratively speaking of an outgoing person making more noise. A living tool used by people to ride or load luggage. Thus, an empty cart without anything is a figurative expression of the fact that a person without a stall is just talking. The corresponding Myanmar proverb is 'မပြည့်တဲ့အိုး ဘောင်ဘင်ခတ် (water in jars that are not filled) moves. In the proverb, the Korean proverb refers to an empty float as an empty float, but the Myanmar proverb can be seen as a difference between the two proverbs. In other words, through the proverb, we could also confirm the cultural elements contained in the daily life products used by two people in daily life.

Another proverb, "There is nothing to eat at a rumored feast," is a figurative reference to cases where there are no stalls or rumors which are inconsistent with lively

rumors or great expectations. In other words, there are many feast foods at events and feasts in Korea. The Myanmar proverb, by comparison, is ကျော် တော့ လေ့ သူ ကြီး ညား တော့ လေ့ ထိုး သား (there is a marital rumor with a ship owner, but in reality a mariner gets married). Myanmar has four large rivers and is surrounded by sea, so in the past, boats were often used for transportation. Therefore, since the business of making money by renting ships or boats, which are the main means of transportation, has developed, ships and boats are a symbol of wealth, and those who have ships or boats could live abundantly. So, as the proverb says, the rumor with a rich ship owner, but, unlike the rumors, expresses a figurative marriage to a seafarer. In the proverb between the two countries, the linguistic difference was that in Korea, it was compared to a rumored feast, while in Myanmar, it was expressed as a ship owner and a sailor. In addition, the words should be taken with caution, especially because bad rumors spread quickly rather than good rumors.

Lastly, I would like to recognize the proverb “There is no grave without excuse” only in Korean proverbs. This proverb says that no matter how bad a person can make excuses and give reasons for it. In other words, there is always an excuse for whatever happens. This shows that people make excuses and see things first, and we can infer that there was a burial culture in Korea that buried a body in the ground in the word 'tomb'. There is no comparable Myanmar proverb, but Myanmar once had a culture of burial, but today it has changed into a cremation culture.

Analysis result

First of all, the proverb shows the positive side of words. It seemed common to two languages that if you talked or acted well to the other party, you could be treated the same. And while Korean proverbs were translated as constituents related to words, Myanmar proverbs seemed to be expressed in terms of constituents related to animals. Or, the proverbial background legend is also related to Buddhism, which means that Buddhism has a great influence on Myanmar. The following is a contrast between the Myanmar proverb 'နှုတ်ချိုလှိုတပါး (a sweet word is a skill)' which corresponds to the Korean proverb “paying a thousand debts in one word”. There was a similarity between the two countries, which emphasized their importance. Or a Korean proverb, 'A bird hears the day, a rat hears the night, the horse becomes a seed,' and a corresponding Myanmar proverb, 'နေပြော နောက် ကြည့် ညပြော အောက်ကြည့် ညှို့ The following proverbs, စကားနောက် တရားပါ (behind the Buddha's Teachings: Truth / realization follow) proves that both countries accept a language life that requires attention to words and should not be neglected.

In other words, it seems to be a universal psychology of man who only wants to say good things and only good things happen. The following is a Korean proverb: 'There is nothing to eat at a rumored feast, a horse without feet goes chun li' and an Myanmar

proverb 'ကျော် တော့ လှေ သူ ကြီး ညား တော့ လှေ ထိုး သား Thinking negatively about rumors between the two countries could be seen as common. And the Korean proverb empty wagons are more noisy and the Myanmar proverb 'မပြည့်တဲ့အိုးဘောင်ဘင်ခတ် (water in pots that are not filled) move is a lot of talkless people, so it's common for humans to hate these people. Therefore, it is common to say that through sayings about language life, negative thoughts are more than positive thoughts about the words between the two languages. In terms of differences, the elements that make up proverbs are composed of sentences based on 'words'. On the other hand, Myanmar proverbs have sentences consisting of words, but they are often composed of animals or objects, and sentences consisting of words are also related to Buddhism.

Conclusion

Since language and culture have an inseparable relationship, culture is reflected in language, or culture is reflected through language. We tried to compare data on how common expressions of two countries with similar basic language structures have common denominators based on linguistic universality. Therefore, the purpose of this study is to examine the correspondence between Korean proverbs and Myanmar proverbs, and to contrast the cultural factors reflected in proverbs. As a result of the contrast analysis of cultural factors between the two countries through the proverbs of Korea and Myanmar, 1) most of the proverbs of the two countries have different components or expressions but have similar meanings or Korean proverbs according to social status. There are elements that make up the current word replacement, but the Myanmar proverb has not seen such a phenomenon yet. 2) In the case of proverbs that exist only in Korean and not in Myanmar, the proverbs are related to Korean culture, legends, customs and society. 3) Proverbs that exist only in Korean are mainly related to Korean cultural elements, so it would be more effective to explain the background culture than to memorize these proverbs in teaching Korean proverbs.

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