

**CULTURAL COMPONENTS IN
KOREAN SOKDAM (속담 俗談) USING
THE LEXICAL ELEMENT OF “DOG” IN
COMPARISON WITH VIETNAMESE
AND ENGLISH EQUIVALENTS***

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[Abstract]

Recent researches on Korean sokdam have shown increasing interest in zodiac animals. As one of real-life animals, dogs are close to people from most countries in the world, but the way they are manifested in language as well as in human thoughts vary from one culture to another. In this research, we have selected 303 sokdam having "dog" as lexical elements from 986 idiomatic expressions gathered by Song Jae Seun in 1997. The sokdam are classified into 3 subgroups reflecting emotional and material life (16.1%), Koreans' worldview, outlook on life and perspective of values (63.4%), and traditions, custom, religion, geographic-economic features (20.5%). It is found out that most sokdam express negative aspects of people's life in which hard work, poverty, dependence and oppression are described in details. Koreans respect living values and they care about heredity, human's nature and diversity, as well as laws of the society. Koreans pay attention to irrational or unrealistic elements and emphasize the differences in the world through subjective perception. That Koreans are profoundly influenced by Confucianism, Buddhism, folk beliefs in this research resembles Vietnamese people but contrasts to English.

Key words: Korean sokdam, proverbs, equivalent, cultural, emotional and material life.

I. INTRODUCTION

Among fixed expressions of a language, proverbs hold small but very important part in communicative vocabulary. The proverbs treasure mental, cultural and linguistic values of a nation; they maintain and pass down precious morals or experiences from one generation to another; they also

manifest verbal irony or sarcasm against injustice and human vices in the society. Proverbs, therefore, have gained lots of attention from paroemiologists and language researchers and become the subject of many theoretical, linguistic and cultural studies in Korean, Vietnamese and English. We learn about the studies of Norrick (1985) and Meider (2004) on the classification and semantic analysis of English and American proverbs; Wi Yeon (2016) with a contrastive study on symbolic meanings of Korean and Chinese proverbs, Jin Hui Hui (2016) with the contrastive grammatical structures in Korean and Chinese proverbs. Besides, there are more specific contrastive researches focusing on proverbs with particular lexical components denoting animals, plants, objects or natural phenomena. Choi Mee Young (2006) researches on 12 zodiac animals in Korean and Japanese proverbs; Jung Yu Ji (2004) compares proverbs with lexical components of "dog" and "cat" in Korean and Japanese; Wangrin (2017) and Wang Yuk Bi (2017) study Korean and Chinese proverbs related to the word "dog"; Nguyen Quoc Toan (2012) studies the connotation of zodiac animals in English and Vietnamese idioms and proverbs, Nguyen Thi Bich Hue (2016) studies syntactic and semantic features of English and Vietnamese proverbs and idioms denoting weather.

Phan Thi Hong Ha is deeply studying the metaphorical expression for love, and we think the proverb is one of oral literature with metaphorical expression (Phan Thi Hồng Hà 2019: 3-23).

In recent years, the prosperity in the mutual relationship between Vietnam and Korea has paved way to more and more contrastive studies on Korean-Vietnamese proverbs. Those studies include the symbol of 12 zodiac animals in Vietnamese and Korean (Son Sun Yeong, 2015), the lexical component of "mouse" in Korean proverbs (Nguyen Thuy Duong, 2016), of "tiger" in Korean proverbs (Hoang Thi Yen & Nguyen Thuy Duong, 2016), Korean proverbs with the word "cat" (Hoang Thi Yen, 2017), national cultural

features through the proverbs with the word “dragon” (Hoang Thi Yen, 2018), the characteristics of aesthetic signal in Korean proverbs denoting zodiac animals.

Apparently, the Korean and Vietnamese researches on proverbs have made substantial contribution to linguistic and cultural study on showing the similarities and disparities of two Eastern countries. However, we believe that involving proverbs of the same animal image in a Western culture may help to bring more fascinating values. Therefore, in this writing, we explore the cultural components imbedding in Korean *sokdam*'s (proverb) lexical element of “dog” reflecting i) emotional and material life; ii) worldview, outlook on life and perspective of values; iii) traditional custom, religion and geographic-economic features; and compare them with English and Vietnamese equivalents to find whether there is concordance.

II. METHODOLOGY

1. The term *sokdam* (속담 俗談) and Vietnamese and English equivalents

The term *sokdam* means proverbs denoting “witty sayings (...) developed from the *ssangmal* or vulgar sayings of the common people, (...) grown out of everyday experiences” (Jung Young Lee, 1983). In combination between Vietnamese and Korean concepts, proverbs can be defined as “fixed expressions in brief structures with rhyme which carry aesthetic messages, which treasure a nation’s knowledge and experiences with great values in didactics, satire, and derogation. They reflect the material and spiritual life as well as the custom and traditions of the nation”. However, Korean’s *sokdam* do not just comprise proverbs defined in English as “short, general

known sentences of the folk which contain wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form...” (Mieder, 1985: 119) but also take idiomatic expressions into account. In our study, we have found that some Korean’s proverbs have phrasal structures which are close to fixed phrases and idioms in Vietnamese and English. They can either be integrated with other lexical elements to make sentences or used as independent communicative units. Furthermore, some Korean proverbs express the meanings as Vietnamese and English idioms do, for example: 개와 고양이다 *nư chố với mèo (like cats and dogs)*. Therefore, in order to identify English and Vietnamese equivalents to *sokdam*, we tend to include idiomatic expressions (both proverbs and idioms) to analyze the conventionally figurative meanings shown by native speakers.

2. Research methods and linguistic data

In order to investigate eminent cultural components in Korean *sokdam* having “dog” as lexical elements, we use descriptive method to clarify the characteristics of proverbs, such as figurativeness, pithiness, imaginativeness, mnemonics. This research uses the updated collection of 986 Korean proverbs with “dog” as lexical elements (Song Jae Seun, 1997), Vietnamese proverbs gathered by Ma Giang Lan (1999), Hoang Van Hanh (2003), Vu Ngoc Phan (2008), Nguyen Lan (2016). English proverb equivalents are found in Oxford online dictionaries¹, Tuttle English-Vietnamese dictionary (Nguyen Dinh Hoa & Phan Van Giuong, 2006) and some related linguistic materials.

In our research, associative method and comparative method are also used to show the differences in language usage as well as the ways of thinking in

¹ <https://idioms.thefreedictionary.com/dog>;
<https://www.phrases.org.uk/meanings/proverbs.html>

these cultures. The associative method helps to study the usage of linguistic devices shown in metaphoric and figurative image of the dog in Korean *sokdow*. In order to clarify cultural components, we rely on the lexical elements shaping the proverbs and their meanings from dictionaries. Then, we elucidate the literal and figurative meanings of the proverbs through linguistic devices based on equivalent aesthetic materials. The association between Vietnamese-English language and culture shows the similarity and difference in expressing proverb meanings with various linguistic devices. It also helps to reveal the correspondence and disparity between Eastern and Western culture through lexical units denoting animals, especially the dog.

Additionally, classification and statistics are also important methods to show Korean's general consideration about the outer world, their contemplation and cognition of the world and life. From Korean resources, we have collected 303 idiomatic expressions, occupied 30.7% of the total number of 986 *sokdow* (Song Jae Seun, 1997) having "dog" as lexical elements showing cultural traits. The *sokdow* can be classified into 3 subgroups:

- 1) Reflecting emotional and material life of Koreans: 49 units (occupy 16.1%)
- 2) Reflecting Koreans' worldview, outlook on life and perspective of values: 192 units (63.4%)
- 3) Reflecting traditional custom, beliefs, religion, geographic-economic features of Korean nation: 62 units (20.5%)

III. RESEARCH RESULTS

1. Folk life shown in Korean *sokdam*

Korean *sokdam* reflect the folks' emotional and material life as well as their status through 49 idiomatic expressions using the lexical element of "dog". Among the *sokdam* reflecting emotional life, there are 2 units denoting positive meaning and 6 units referring to negative one. 15 units out of 41 *sokdam* showing Korean's material life mention bright side while the rest (26 units) depict the dark and negative side of folks' life.

1.1. Emotional life of the folks in Korean *sokdam*

The positive emotion shown in *sokdam* having "dog" as lexical elements expresses the feeling of relief and joy at the disappearance of evils especially thanks to a supernatural power. For instance: 미친개 범 or 호랑이 물어간 것 같다 - *happy/joyful (to see) the mad dog is captured by the tiger*. Vietnamese people also use wild dogs or rabid dogs to mention evils in the saying: chó dại cắn cân cân - *wild dog/ rabid dogs bite wrong guys* - implying fatal consequence caused by uncontrollable deeds. However, there is no idiomatic or proverbial equivalent in Vietnamese showing the same meaning as in Korean's. English people also use idiomatic expressions having "dog" as lexical component to show different shades of human emotion. However, they do not take the role of an observer but of an insider. For example, *Like a dog with two tails* (very happy) or *sick as a dog, tired dog*.

Negative emotions are shown through sadness, anger or frustration. On presenting the loneliness, Korean use the status of having no puppy as a companion: 어리썬 개새끼 하나 없다 - *do not have even a little puppy*. The proverb describes the situation of lonely people having no one to share their feeling. Such people are burdened with responsibilities as Confucian

scholars, tough guys or men with many wives. There are three proverbs having the same lexical structures [dog – not eat feces – Confucian scholar]:
 훈장 등은 개도 안 먹는다 - *Dogs do not eat Confucian scholar's feces*; 서당 선생 등은 개도 안 먹는다 - *Dogs do not eat the feces of Confucian scholar teaching at school*; 선생 등은 개도 안 먹는다 - *The Confucian scholar's feces is not eaten by dogs*.

The same notion is given to “tough guy” who is harsh and not easily dealt with: 짐장 등은 개도 안 먹는다 - *Dogs do not eat feces of a tough guy*. Similarly, a man with many wives suffers a lot to keep peace and concord within the family. The *sokkon* 두 계집은 돈 능의 등은 개도 안 먹는다 - *Dogs do not eat feces of the man having two wives* – emphasizes the hardship and mental pressure that burden the man.

In order to play trick on someone, Koreans say: 개몰 보기 싫어 낚지 꼬랑지 사 먹는다 - *Have the dog, buy octopus' tail for the meal*. In a Korean's house, dogs often eat what is left after people's meal. Therefore, when a person hates his dog and wants to punish it, he chooses the food that will be totally eaten up, leaving nothing (bones) for the dog. The proverb shows Korean's attitude and treatment to the people they hate. The acting of “buying octopus' tail” does not look like a revenge but it causes great loss to their foes. In English, the proverb: *An eye for an eye, a tooth for a tooth* shows an antithetic match. In Vietnamese the hatred is shows through obvious pictures of “warble”, “road” or “relatives”: *Không ưa thì dưa hóa giòi* - *Hatred turns pickled vegetable into warblers* - to imply that anything associated with the hated person will no longer be good, the delicacy turns into waste, nice and diligent people become lousy and lazy. In Vietnamese and English, there are more proverbs expressing negative and positive feelings in the same way. For example, *Yêu nhau yêu cả đường đi, ghét nhau ghét cả tông chi họ hàng* - *Love me, love my road, hate me, hate all my relatives*; *Uía ai vo tròn, ghét ai vo bẹp* - *Shape it round if you love, squeeze it flat as you hate*; *Yêu ai xa*

cũng nên ghen, ghét ai liền gạch kẻ sân chẳng chào - With love, distance can't take you apart, with hatred, living next door is still too far to say hello... in Vietnamese, or *Love me, love my dog; Beauty lies in lover's eyes* in English.

1.2. Material life of the folks in Korean *sokdam*

Well-off living condition of the peasants in abundant crops, and idle and easy life of the rich are expressed in 15 proverbs. Showing people's happiness and wealthiness in bumper crop, Korean *sokdam* says: *풍년 개 팔자다 - The dog's fate in the year of bumper crop*; showing a promising crop and affluent life: *바리채어는 개도 적원짜리를 물고 다닌다 - When seaweed is harvested, even a dog keep money in his mouth*. The seaweed harvest in Korea lasts for 4 months, from November to February, when seaweed has the best price. Korean peninsula with long coast facilitates fishing and seafood cultivation. The regions where seaweed is cultivated gains great profit owing to its high quality and worldwide reputation.

Korean often associates easy and idle life or good fate with the image of a dog lying in the tree shadow in summer. There are 9 *sokdam* showing the meaning: *늘어진 개 팔자다 - The fate of a lying dog*; *음치에 누 개 팔자다 - The fate of a dog lying under the shade of tree*; *송달어 누 개 팔자다 - The fate of dog lying in the tree shadow*; *싸리 그늘어 누 개 팔자다 - The fate of a dog lying under Hochi tree*; *오뉴월 개 팔자다 - The fate of dog in May, in July*; *오뉴월 뭇싸리 밑에 누 개 팔자다 - The fate of a dog lying under Hochi tree in May, in June*; *오뉴월 송달 개다 - The fate of dog lying in the tree shadow in May, in June*; *정자나무 밑에 여름 개 팔자다 - The fate of a dog lying under jungja tree in Summer days*; *뭇싸리 밑 여름 개 팔자다 - Have a good fate of a dog under the pine tree in Summer days*.

Apparently, the image of "dog-lying (stretching) – under the shade of the (pine/ Ho chi) tree – on summer day/ in May / in June" is the focal point in all these proverbs. It represents the life of a person in upper social stratum

with high living condition, enjoying easy life whereas many others have to work in the scorching sunshine in summer.

Additionally, Korean *sokdam* with “dog” implies that in Koreans’ perception, coastal life is easier than that in other regions. Fishermen’s dogs live better than inland’s dogs because there are no thieves on boats. The *sokdam*: 햇늘의 개다 - (*As idle as*) *a fisherman’s dog* - implies that dogs living on fishing boats have to do nothing but eat and play all day. In Korean’s thought, coastal people lead better life than peasants growing rice: 해변 개가 산골 부자보다 낫다 - *Coastal dogs live better than dogs from a wealthy family in mountainous regions*. The *sokdam* means available food is attainable by anyone regardless of being rich or poor, just like the fish in spite of being a rare dish for rich people in mountainous areas is the common food for people in coastal areas. In English, the concept is shown in an idiom: *As fit as a butcher’s dog* - i.e. dogs live better when they are in better living condition.

Proverbs showing negative aspect in people’s life express hardship, poverty and humble and oppressed status through the word of “dog” in Korean *sokdam*. There are 13 idiomatic expressions showing different aspects of starvation of the lowest class people.

- 1) Persistent hunger: all over the year, especially in new year, mid-lunar month, the hunger becomes a dramatic misery: 상월 개다 - *Dog in the first mid-lunar month*; 개 보름 쇠듯 한다 - *As a dog welcomes the first mid-lunar month festival* - this shows the contrary scene of people having a feast while dogs are hungry; 보름 개 팔자다 - *The fate of dog on mid-lunar month*. On some occasion when the family spends more money and runs out of food, the dogs have to suffer from hunger for long days. Hardship and exhaustion are associated with the image of “dog” in a funeral: 초상집 개 굶듯 한다 - *As a starving dog in a house with funeral* - the situation of the common people running out of food;

상가집 개처럼 어릿어릿하기만 하다 - *Worse than a dog in a house with funeral* - lonely and rejected after his owner's death; 상가집 개만도 못하다 - *More miserable than a dog in a house with funeral*. Koreans amplify the misery of mourning dogs and compare it to the loss of nation or people's slavery: 나라 없는 백성을 상가집 개만도 못하다 - *A person in an invaded country is less depressed than a mourning dog*.

- 2) Levels of hunger: The dramatic situation of people in hunger and poverty is reflected in proverbs with various images. i) Emptiness: 개가 핏을 뱉어 가난하다 - *As poor as a dog licking bowl*; ii) Poverty, deficiency: 개 먹일 막대기로 없다 - *Having no dog bat*; iii) Hunger: 수캐 배머기가 퍼졌다 - *Become male dog's stomach* - having an empty belly so it becomes flat like a male dog's stomach.
- 3) Famish consequence: The consequence of long-lasting suffering from hunger is so dramatic. In Korean *sokdam*, the severity is shown: i) Anything can be edible: 허기진 강아지는 똥통에도 먹인다 - *Hungry puppies eat liquid/feces* - being hungry people do not refuse bad food; 개가 마른 뼈를 핏웃 한다 - *Dogs lick dry bones* - so hungry that even thrown-away food can be a delicacy; ii) Leading to uncontrollable action: 개 잡은 것 같다 - *Like capturing the dog* - hunger forces people to the action of capturing and killing dogs; iii) Becoming greedy and disregarding of dignity: 눈 먼 개가 밥 핏한다 - *A blind dog eats greedily* - too hungry to behave; 고기내 맡은 수캐다 - *A male dog smells the meat* - the fierce and uncontrollable action of a hungry man; iv) Getting ill and exhausted: 여윈 개 비루 오른다 - *Thin dog attracts bugs* - i.e. hunger brings more miseries.

Korean *sokdam* mention the hard life of working people by referring to the life of dogs or horses: 개와 말의 노고다 - *Tragic burden of dogs and horses*. Sharing the same concept, Vietnamese use the image of buffaloes and horses: *Thân trâu ngựa* - *Life of buffaloes and horses*; *Làm hùng hục*

như trâu húc má - *Work/do as hard as a buffalo hit the grave...* Poverty and working hard make people look miserable: 비 맞은 개새끼 같다 - *Like a puppy caught rain*; 비 맞은 수캐 같다 - *Like a bulldog in the rain*. People suffering from misery and hunger can only survive owing to others' mercy. Their condition is worse than animals' and they live on the food left by dogs: 개 복에도 먹고 산다 - *Eat and live on to the dog*. In a wealthy country, poor people still suffer from hunger. The fact is shown in the proverb: 쌀전집 장아지가 굶어죽는다 - *Rice dealer's puppy dies of hunger*. Additionally, Koreans mention a fisherman and their hardship in the proverb: 수망질하는 사람 등은 개도 안 먹는다 - *Fisherman's feces is not eaten by dogs*; 방그물하는 사람 등은 개도 안 먹는다 - *Feces of men pulling fishnet is not eaten by dogs*. Both proverbs express the same idea that because of working too hard, the human waste is too solid for dogs to eat. In Vietnamese, there is a proverb with similar expression: *Chó nào ăn được cứt thuyền chài* - *dogs couldn't eat fisherman's waste*.

Besides, *sokdam* with "dog" having negative meaning show the humiliation of the common people in the feudal society (13 units). As the lowest class in the society, laborers are oppressed and radically exploited.

- 1) being flagrantly deprived: 여원 개에 물 것 털비듯 한다 - *Rob the food from meager dog's mouth* - seize food from the poor; 파리한 개에 물 것 따르듯 한다 - *Bite the sick dog* - miserable people get more torment.
- 2) being beaten, bullied: i) under many layers of oppression: 파리한 장아지에 물 것 꼬이듯 한다 - *All dogs bite the thin dog* - a lonely and weak man is oppressed by the dominant and powerful opponents; ii) drastically exploited: 전상가는 장아지 배때기 킁다 - *Kick the empty stomach of the puppy paying tribute* - plunder and afflict even the weakest.
- 3) being brutally tortured: i) being beaten: 코 맞은 개 썩대듯 한다 - *Like a beaten dog jump to his feet*; 턱 떨어진 개 지리산 쳐다보듯 한다 - *Dog*

with *dropped chin* looks at *Chiri mountain*; ii) dragged away and beaten to death: *복날 개 끌러가듯 한다* - *Like pulling dogs away on hot day* (the most scorching day); *복날 개 피듯 한다* - *As beating dogs on hot day*.

Under brutal oppression, the miserable can only suffer. In Korean *sokdam*, there are two images associated to the people's tragic situation.

- 1) female dog: *배 짚은 암개다* - *The female dog is beaten* – silent tolerance to protect herself, her children and kinsperson;
- 2) puppy: *탄탄한 것이 부엌 강아지라고* - *As humble as a puppy in the kitchen*. The puppy represents the weakest subjecting to the anger of the daughter-in-law who usually endure the most humble position in the family. Referring to the tolerance and vulnerability, there is an idiom in Vietnamese: *Nhún như con chích chích* - *As soft as chicki* (the name of an unidentified animal/ fish). Despite sufferance, common people cannot keep their lives. The image of dead dog being dragged on hot day imprint in Korean's mind of their unworthy status even after death: *복날 입에 죽은 개 끌고가듯 한다* - *Like dragging dead dog on a hot day*.

It can be seen that Korean *sokdam* with "dog" as lexical elements are unevenly distributed on reflecting the spiritual life (8 units – 16.3%), material life (41 units – 83.7%). In these groups, the number of proverbs expressing negative meanings outnumbers those conveying positive meanings. The number of proverbs reflecting spiritual life is 2 units (25%) with positive meaning, and 6 units (75%) with negative meaning. The number of proverbs reflecting material life is 15 units (36.6%) with positive meaning, and 26 units (63.4%) with negative meaning. The figures show the fact that Korean pay more attention to their material life. Korean *sokdam* are the voice and thought of most common people – the oppressed ones in the feudal society – therefore, the reflection of working life, hunger, affluence,

dependence or oppression is obvious. This is the reason why the number of *sokdam* expressing negative meaning is more than others.

In Vietnam, dogs are regarded as inferiors and most proverbs using “dog” as lexical elements imply negative meaning. However, the comparison either in emotion or in life only reflects the difference in the status between a man and an animal (a dog). Vietnamese people say: *Khổ như chó* - *As misery as a dog*, *Ghét như chó* - *Hate (someone) like a dog*, *Ăn như chó* - *Eat the way a dog does*, *Lên voi xuống chó* - *On an elephant, down to a dog*, etc. Vietnamese proverbs (and idioms) do not focus on minute features of dogs or dogs’ life as in Korean’s *sokdam*.

Meanwhile, bearing the concept that *A dog is a man’s best friend*, English idioms and proverbs show the close relationship between people and the animal. Interestingly, human characters, affection, daily life, joys, sorrows are reflected in the dog’s image and actions. For example, *Gone to the dogs / go to the dog* (become worse or less successful); *Eat your own dog’s food* (use your finished product to produce another item / to show confidence), *It’s a dog’s day* (it’s a bad day), *Dog in the manger* (selfish), *Dog’s breakfast, dog’s dinner* (lousy food), *In the doghouse* (in temporary disfavor), *Every dog has his day* (every man has a chance to success), *Dog days of summer* (very hot summer day), *Like a blind dog in a meat market* (the reckless action of a person regardless of consequences).

2. Korean’s worldview and outlook on life and perspective of values

On analyzing Korean *sokdam*, three concepts of worldview, outlook on life and perspective of values should be clearly distinguished.

The outlook on life can be extracted from the Socialist's outlook (Hoang Phe, 2006: 711) as "a systematic concept of life, meaning and living purpose of people".

Worldview is defined as a "contemplation of the world" or "a concept on the world held by an individual or a group" in Oxford dictionary (1989). It is also mentioned in the worldview of writers in Vietnamese dictionary (2006: 934) as "the systematic concept on the world, of natural and social phenomena".

The perspective of values can be coined from the conception of making an object useful, meaningful, valuable or valid (Vietnamese dictionary 2006). From the concept, Korean's perspective of values can probably be defined as "a systematic concept of beneficial, meaningful and worthwhile aspects of objects or phenomena".

Classification and statistics of linguistic sources show that there are 192 units reflecting Korean's worldview, outlook on life, and perspective of values, accounting for 19.5% of the total 986 units mentioning the dog. These *sokdam* are categorized in the following subgroups:

- 1) reflecting Korean's outlook on life: 146 units (76%)
- 2) reflecting Korean's worldview: 17 units (8.9%)
- 3) reflecting Korean's perspective of values: 29 units (15.1%)

2.1. Korean's outlook on life

Korean's outlook on life is obviously expressed in *sokdam*. Koreans' outlook is expressed in their concept of life (70 units) and the way of living and behaviors in the family and society (76 units).

2.1.1. Concept of life

To express the concept of human life, there are 24 *sokdok* mentioning heredity and natural characters, 6 units appreciating values of life, 24 units reflecting social rules and habits, 16 units manifesting social injustices.

The law of heredity that feudal rulers wanted to propagandize to keep common people under control: 개가 개를 낳고, 벌이 벌을 낳는다 - *Dogs bear dogs, tigers give birth to tigers*. The schema can also be seen in Vietnamese proverbs: *Con vua thì lại làm vua, con sãi ở chùa thì quét lá đũa* - *The king's son will become a king, the Buddhist nun's offspring is destined to sweep banquets leaves in the pagoda* or *Trứng rồng lại nở ra rồng, liu điu lại nở ra đồng liu điu* - *The dragon eggs hatch into the dragons, grass lizards come out from lizard eggs*. Some Vietnamese proverbs express the same notion in other animals: *Cẩu phụ sinh cẩu tử* - *A dog father gives birth to a puppy*, *hổ phụ sinh hổ tử* - *A tiger father has a tiger cub*. However, there are actually several exceptions that talented people come from the common class: *개동산에서 인물 난다* - *Talented people come from the field of dog faces* - i.e. talented people have humble backgrounds. Some Vietnamese proverbs change one's or two words' position to express the opposite meaning that ordinary parents may give birth to outstanding children or extraordinary parents may have deficient or useless children: *Cẩu phụ sinh hổ tử* - *A dog father gives birth to a tiger cub*, *Hổ phụ sinh cẩu tử* - *A tiger father has a puppy*. Koreans mention the rag-to-rich people using other animals' image: *개천에서 용 나고 미꾸라지도 용 된다* - *Dragons come from a valley, catfish may turn into dragons*.

It is natural to affirm the laws of life as well as typical genetic features of species. This concept is expressed in Korean *sokdok* related to dogs emphasizing their biologic characteristics, such as:

- 1) Barking - the innate ability of dogs, as a fish is born to swim: 개사끼는 나면서부터 짖는다 - *Puppies bark from birth*. However, Koreans do

not mind accepting phenomena or individuals beyond the law of nature. For example: 한 배 강아지도 흰둥이 검은이가 있다 - *A mother dog may have black or white puppies*, 한 개새끼도 아롱이 다름이가 있다 - *A puppy may have spots of different patterns*. Vietnamese accept the variety by using body parts: Mười ngón tay có ngón dài ngón ngắn - *Ten fingers on one's hands certainly have different length*. The proverb is often used to talk about the differences in characters, appearance or the way of life of the children in a large family.

- 2) Natural position of body parts – the front position of the head and its tail at the end: 개가 앞으로 가면 꼬리는 뒤로 가지 마형이다 - *When a dog goes, its tail will follow*.
- 3) Natural duty of the animal – the inborn task defined for an animal from the very beginning: 개새끼는 도둑을 지키고, 닭새끼는 닭을 친다 - *The puppy watches the thieves, the chickens keep their house*.
- 4) The permanent colour, shape or personality: i) White tail – white dog tail kept for three years (in stagnant pond/ in chimney) does not turn yellow: 흰개 꼬리 굴속에 삼년 두어도 흰개 꼬리다 - *White dog tail in chimney for three year remains white*, 흰개 꼬리 삼년을 시궁창에 물었다 봐도 흰개 꼬리다 - *White dog tail dipped 3 years in stagnant pond is still white*; ii) Curving tail: 꾸부러진 개꼬리 삼년, 대롱에 꽂아도 꾸부러진 그대로 있다 - *Dog's curving tail kept in bamboo tube for three years still keeps its shape*. The number "3 years" in the proverb does not tell the exact number but long period of time. In Vietnamese, the proverb *Giàng sơn dễ đổi, bản tính khó dời* - *it's easier to move the country than change the personality* shares the same meaning; iii) Black dog: 검은개 이빨 감긴 개이다 - *like black dog in seaweed* – i.e. black dog wrapped in seaweed doesn't turn white, 검은개 이빨 감긴다고 희어지지 않는다 - *Black dog wrapped in seaweed cannot turn white*, 검은개 세수하냐아냐다 - *Black dog cleaning his*

face remains the same; iv) The nature of a dog – wherever a puppy is raised, it will still become to a dog: 장아지는 방에서 키워도 개가 된다 - *A puppy raised in a chamber will still grow into a dog*. If it is born a puppy, regardless of whatever situation and environment it lives, it will never grow up into any other animal. This implies that bad nature can't be changed regardless of teaching and training.

Vietnamese people express the concept of innate nature in the proverb: *Cha mẹ sinh con, trời sinh tính* - *Parents give birth to a child, god gives him the character*. Korean people emphasize the unchangeability in nature of objects and phenomena: even though the appearance may change, the nature of an object or a phenomenon stays the same: 견종이나 누렁이나 그놈이 그놈이다 - *It is a dog regardless of its black or yellow colour*, 누렁이나 견종이나 그놈이 그놈이다 - *Though it is a yellow or black dog, it is the same animal*. That means despite changes in appearance, the action and nature do not change. Nature cannot be hidden or lied. In Vietnamese, the proverb: *Hữu xạ tự nhiên hương* - *Fragrant can be sensed* expresses the idea. Language is one facet revealing the nature: 개 입에서 개 짖나오고, 쇠 입에서 쇠 짖 나온다 - *Dogs speak dogs' language, cows use cows'*. That means people show their nature through what they say - good people say good things, bad people use bad tongue. Similarly, English proverbs emphasize that people's nature is unchangeable: *In every country dogs bite; Every dog is entitled to one bite* (the natural action of a dog may be done sooner or later); and suggest precaution: *Take a dog for a companion and a stick in your hand* (be careful with dangerous companions).

Koreans appreciate life and assume that it is better to live than to die despite thousands of bitterness, such as: i) living in a terrible environment: 개똥밭에 굴러도 이승이 낫다 - *Even if you have to roll in a dog-manure field, this world is still good*: life is miserable but it is better than death - appreciating life's value; ii) being in low status: 산 개가 죽은 벌 보더 낫다 -

A living dog is better than a dead tiger: despite poverty and suffering, living long is better; iii) living in poverty: 죽은 석승이 산 개만 못하다 - *Dead Thach Sung (Gecko) is worth less than a living dog*. In old legend, Thach Sung (Gecko) was a very wealthy man. However, regardless of his affluence, as a dead person, he become valueless; iv) having no power, fame, no respectable social position: 산 개가 죽은 정승보다 더 낫다 - *A living dog is better than a dead prime minister*; living longer life in suffers is better than living happily in a short time, 당찬이 산 개만 못하다 - *Dead nobles is worse than living dogs*.

Koreans' concept of human kindness, bad behaviors, and social rules are expressed in 24 *sokdam* referring to a dog.

- 1) Treachery is expressed in *sokdam* referring dogs or hounds: 포기를 다 잡으면 사냥개를 삶는다 - *when rabbits are all captured, the hound will be boiled*, 사냥 끝난 사냥개 신세다 - *the fatal ending a hunting dog when there's nothing for hunting*. That means people or animals who are no long needed or can't be exploited will be eliminated without mercy. The treacherous action is also mentioned in Vietnamese proverbs: *Vắt chanh bỏ vỏ* - *After squeezing, the lemon cover is thrown away*, *Ăn cháo đá bát* - *Finishing the porridge, the bowl is kicked away*, *Qua sông đâm buồm vào sóng* - *Out of the river, fuck the wave*.
- 2) Jealousy and dishonest sayings are expressed in Korean *sokdam* using the action of yelling/ defaming dog Y (with X and Y are dogs' characteristics or actions): 개 물은 개가 똥 물은 개 나무란다 - *a dog sticking husk rebukes the dog sticking dung*, 똥 먹은 개가 개 먹은 개를 풍른다 - *a dog eating shit berates the one eating husk*, 검개 개가 돼지를 풍른다 - *black dogs criticize pigs*. These *sokdam* are used to criticize the people who are not perfect but keep mocking others. In Vietnamese, the equivalent proverbs are shown in the image of cats, dogs or fish: *chó chê mèo lắm lông* - *dogs decry cats for their long fur*, *luon ngán*

lại chê chạch dài, thòm hơn mèo miệng chệ trai lệch mỏm - short eels dislike loaches for their length, one-side-mouth flounders hate mussels for skew mouths. In English, such proverbs are manifested in the image of objects: *The pot calls the kettle black*.

Diversity in human society are inevitable: *정승 날 때 장아지도 낳다 - there is a prime minister, there are puppies*: some people are talented at birth, others are not. The existence of the learned and the ignorant does not result from the birth dates but the natural diversity of the world. Vietnamese believe they can judge a person good or bad through observing: *Trông mặt mà bắt hình dong - The way you look defines who you are*. However, sometimes it is impossible to tell correctly for the inside and outside are different: *Xanh vỏ, đỏ lòng - Green cover conceals red heart*. Korean *sokdŏm* share the same idea that in reality, what people show does not always reflect their nature: *합정한 개가 부뚜막에 던져 올라간다 - A good dog climbs onto the kitchen first*, i.e. some people always appear to be good but their nature is not. Therefore, it should be careful to evaluate others because we can be easily disguised by similar objects. Koreans say: *양고기를 팔고 개고기를 판다 - Hanging sheep meat to sell dog meat* while Vietnamese say: *Treo đầu dê bán thịt chó - Hanging a goat's head to sell dog meat*.

Craving for money and fame is the nature of humans. Korean *sokdŏm* use 2 main structures:

- 1) dog - butcher shop: *꾸깃간에 개 굶듯 한다 - Dogs crowd the butcher shop*. In Vietnamese proverbs, the meaning is expressed with more implication: *Mật ngọt chết ruồi - Sweet honey kill flies*.
- 2) dogs - stinky smell: *개는 구린내를 따라 다니고, 사람은 권세를 따라 다닌다 - Dogs follow the stinky smell, people pursue the power*. Vietnamese proverb uses flies and fishy boards: *Thớt cá tanh tào ruồi muối đến - A fishy cutting board attracts flies*.

Koreans criticize people who praise the power of money: *개도 돈만 있으면 명칭지라고 부른다* - *Even a dog with money can be Sir with Meong (Woof) or surname*. That means money can change people's status and position from the lowest position to the highly respected. Koreans show their critical attitude and hatred to those relying on their power and social position: *포수집 개는 호랑이 무서운줄 모른다* - *The hunter's dog has no fear for tigers*: the people coming from good family or having firm backup are often confident, fear of no one and feel free to do anything. Speaking human minds, a Korean *sokdam* says: *세상 인심이 대강집 개 같다* - *Human virtue is like a manorin's dog (relying on power to bully the weak)*. The distinction between the rich and the poor in the society is shown in the world of domestic animals: *가난한 집에 살전 닭 없고, 부자집에 마른 개 없다* - *Poor family cannot raise fat hen, rich family does not have thin dog*. The difference in society is shown in regional features: *산골 부자가 해변 개만 못한다* - *Wealthy mountainous people are not as rich as coastal dogs*. The *sokdam* mentions that coastal regions selling sea products is much more affluent than mountainous regions. While Koreans see the difference between coastal and mountainous regions, Vietnamese differentiate the life of people living in the city and in the countryside: *Giàu nhà quê không bằng người lè thành phố* - *Wealthy people in the countryside are not as rich as city wanderers*.

Additionally, sentiments and senses of social status, responsibilities are here and there reflected in Korean *sokdam*, for example:

- 1) Hostility: *먹기 싫은 음식은 개나 주지만 사할 싫은 건 백년 원수다* - *The dull food can feed dogs, hatred will be kept for a hundred years*.
- 2) Change in social status and responsibility: *개가 호랑이 노릇을 한다* - *The dog takes over the role of the tiger*, or *개 꼬리가 개 몸뚱이를 흔든다* - *A dog tail moves its body*. These two *sokdam* show the unusual swap of role in some social situations. English has the same expression: *Tail wagging the dogs* (i.e. the unimportant thing/ person takes control of

the whole). In Vietnamese, the proverbs: *Chủ vắng nhà gà vọc niêu tôm* - *As the landlord is away, the chicken eats shrimps from the pot.* *Con chị nó đi, con em nó lớn* - *The sister goes, the little grows* also share the same notion.

- 3) Psychophysiology: 개도 사흘 굶으면 똥똥이론 두서위하지 않는다 - *Fasting for 3 days, dogs are afraid of no whip.*
- 4) Affection: 개로 세 번 보면 꼬리를 친다 - *Meeting three times the dog will wag its tail.*

Injustice exists in every society. In Korean *sokdam*, the meaning can be expressed through:

- 1) Contrastive images of dogs in opposite colour. Korean *sokdam* shows 6 variants with white dogs, yellow dogs and black dogs: *백기는 누렁이가 먹고, 맞기는 흰둥이가 맞는다* - *The yellow dog eats, the white dog is whipped.* *흰 개가 고기는 먹고, 때는 검은 개가 맞는다* - *The white dog eats the meat, the black dog is beaten.*
- 2) Contrastive objects eaten by the dog. Korean *sokdam* show 16 proverbs of this kind: *쌀 먹은 개는 달아나고 겨 먹은 개가 얻어맞는다* - *The dog eating rice runs away, the dog eating husk gets the blow.* *똥 먹은 개는 풀키고, 겨 먹은 개는 안 풀린다* - *The dog eating shit is exposed, the dog eating rice husk is not known.* *겨 먹은 개는 풀커도 똥 먹은 개만 안 풀린다* - *Even if the dog eating rice husk is found, the dog eating shit will not be discovered.*
- 3) Contrastive actions. Cooking porridge – feeding dogs: *죽 주어 개 좋은 일만 한다* - *Cooking porridge is only to feed dogs/ cooking porridge to feed fat dogs.* *죽 주어 개 좋은 일만 한다* - *Cooking porridge is only good for dog.* Catching (mice) – eating (mice): *쥐는 개가 잡고, 먹기는 고양이가 먹는다* - *The mice caught by the dog are eaten by the cat*

Vietnamese expresses the injustice as *Ông Thi Kinh* – *Thi Kinh's injustice* (a woman in Vietnamese Buddhist legend) in many proverbs: *Quít idm cam*

chju - Tangerine causes, Orange suffers (the proverb uses anonymous and homonymous effects in the names and meanings), *Mèo giã đm vụng, mèo con/ mèo đm phải đôn - The wicked cat steals, the little cat/ the ill gets hit*, *Cốc mò cò xoi - The cormorant fumbles the food for the cork to swallow*.

2.1.2. Concept of the way of living and behaviors

Reflecting the concept of the way of living and behaviors, there are 76 Korean *sokdam* containing the element of "dog". These *sokdam* express the following meanings: i) the law of character formation and development (10 units showing habits, 26 units mentioning the living condition); ii) the way of living and earning money (6 units); iii) social behaviors - human relations and community (8 units relating to community, 26 units about behaviors in family and society).

a. The law of character formation and development

Korean *sokdam* refer to the influence of habits on educating perseverance, of the environment on relationships. In *sokdam* with "dog" as lexical elements, the notion of bad habit developed from frequent wrong action is expressed in a special way: [A dog that eats X later eats Y], with X is rice husk - small, of little value, Y is rice - big, valuable thing: *개가 거름 먹다가 나중에 쌀도 먹는다 - A dog eating rice husk will later eat rice*, *개가 보릿겨 먹다가 나중에는 쌀 먹는다 - A dog eating rice noodles will eat rice later*. Vietnamese express the same meaning in the proverbs: *Thê trộm gà, giã trộm trâu - The thief stealing chicken will soon come back for a buffalo*, *Ấn cắp quen tay ngủ ngáy quen mắt - Hands get accustomed to stealing, sleeping eyes get used to sunlight*. Besides, human natures in Vietnamese proverbs *Cha mẹ sinh con, trời sinh tính - Parents give birth a child, god gives him the character*, *Giang sơn dễ đổi, bản tính khó dời - It's easier to change the country than the personality* are also expressed in Korean *sokdam*: *개는 등*

먹는 버릇을 고치지 못한다 - *Dogs can't fix their habit of eating feces*, and in English proverbs: *Once a thief, always a thief. As a dog returned to his vomit, so a fool returned to his folly*. In fact, people often notice others' bad habits but their own: 개는 똥 구덩이를 모른다 - *Dogs don't know that shit is lousy*. People who curse will get used to the offensive language; wrongdoers consider what they did is normal and do not aware of the evil anymore. A Korean *sokkwm* says: 개는 제 주둥이에 똥 들은 것이 더러운 모른다 - *Dogs don't know having shit on their mouth is dirty*, which means when living in dirty environment, it's difficult to realize what is filthy or nasty.

Proverbs always preserve a nation's treasure of experiences, especially on education. Corresponding to the didactic message in the Vietnamese proverb: *Có công mài sắt có ngày nên kim* - *Grinding iron will get a needle* or *Practice makes perfect, Diligence is the mother of good fortune* in English, Koreans also have positive view towards the learners – anyone has their strong points: 똥개도 뽕씨를 잡는다 - *Dogs eating feces can also catch rabbits*, 똥개도 한 가지 재주는 있다 - *Dogs eating feces may have their knack*. Therefore, with patience, you will surely succeed in training the ignorant: 똥개도 가르치면 사냥개 된다 - *Dogs eating shit can be taught to become hunting dogs*. However, teaching is not always easy: 똥개 짚 풀이기가 - (*As hard as*) *training a shit eating dog*. There is much complain about stubborn ones: 공부하랬더니 개잡이를 떠온다 - *Ask him to go to school, he goes to catch dogs* for not listening to the advice but choose to do a job with no future. In Vietnamese, people say: *Nước đổ lá khoai* - *Water pours on a taro leaf*, *Nước đổ đầu vịt* - *Water pours on a duck head*, *Đàn gảy tai trâu* – *Like plucking music for a buffalo*, or in English: *Water off duck's back, Cast pearls before swine, Give what is holy to the dog...* to the helpless attitude, frustration of a person on teaching and showing valuable things to the boneheads.

Besides, the living environment have a great effect on the formation of human character and attitude. This fact is shown in the following Korean *sokdam*.

- 1) Puppies – pubs: 논치 빠르기는 도가집 강아지다 – *a puppy in the roadside pub is swift*. children who usually contact with lots of people will be more observant, quick, well-behave, self-confident.
- 2) Dog – in mandarin's house: 대신덕 강아지는 벌 무서운 줄 모른다 – *Mandarin's dog isn't afraid of tigers*;
- 3) Wild dog: 온재가 더 사납다 – *wild dog is more savage*. Wild dog is savage because it doesn't contact with people. This proverb is used to refer to boorish, moody, wild and rude country men.

In Koreans' opinion, the pub stands for a place of drinking and playing, a mandarin's house represents the place of power and wealth, and wild area is not a good living condition and may have negative effect on human nature. Living in a good educational environment, even dumb people will gradually become smarter, more knowledgeable, more useful and will develop themselves and work better:

- 1) dog – restaurant: 식당 개 삼 년이면 밥을 짓는다 – *After three years, a dog in the restaurant can cook*. That means dull people can learn after a long time.
- 2) Dog – study room – keep citing ancient scholars' sayings: 서당 개가 평자왈 공자왈한다 – *Dogs in the study room keep on citing Confucius' and Mencius' sayings*: slow people can learn though it takes more time.
- 3) Dog – study room – compose poems: 서당 개가 풍월을 한다 – *Dogs raised in the study room are dreaming of the wind and the moon* (the wind and the moon are typical images in poems and proses)
- 4) Dog – Mencius': 평자집 개가 평자왈한다 – *Mencius' dog always cites Mencius' sayings*: That means a scholar's son is more diligent than the

son of an uneducated man, the offspring always bears genetic heredity so they study better than others.

The above proverbs show that Koreans pay much attention to their children's education and the ideal environment for teaching and training. Additionally, Koreans also respect family's traditions in the way that if a bird's offspring is not like its father's feathers, their wings will be similar; they pay much consideration to training children to form necessary skills in life such as cooking or earning a living.

Korean proverbs refer to the influence of the surrounding people to the development of children's personalities. In many cases, people of great influence can be role models for others, especially the younger to follow. They are affected by a guardian, custodian or superior. 개는 할 주는 주인을 따른다 - *A dog takes after its owner*, 개는 안주인을 따른다 - *A dog is like its landlord*: dogs often follow their owners and obey their orders. Saying about human, a child grown up by his parents will act as his parents do, educated by teachers will learn what they are taught, instructed by supervisors will take their influence. Similarly, Vietnamese and English proverbs say: *Thầy nào trò nấy* - *Like teacher like student*, *Chủ nào tớ nấy* - *Like boss like servant*, *Cha nào con nấy* - *Like father like son*, *Rau nào sâu nấy* - *like vegetable like worm*.

Those live with evils or bad characters may be affected: 개를 가까이 하면 벼룩이 온다 - *Near the dog, dog fleas will come*, 개를 따라가면 뒷간으로 간다 - *Following the dog, you will go to the back chamber*: if you are near the evil, you will make acquaintance with crimes or gradually get into the wrong way, 진날 개 사귀기다 - *Get to know a dog on a rainy day*: people may get filthy if they contact with dirty dog. In Vietnamese and English, there is a similar proverb: *Gần mực thì đen, gần đèn thì sáng* - *One who is near the ink will turn black, one who is near the light will be bright*

(Vietnamese); *Lay down with dogs get up with fleas* (English) - if you are with bad people, you will be affected.

Dealing with teaching, Koreans share the same view as English and Vietnamese people in the proverb *Spare the rod, spoil the child* or 개와 여자는 맞아야 길이 든다 - *Dogs and girls should be whipped to be nice*. The proverb shows the humiliating attitude to women resulting from Confucianism in Korean's society in the old time, just like an English proverb: *A woman, a dog and a walnut tree, the more you beat them the better they be* (the old custom of beating a walnut tree so as to get better production). This also means people should be taught since young age, as trees can be curved when they are small. Youngsters should be loved but shouldn't be coddled: 필적 한 마리는 어플잡아도 개 머듯이 사납다 - *An anchovy is tiny but can make a bad habit for the dog*: feeding an anchovy to the dog is not a big deal but the dog may develop a bad habit which is impossible to fix. Therefore, proper behavior should be used right from the beginning. Vietnamese people say: *Đạy con từ thuở còn thơ, dạy vợ từ thuở đờ vợ mới về* - *Teaching a child since he is small, teaching a wife since she is a newly-wed*. English proverbs *What is learnt in the cradle lasts till the tomb*, *Strike while the iron is hot*, *Young bamboo trees are easy to bend* express the same idea.

Showing the relationship among people under the same roof, having the same emotion and loyalty is shown in Korean *sokdam*: 개는 밥 주는 사람을 따르고, 선비는 자기를 알아주는 사람을 위해 목숨을 바친다 - *Dogs follow the food giver, scholars sacrifice for their intimate friends*, 개는 안주인을 따르고, 소는 마필주인을 따른다 - *Dogs follow the landlady, cows follow the landlord*: the landlady brings food for the dogs, the landlord takes care of the cows. That also means a man loves the woman who is close and understand him. Dogs and children can feel the true love of humans. They

follow and show their loyalty to these people 개와 아이는 사랑하는 피로 따름다 – *Dogs and children follow the people who love them.*

b. The way of living and earning money

In Vietnamese's concept, each person is responsible for working and earning his own living while dignity and honesty are always respected. Koreans share the concept in the *sokdwan*: *로논 개논 리 지우고, 누운 개논 열 켜인다* – *Dogs running around the house are full, lying dogs are starving*; hard-working people live well, lazy people stay poor. Vietnamese and English view the hard-working from the aspect that ambition drives actions: *Muốn ăn thì lăn vào bếp* – *He who cooks wants to eat, You can't make an omelet without breaking the eggs*, and that working will make them better: *A rolling stone gathers no mass.*

Earning money can be hard, but both Korean and Vietnamese people think it is necessary to live properly, behave generously. In Korean proverbs, there are three variants using two opposite images of the prime minister, who is under one person and above tens of thousands of people, and dogs – who is lower than the lowest rank in society: *개 같이 벌어서 정승 같이 산다* - *Making money like dogs, living like a prime minister*, *개 같이 벌어서 정승 같이 쓴다* - *Making money like dogs, spending like a prime minister*. In Vietnam, earning enough food is more important than housing while in Korea, people pay much attention to sleeping place: *먹는 것을 개같이 먹어도 잠자리는 가려서 자렸다* – *Even having dog food, a good sleeping place should be chosen*. Koreans also wish to be well fed and live happily: *개가 되어도 부자집 개가 되겠다* – *Even if being a dog, choose to be a dog in rich families.*

Korean *sokdwan* with “dog” as lexical elements describe in details not only social behaviors, relations among people and within a community but also the national spirit.

- 1) 타동에 가서는 이웃 개만 봐도 반갑다 - *Meeting the neighbor's dog in another village is a happiness. The sokjam describes the nostalgic feeling of a person living far away catching sight of something to remind him his home.*
- 2) 개는 개끼리 모인다 - *Dogs huddle together, 소록은 동색이요, 검정개는 돼지 편이다 - Copper is blue, black dogs are on pigs' side, 검정개는 돼지 편이다 - Black dogs are beside the pigs. The three sentences mean that people of the same type will gather together. Vietnamese people use the image of buffaloes and horses: *Ngưu tầm ngưu, mã tầm mã - Buffaloes find buffaloes, horses go for horses. The proverb does not only mention the resemblance of animals from the same species but individuals in their characters, behaviours and ways of living as well.**
- 3) Sometimes, the community suffers from negative effects of peer groups: 한 마리 개가 짖으면 못 개가 짖는다 - *One dog barks, the whole pack woofs, 한 마리 개가 짖으면 온 동네 개가 다 짖는다 - One dog barks, dogs in the whole village woof.*
- 4) Living in a village and very close one another as a Vietnamese prover says: *Tối lửa tắt đèn có nhau - Being together when there's no fire and no light, tactful and considerate manners are necessary: 개 잡아 먹고 동네 민심 잃고, 닭 잡아 먹고 이웃 민심 잃는다 - Catching a dog displeases the villagers, catching a chicken upsets the neighbor; i.e. though food is important but eating without sharing will upset your neighbours. People living in the same community should learn how to share: Chia ngọt sẻ bùi, đồng cam cộng khổ - Share the sweet, share the hardship (Vietnamese proverb); or avoid doing harm on people of the same race: Dog does not eat dog (English proverb).*

Behavioral styles in communication signify the typical culture of each nation. Koreans' respect of hierarchy, etiquettes, and dignity is shown in *sokjam* either to teach later generations or help them realize the bad actions.

- 1) To family members: 앞에서는 개도 나무라지 않는다 - *Don't scold the dog in the presence of the senior*. The custom is also seen in Vietnam. Vietnamese avoid scolding children, kicking the baskets or showing anger and negative attitude in front of the elder or strangers.
- 2) To other people: 앞에서는 개도 안 꾸짖는다 - *Dogs do not bark at guests*. The proverb implies that on welcoming guests, even smallest mistake should be avoided.
- 3) To an unfriendly relation: 개와 고양이 - *Like a dog and a cat*, 개와 원숭이 - *Like a dog and a monkey*. The proverb indicates hostile relationship of much quarrelling and fighting between people living next to each other.

Vietnamese summed up their relationships in the proverb: *Đàn bà dữ mất họ, chó dữ mất láng giềng* - *A wicked woman drives relatives away, a bad dog chases neighbors away*: This proverb tells the fact that if a family has a bad dog, no one will come, if there is a shrewish woman in the family, no relatives call at the house. This shows the decisive role of women in keeping the family and the community in peace and harmony.

Korean *sokdwan* using "dog" as lexical elements mention bad guys and bad things in society in various manner:

- 1) rejoice when bad guys are punished: 꼬희의 개 털 들어 간 것 같다 - *(Happy) like a stealing dog is taken away by a tiger*: when the hated person encounters unfortunate consequence;
- 2) disapproval of bad action: 개도 빗세 람다 - *Dogs know how to bully others*. Vietnamese people use the image of ghost to express the meaning: *Mới cũ bắt nạt ma mới* - *Old ghosts bully new ones*.
- 3) tough, uncompromised attitude towards bad people and bad deeds: 미친개는 때려 잡아야 한다 - *Wild dogs must be caught and beaten*: the evil should be punished/ eliminated; 미친개는 똥똥이가 약이다 - *With wild dogs, sticks are medicine*, 미친개는 똥똥이를 잡아야 하고

도둑은 잡혀와야 한다 - *Mad dogs must be given sticks, thieves must be caught alive*. That means evils should receive good punishment. Sharing the same idea, Vietnamese people say: *Vỏ quýt dày có móng tay nhọn* - *Sharp nails peel thick tangerine covers*, which is equivalent to the proverb: *Diamond cut diamond* in English.

- 1) caution with illegal and/or unrighteous money: *먹은 개는 짖지 않는다* - *Eating dogs don't bark*. The proverb describes a greedy dog's action as a warning to people to avoid illegal wealth, otherwise, it will control his actions forever. In Vietnamese the proverb *Hớ miệng mắc quai* - *A strap keeps the opening* is equivalent to *Put your foot in your mouth* in English.
- 2) Tactful behaviour to avoid hurting others or causing negative reactions: *개새끼가 똥다니까 우물대며 등 खा다* - *a little dog makes a shit for being not the favorite*: one may do wrong or bad things if he is not loved. Therefore, people should be careful on commenting on others. Vietnamese proverbs suggest: *Lời nói chẳng mất tiền mua, lựa lời mà nói cho vừa lòng nhau* - *Choose words to satisfy others for the utterance you don't have to buy*; *Lời nói dối máu* - *One word is worth a bowl of blood*; *Lời nói đáng giá ngàn vàng* - *One word costs a thousand pieces of gold*.
- 3) Mistake acknowledgement: *득 편 개가 혀다귀 맞한다* - *A choked dog blames the bone*: one should accept his errors and shouldn't blame others for his mistake; *도둑놈이 개 구짖 듯한다* - *The burglar curses the dog*: the attitude of a guilty person condemning the one who prevents him from illegal deeds.

In our research, there are only 7 *sokdam* referring to family behavior. Koreans believe that arguments between husband and wife are sometimes so serious to be solved: *부부 싸움은 개도 안 짖는다* - *Argument between husband and wife is so severe that even dogs do not want to interfere*. In

Vietnamese's concept, disagreement between husband and wife is easily settled, like cutting water with a knife, when the knife is removed, the water remains untouched. The relationship between husband and wife is so special that they know the way to solve their own problem: *Vợ chồng cắt nhau đầu giường, làm lành cuối giường* – *The row between husband and wife starts at one bedside and ends on the other*. In a multi-generation family, the relationship between mother-in-law and her daughter in-law is the most difficult to settle. The daughter in-law usually has to suffer lots of frustrations and detriments: *시어머니 미워서 개 때때기 한다* – *Hit the dog because of getting angry with the mother-in-law*. In the past, a young married woman is in the lowest position in a Korean's family. She suffered from inequalities, ill-treatment and misery. The only reaction the woman could do is to pass her anger to someone in lower position. Harsh teaching to the juniors is frequently seen in Korean society to keep them under control: *어릴 아이와 개는 집둘일 뜻이다* – *Hold children and dogs in enclosure*.

2.2. Korean's worldview

In Korean *sokdŏm* with the word "dog" as lexical elements, there are 17 units reflecting their worldview. These *sokdŏm* use peculiar or anomalous images to show unrealistic incidents with derogatory implication.

- 1) boiled dog barks: *가아예 삶은 개가 멍멍 짖거름* – *If the boiled dog in the pot barks*.
- 2) dog climbs the tree: *개가 나무에 오르겠다* – *Then dogs will climb the tree*.
- 3) dog laughs: *개가 다리들고 웃겠다* – *A dog will lift his foot and laugh*.
The *sokdŏm* combine a frequent but rude deed and a polite but unreal action in one image to describe a weird incident.
- 4) buried dog tail will change colour: *개 꼬리 묻어놓고 황보피기 바라논 겐이다* – *Bury dog tail and hope it will turn yellow*. hope for something unreal and impossible to happen.

- 5) dog dreams: 개꿈이다 - *A dog dreams*: Koreans think that a dog doesn't dream. Thus, the occurrence is extremely rare. Moreover, dreams generally are unrealistic. The *sokkam* implies something that seldom happens and even it does, it can hardly be true.

In Vietnamese, the paradoxical images are frequently used in proverbs: *Trạch đẻ ngon đũa - Eels lay eggs on the top of banyan tree*, *Sáo đẻ dưới nước - Blackbirds' eggs are laid under the water*, *Cây chuối có cành - Banana trees have branches*, *Cây cải làm đũa - Mustard greens are used for pillars*, *Gỗ lim làm ghém - Iron woods are used for salad*...² but the image of dog is absent in these idiomatic expressions.

Korean's subjective worldview is quite various. There are 7 *sokkam* with the image of a dog reflecting different senses and sentiments, such as consideration, fear, ambition or desire.

- 1) mad dog - a stick: 미친개 눈에는 몽둥이란 보인다 - *There is only a stick in mad dog's eyes*: the constant fear that a guilty person endures, just like the thief always see the police;
- 2) dog' eyes - burglars: 개 눈에는 도둑만 보이고 부처 눈에는 부처만 보인다 - *There are burglars in a dog' eyes, there are Buddhas in a Buddha's eyes*: People care for and work well on what they know and understand;
- 3) dog's eyes - feces: 개 눈에는 똥만 보이고 후보자 눈에는 표만 보인다 - *There is only feces in a dog's eyes, there is a vote in every candidate*, 개 눈에는 똥만 보인다 - *There is only feces in a dog's eyes*. Everyone has an ambition or a favourite thing to pursue;

² Bao giờ cho chuối có cành, Cho sung có nụ, cho hành có hoa. Bao giờ trạch đẻ ngon đũa, Sáo đẻ dưới nước thì ta lấy mình. Bao giờ cây cải làm đũa, Gỗ lim làm ghém thì mình lấy ta. - *When banana trees have branches, fig trees have buds and onions have flowers; when eels bear on the top of banyan tree, blackbirds lay under the water, then I will marry you; when mustard greens are used as pillars, iron wood is used for salad, I will marry you* (Nguyễn Giang Lân (1999))

These above proverbs are combined to make new versions, for instance: *성한 개 눈에는 뽕뽕만 보이고, 미친개 눈에는 뽕뽕이만 보인다* – *There are burglars in a savage dog, there are sticks in a wild dog's eyes*; or: *성한개 눈에는 뽕만 보이고, 미친개 눈에는 뽕뽕이만 보인다* – *There is feces in a savage dog's eyes, there are sticks in wild dog's eyes.*

Natural and cultural phenomena are sometimes reflected in *sokdŏn* though there are not many. In our research, there are only 3 units: *개는 눈을 기뻐하고, 말은 바람을 기뻐한다* – *Dogs are happy to see snow, horses are happy to feel the wind*; *개가 높은 곳을 오르면 큰비가 온다* – *It will rain when dogs move to higher place: experimental forecast*; *개들이 몰려서 뛰놀면 큰 바람이 불다* – *When dogs huddle and play, strong winds start.*

English equivalents show people's concept of the world with more philosophical theories of life and justice. They mention the obvious possession: *A dog that finds a bone will carry the bone*; the continual movement of life and the living things: *The dog barks but the caravan goes on*; life still goes on: about nature and natural phenomena: *Beware of the silent dog and still water*; about the treatment between humans in life: *It's easy to find a stick to beat a dog* (It's easy to blame the inferior / He who intends to blame another will always find a reason), *While two dogs are fighting for a bone, a third runs away with it*, *There are more ways of killing a dog than choking it with butter*, *Dog eats dog*, *Dog does not eat dog* ...

2.3. Korean's perspective of values

In our research, there are 29 *sokdŏn* with the lexical element of “dog” reflecting Koreans' perspective of values: i) valueless/ improper/ unsuitable things (10 units); ii) valuable things (10 units); and iii) factors that affect the judgement of values (9 units).

Through idiomatic expressions, Koreans show their idea of valuable and valueless objects and phenomena, including:

- 1) things can be given away with no regret: 개에게 주어도 아깝지 않다 - *(This) can be given to the dog.*
- 2) unworthy or dirty words: 개 입에서 개 말 나오고, 소 입에서 소 말 나온다 - *Dogs bark in dogs' words, cows make cows' moos, 개 입에서 개 말 나온다 - Dog's words come out from dog's mouths.*
- 3) valueless stuffs: 개 뼈다귀다 - *(Useless) as dog's bones*; inedible stuffs;
- 4) smell from dog's mouth: 개 입에서는 구린내만 난다 - *From dog's mouth comes out only stinky smell*, 개 입을 벌리면 등내만 난다 - *When a dog opens his mouth, only stinky smell comes out.*
- 5) lack of necessary things - useless things: 짖는 개는 많아도 잡아먹을 개는 없다 - *Though there are a lot of barking, there is little for meat.*
Lots of things are available but most of which are useless;
- 6) no longer in effect: 들짐승을 다 잡게 되면 사냥개도 잡아먹는다 - *When all wild animals are caught, the hunting dog will be killed for meat* - things will be thrown away when it is expired, people who are no longer in use will be dismissed.

In some cases, something ordinarily considered valueless may turn to be precious and rare: 개똥도 약에 쓰려면 귀하다 - *Dog's feces used as medicine is precious*: ordinary things which is in need is precious and rare, 개똥도 약에 쓰인다 - *Dog's feces can be used as medicine* - humble and useless things happen to be valuable and necessary.

Inappropriate or unnecessary things are considered to be useless or of little value. Items such as horseshoe, bronze nails, cloth shoes mông (ngựa), gloves are all valuable. However, as being used in wrong place for wrong person, they become worthless: 개발에 놋대갈이다 - *Hammer bronze nails on dog's feet*, 개발에 주석 편자다 - *A tin shoe on dog's foot*, 개발에 말편자다 - *Horseshoes on dog's feet*, 개발에 모시다 - *Put gloves on dog's feet*, 개 뼈다귀에 은 올린다 - *Cover silver on dog's bones*. All the actions of using costly attire on animals are impractical and worthless. However, money and

wealth are valuable and have power in all societies. The power is reflected in the following Korean *sokkŏm*: *돈만 있으면 개도 명칭지라고 한다* – *A dog with money can be called human with Meong (Dog) as a surname.*

Korean *sokkŏm* with “dog” as lexical elements mention several factors that change Koreans’ judgement of values. The people appreciate their belongings: *개도 개 털을 아낀다* – *A dog praises his fur*: people respect their property despite their high or low value. However, the judgement of whether something is valuable or not depends on an individual’s choice: *돈 마다 눈 개 없고, 돈 마다 눈 사람 없다* – *No dog is indifferent to feces, no man does not fancy money*: feces which is of no value to men is the dog’s food so it is valuable for the animal; money is worthless to dogs but it’s necessary in human life so it is valuable to people. The proverb also implies that the greedy nature of all creatures is profit.

The judgement of human’s value may sometimes be hard to make. In some cases, extraordinary things happen, otherwise people should make their own decision.

- 1) *어수룩한 개가 울 넘는다* – *A slow dog jumps over the hedge*: a retard person makes great achievement.
- 2) *이 짱 개다리가 훗장 쇠다리보다 낫다* – *Dogs’ feet in the market today are better than on the day after*: real and achievable benefit is better than the uncertain. In Vietnamese’s point of view, the proverb: *Bỏ con sần sần bắt con cá rô* – *Leave the macropodus (a small fish) for a perch (bigger one)*; *Tham bát bỏ mâm* – *grasp a bowl, leave the whole tray* shares part of the meaning. They can be understood that people should be wise to choose which is better and attainable.
- 3) *흰종이나 검종이나 도둑만 잘 지키면 된다* – *Regardless of black or white, the dog that can watch the burglars is the good one*: How a person look is not as important as what he does. Vietnamese proverbs: *Cái nết đánh chết cái đẹp* – *Good character beats the beauty, tốt gỗ*

hòn gỗ nước sơn – *Good wood lasts longer than paint*, and English proverbs: *Beauty is only skin deep*, *Goodness is better than beauty* express the same idea of values. In these cultures, inner beauty gains more appreciation than appearance.

In Koreans' perspective of values, precious things are appreciated when they are in the right place and at the proper time. Otherwise, they will become useless and unworthy. Korean *sokdam* mention the idea in images relating to dog's food:

- 1) eggs/ oak tree's fruit/ bean/ taro – dog's food: 개밥에 달걀이다 – *Eggs in dog's food*: the extreme action or improper deeds; 개밥에 도토리다 – *Oak tree's fruit in dog's food*: the lonely, disrespected person or unwanted things scattering everywhere; 개밥통에 토란 굴러다니듯 한다 – *Like a taro in dog's food*: a valuable thing in the hands of the people who have no idea of it.
- 2) jade/ pearl – dog's food: 개밥통에 구슬이다 – *A jade in dog's food*; 개밥통에 진주다 – *A pearl in dog's food*: a priceless thing becomes unknown and useless to the ignorant.

Probably, the “cultural sediments” (Hoàng Văn Hành, 2003) of a nation crystalized in its treasure of idiomatic expressions have demonstrated most obviously the people's worldview, outlook on life and perspective of values. Korean *sokdam* with “dog” show the fact that Koreans respect their life, appreciate hereditary traits, acknowledge the negative and positive aspects of the society, the human, the natural objects and phenomena. Koreans' worldview expressed in these *sokdam* is restricted in their cognition of the unrealistic or imaginative matters. However, they emphasize the differences of the world picture through individuals' subjective views. Koreans appreciate the awareness of values, especially practical values, appropriateness, the necessity of material objects and phenomena, the relation between elements and the role of circumstances.

3. Korean traditional custom and religion

According to the data collected in this research, there are 62 units reflecting Korean traditional custom and religion. There are 3 units out of 62 expressing traditional custom, 45 units mentioning folk beliefs and religions, and 7 units referring to the geographic economic features.

3.1. Korean traditional custom

Both Koreans and Vietnamese have traditional custom of worshipping ancestors. All traditional rituals are strictly followed. Therefore, the proverb: 개가 신주 물어간 것도 모르고 제사 지낸다 – *keep worshipping though the dog has taken the ancestral plaque away* – criticizes the unforgivable negligence and carelessness of those who are responsible for important duty. Besides, the custom of worshipping Jangseung (tutelary deity in Vietnam) is common in every Korean village. The proverb 개가 장승 무서운 줄 알면 오줌 누지? – *If dogs are afraid of Jangseung (wooden/ rock statues of tutelary deities), doesn't it pee?* - rebukes negligent people who neither are scared nor realize what is right or wrong. Their careless action which is regardless of consequences is compared to what animals do to Jangseung. Vietnamese believe in gods and think that Đất có Thổ công, sông có Hà Bá – *Land has land gods (Thổ công), river has water gods (Hà Bá)*. This proverb implies that everywhere there is always a controlling power which must be respected.

3.2. Beliefs and religion

3.2.1. Folk beliefs

In life, people always hope for goodness, lucks and get away from bad lucks and misfortune. In Korean *sokdang* with the element of “dog”, there are

12 units referring the concept of fortune, good omens and goodness. Expressing the good luck of a family, Korean *sokdam* use the image of:

- 1) fat puppy: 강아지가 살찌면 집안이 길하다 – *Fat puppy brings luck to a family*: this means if a family can bring up fat puppy, they will become wealthy and lucky;
- 2) dog enters the house with feces in his mouth: 집안이 피려면 개도 똥을 물고 들어온다- *When a dog enters the house with feces in his mouth, everything will go on well*: feces is the common food for dogs. If a dog has feces in his mouth, it means there is a lot of food and money entering the house. This is a good sign.
- 3) dog wags its tails in front of the altar: 제상 앞에서 개가 꼬리를 쳐야 그 집안이 잘 된다 – *It's good when a dog wags its tail in front of the altar*;
- 4) dog shits in the dunghill: 개가 저를 무더기에서 똥 누면 집안이 잘 된다 – *The family will have good luck if the dog shits in the dunghill*;
- 5) sleep as a dog: 개 잠을 자면 부자가 된다 – *If you have dog's sleep, you will be rich*: if a person sleeps with his mouth close as a dog does, he will be rich;
- 6) dogs gather in mid-January: 정월에 날의 개가 들어오면 재수가 있다 – *Dogs entering your house in mid-January will bring wealth and good fortune*. When dogs leave, this is also a good sign: 자기 짖 개가 무연히 나가면 길하다 – *Our dog leaving the house by no reason is good*. Therefore, people should not be sorry or sorrow.

Vietnamese share the same concept of luck as a strange dog entering the house on the first days of new year: *Mèo vào nhà thì khó, chó vào nhà thì sang* – *Cats enter the house bring poverty, dogs bring wealth*. However, in most cases, Vietnamese think that living dogs' life is a misery: *Khó như chó* - *As miserable as a dog* - though they do believe that their living condition at birth results from the fortune they achieve in previous life and their happiness comes from the blessings they have in the present life.

Additionally, despite the same hour, same day, month, and year of birth, individuals' destinies are not alike. Koreans believe that the people born in June in a dog year have easy life: 유월 개띠는 잘 산다 - *People born in June in Dog year have good fate*; when a person enjoy good fortune, everything is good: 되는 집에는 개가 사끼를 낳아도 청삼사리만 낳는다 - *With good fortune, even when a dog bears a child, it will be a fluffy black puppy* (a rare and valuable race of dog).

Reflecting bad luck and misfortune, there are 24 Korean *sokdwan* with the presence of the word "dog" referring to dogs' activities, such as: dog's barking, dog's crying, dog's digging, a dog on the roof,...

- 1) dog's barking: 운수가 사나우면 짖던 개도 안 짖는다 - *Being in misfortune, barking dog won't bark*, 저사지낼 때 개가 짖으면 불길하다 - *A dog barks in a praying ritual is bad*. Koreans think that if the dog bark, the ancestors' spirits will be scared away. A Vietnamese proverb also mentions *Chó cắn ma* - (*as angry/ mad as*) *a dog barks at ghosts*.
- 2) dog's digging land is a bad luck (6 variants): digging the land at the front (main) door - the landlord dies: 개가 대문 앞의 땅을 파면 큰주인이 죽는다 - *If the dog digs the land at the front door, the landlord will die*; digging the kitchen's floor - harms the landlady - as the landlady does the cooking: 개가 부엌 바닥을 파면 안주인이 해롭다 - *If the dog digs the kitchen floor, it will harm the landlady*; digging - people in the house get ill: 개가 땅을 파면 집안에 우환이 생긴다 - *If the dog digs the land, people in the house will be ill or have something to worry about*; digging the terrace land - meager crop: 개가 마루 밑을 파면 흉년 든다 - *If the dog digs the terrace land, the crop is in failure...*
- 3) dog's crying - an omen of mourning: 개가 울면 초상 난다 - *If the dog cries, there is mourning in the house*. Koreans also use the *sokdwan* to say there is a funeral in the family: 개가 울은 일이다 - *This is a dog's crying incident*.

- 4) a dog on the roof – something bad may happen: 개가 지붕에 오르면 흉사가 난다 – if a dog is on the roof, there will be misfortune; change fortune: 개가 지붕에 올라가면 가운이 기운다 – *When the dog is on the roof, the household's fortune will alter*; the house can even be destroyed: 집안이 망하려면 개가 절구를 쓰고 지붕으로 올라간다 – *If the dog wearing a mortar on its head to climb up the roof, the house will be destroyed*; the owner will be harmed: 개가 지붕에 올라가겠으면 그 집 주인이 해롭다 – *If the dog climbs on the roof, the owner will be harmed*. In real life, dogs can't climb. Therefore, it is a weird to see dogs on the roof and Koreans consider the fact a bad omen.
- 5) dog leaves the house – good and bad omens: 개가 집에서 나가면 재수가 없다 – *When a dog leaves the house, the family will get financial loss*. This *sokjam* contradicts to the proverb mentioned above: 자기 집 개가无缘히 나가면 길하다 – *Our dog leaving the house by no reason is good*.
- 6) a strange dog enters the house barking: 낯의 집 개가 집안에 들어와 짖으면 액운이 온다 – *A strange dog which enters the house and barks will bring bad luck*: a bad omen. However, Koreans also have the idea that *Huddling dogs will bring wealth, cats gathering will bring poverty*. The difference seems to be whether the dog barks.
- 7) It's not good raising a dog for a long time: 개는 오년 이상 먹이지 않고, 닭은 삼년 이상 먹이지 않는다 – *Do not eat 5-year-old dogs, do not eat 3-year-old chicken*, 개는 오년 이상 먹이지 않는다 – *Do not eat dogs of over 5 years old*. Three or five years are estimated numbers to indicate long period of time. Korean *sokjam* say: 개가 오래 묶으면 도성한다 – *It is a nuisance to raise a dog for long time*: That means raising fowls and pets in the house for a long time is not lucky and should be avoided. They believe: 개를 십년 이상 기르면 악귀가 되어 주인을 해친다 – *A dog raised for more than 10 years will become a demon and harm the owner*.

Besides, Koreans are afraid that: 개 꼬리에 흰털이 많으면 주인이 해롭다 - *Dogs with lot of silver hairs on its tail will harm the owner*: the belief is quite superstitious and irrational. They think: 개가 풀을 풀어먹으면 가운다 - *When dogs pick grass to eat, there will be drought*: perhaps because dogs are not herbivore, so dog's eating grass is a bad omen. With natural phenomena which were unexplained in the old days, Koreans thought they were magical and deduced: 개가 달을 삼키면 전염병이 드진다 - *When dog eats the moon, there will be contagious disease*: Some contagious disease appears when there is an eclipse of the moon.

In life, Koreans practice several prohibitions to avoid bad luck, for example:

- 1) buying dogs on dog days: 슬(戌) 자 등 날에는 개를 얻어오지 않는다 - *Do not get a dog on dog days*;
- 2) watching a dog delivering: 암캐가 새끼 낳는 것을 보면 부정한다 - *Watching a dog producing will get bad luck*. Therefore, people shouldn't be curious to watch dog producing its puppies and should keep quiet. Vietnamese do not allow people watching women delivering babies for fear that this will make the children ignorant and bring bad luck to adults. Vietnamese also suggest people not touch the little dogs and cats for fear that the dog/cat mother will hide their babies away.
- 3) killing living creatures: 해산한 새끼 잡기다 - *Giving birth to a child, killing a dog to eat*. When the family has new member - a happy event, they should avoid bringing death to others. The action of killing a dog who helps keeping the house safe counters the blessings. The *sokdow* is used to deride people who have no idea of the superstition. Moreover, Koreans avoid dog meat in birthday celebration party: 생일 잔치에 개고기 부조하고 팽팽는다 - *(Those) celebrating birthday with dog meat will get claps on the face*.

Vietnamese people avoid taking a wild cat home for its “meow” sounds like “poor” in Vietnamese, but they believe that if a dog follows them home, it will bring them wealth and luck. They also avoid doing harm to creatures around them so as not to create karma.

Korean’s appetite and custom of eating dog meat is shown in the *sokdam*: 개고기는 언제나 제 맛이다 – *Dog meat is always tasty*: eating dog meat is the eating habit and habits are unchangeable. However, Koreans do not have the meat on the 15th day of lunar month, especially in the first month of the year because they think that: 정월 개고기는 세수가 없다 – *Eating dog meat on the mid-January day gets bad luck*, 정이월 개고기는 먹지 않는다 – *do not eat dog meat on the mid-February day*. However, there are some *sokdam* expressing opposite viewpoint: 정월 보름날 개고기를 먹으면 그해 유장병에 걸리지 않는다 – *Eating dog meat on mid-January day get away from epidemics*. Unlike Koreans, Vietnamese keep away from dog meat on the first day of the month. They have it on the second half of the month, after the 15th day, and believe that it will help the to remove mishaps.

Coming from Western world, English people consider *A dog is a man’s best friend* rather than a sacred animal. In our research, there is no proverb with “dog” reflecting English’s beliefs or traditional customs, neither are there proverbs with dog as food or connecting to eating habit for good or bad luck.

3.2.2. Religion

The dogma of impermanence in Buddhism is presented in Korean *sokdam*: 개똥밭에도 이슬 내릴 날이 있다 – *Even in the dog waste dumping field there are dew someday*, or 개도 손 볼 날이 있다 – *A dog may be seen by a guest, a stingy person may have good days*: 삼삼개로 하늘 볼 날이 있다 – *Sapsan dog can look up to the sky someday*: after hard days, there will be an idling moment. In Vietnamese and English, the same idea is expressed through the

description of social and natural phenomena: *Không ai giàu ba họ, không ai khó ba đời* – *No one has three wealthy ancestries neither do their three generations live in poverty*; *Sông có khúc, người có lúc* – *River has different sections, people has different time, A flow will have an ebb, Every day is not Sunday*; *Khó tận cảm lai* – *After misery is happiness, Every cloud has a silver lining.*

The Buddhist dogma of cause and sequence is shown in karma of each person: *음식 잃는 것은 개나 주지만, 사람 잃은 것은 죽어야 안 본다* – *The food you are fed up can be thrown to the dog, but you have to face the person you hate unless you die*; *제 머슴 개 못 준다* – *Courtesy cannot be given to dogs*; *제 복 개 못 준다* – *Blessings can't be given to dogs*; *제 팔자 개 못 준다* – *Your destiny cannot be passed to dogs*: Things belong to a person cannot be carelessly given to others.

English religion is expressed in proverbs in such powers as gods, devils or religious characters as Adam, ... but above all, English people believe in themselves in giving judgement and changing their destinies: *The devil lurks behind the cross, the devil rebuking sin, Lord (God) helps those who help themselves, Misfortunes never come alone (singly), Since Adam is a boy, speak to devil and he will appear, Devil is not so black as he is painted, The devil knows many things because he is old.* The word of “dog” can hardly be seen in the proverbs referring to religion.

3.2.3. Economic and geographic features

Among Korean *sokdam* with “dog” as lexical elements, there are 9 units mentioning the economic geographic features:

- 1) Sapsan dog: *삼살개 폼다리다* – *Sapsan's hind legs (bad): they look ugly because of much fur, 삼살개 있는 집에는 귀신도 못 들어간다* – *Devils cannot enter a house with Sapsan dog*: The Sapsan dogs are a

Korean breed which is strong and savage. They are excellent to watch the house;

- 2) jungja tree at the village front gate: 개가 정자나무를 전도리는 격이다 – *A dog rubs on jungja tree* (a tree grown on the village road where villagers often sit under the shade to rest and receive cool air): compare to a stupid and unacceptable action that a person does.
- 3) a person in folklore: 개고기 썰먹기다 – *Kill the dog for meat at Choi Deuk Gee does* (a rude and bullheaded person);
- 4) traditional hat songjang: 개구멍에 콩알같은 굴러넣는다 – *The guy who rolls the songjang hat to the dog hole*: The person who use sophisticated strategy to take the food from others.

About geographic features, Korean *sokdam* show the following information:

- 1) 범 잡는 개다 – *A dog catches a tiger*: in Hamgyeong, Pungsan, there is a good hound that can catch a tiger. It can be assumed that in Korean peninsula, there used to be forests with lots of wild carnivores, so hunting was very developed.
- 2) 독나라 가는 개 보고 짖는다 – *A water dog Dok (Sole Devil) barks at the sun*: an ignorant person may make mistake easily. Dok country (China) is surrounded by mountains so rarely can a dog see the sun.
- 3) 월나라 가는 개 눈 보고 짖는다 – *A Viet's water dog barks at snowfall*: unexperienced people cannot judge properly, an idiot can easily make a fuss. (in Chunqiu time, Viet country was in the south of China).
- 4) 개구멍에 방전치기다 – *Set the hair net in front of dog's cave*: an unwise action will bring damages (getting hair net over dogs' cave cannot stop the dogs but damage the net).

Like Vietnamese people, Koreans keep the tradition of worshipping ancestors, tutelary deities. They maintain folk beliefs in omens of fortunes and misfortunes. The influence of Confucianism and feudal rituals and

etiquettes are clearly reflected in family hierarchy, class discrimination, and social injustices. Moreover, Buddhism's impact can obviously be seen in the ideology of impermanence, the theory of karma, the blessed and cursed destiny. In Korean *sokkŏm* using 'dog' as lexical elements, some cultural features of food, eating habits, even geographic information of Korean peninsula and China are presented.

This paper can use "The transition from grammar exercises - traditional translations to communication exercises, where the higher requirement of communication is interaction, is necessary and suitable to the requirements set out in the task of teaching the language today." (Trần Trọng Nghĩa 2017: 162)

IV. CONCLUSION

The study of Korean *sokkŏm* using "dog" as lexical elements and their equivalents in English and Vietnamese once again certifies that culture and language are closely related. Cultural and linguistic manifestations of particular objects or phenomena vary due to the difference in living conditions, social situations, historical progresses and correlations between cultures and languages.

Korean *sokkŏm* having "dog" as lexical elements reflect various physical and spiritual facets of people's life, especially the negative. Koreans' worldview, outlook on life and perspective of values as well as Korean custom, traditions, and folk beliefs deeply influenced by Confucian ideology, Buddhist dogmas, paddy-rice culture and worship of ancestors, village gods... are clearly shown in these *sokkŏm*. In Vietnamese and English, there are few proverbs using "dog" as lexical elements catering the above implications. Instead, they use social and natural phenomena to express these concepts.

The two cultures associate the image of the dog with human life, especially the philosophy of life, of work, duties and relationships. Moreover, while Vietnamese people share Koreans' thought in taking dogs as inferior or food with negative meanings, English people base on the habits of the animal to compare with men's in more humanlike manners. Rarely are English and Vietnamese proverbs with "dogs" used to express religion and beliefs.

In reality, the formation of new knowledge through history, the experiences and lessons due to changes in social life have brought proverbs into being, made them either faded or highlighted. Idiomatic expressions in general and the proverbs using "dog" as lexical elements in particular are relatively stable in meaning with little modification caused by historical, cultural or social changes. They are reliable evidences for further studies on the similarities and differences of each nation's contemplation, its cognition of the world as well as its cultural and spiritual identities.

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