

**YANGON UNIVERSITY OF FOREIGN LANGUAGES**



**THE 1<sup>ST</sup> INTERNATIONAL CONFERENCE ON  
LANGUAGES AND HUMANITIES**

**6-7 January 2020**

# **THE 1<sup>ST</sup> INTERNATIONAL CONFERENCE ON LANGUAGES AND HUMANITIES**

## **Editorial Board**

### **Editors (Humanities for Diverse Society)**

Dr Kyi Shwin, Rector, Yangon University of Foreign Languages

Dr Mo Mo Thant, Professor & Head, Department of History, University of Yangon

Dr Chaw Chaw Sein, Professor & Head, Department of International Relations, YU

Dr Win Mar Hlaing, Professor & Head, Department of International Relations, YUFL

Dr Khin Thidar, Professor & Head, Department of History, YUFL

## **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.



*Table of Contents*

Archaeological Method and Practice of Excavation in Unit 748a-2 of IRAW@Bagan 2019 <b>Khin Kyi Phyu Thant, Pyiet Phyo Kyaw, Gyles Iannone, Scott MacRae</b> <b>Saw Tun Lin, Raiza S. Rivera, Naing Soe, Moe Satt Wathan, Yadana Aung .....</b>	3
The Role of Terracotta Artifacts found in the Archaeological Sites, Findings and Case Reports <b>Pyiet Phyo Kyaw, Yin Myo Thu.....</b>	23
The Inscription (17 lines) on the Bronze Bell donated by the Crown Prince, the son of King Bodaw <b>Moe Satt Wathan .....</b>	34
Spiritual Role: Phases of Heroine and Guardian Worship of Myeik District <b>Naing Soe .....</b>	51
Historical Context of the Literature of Ta'ang (Palaung) People in Peinnebin Village, Kalaw Township, Southern Shan State, Myanmar <b>Lei Shwe Sin Myint, Mathias Jenny, Thidar Htwe Win .....</b>	59
Traditional foods of Ta'ang Palaung ethnic group <b>Sandar Aung, Mathias Jenny, Thidar Htwe Win .....</b>	72
Temples of Myingun in Magway Region, Myanmar <b>Khin Thidar .....</b>	80
The Role of Letwe Nawrahta (1723-1791) in Myanmar History <b>Win Myint Aung .....</b>	96
Ritual Practices concerning Myanmar Boats <b>Mya Phyu Moe .....</b>	106
Police and Responsibilities for Security in Myanmar (1948-1962) <b>Htet Htet Khaing .....</b>	117
A Study of State-led Politics of Change in Myanmar after 2011 <b>Sai Khaing Myo Tun .....</b>	128
Japan's Proactive Role in Myanmar Democratic Transition <b>Thant Yin Win .....</b>	140

Democratization and the Transformation Process: Comparison between Myanmar and the Republic of Korea

**Thida San** ..... 152

President Ho Chi Minh who settled the Relationship between Vietnam and Thailand in the Present Time

**Prachacksha Saisang, Boonlue Chaimano, Truong Thi Hang** ..... 164

A Comparative Study of the Thai and Myanmar Proverbs related to Animals

**Htet Htet Win, Phyu Yati Thin, Su Su Khin** ..... 174

Tai Yai Identity in Arunothai, Mueang Na, Chiang Dao, Chiangmai

**Su Su Khin, Nathanarin Methivuthinan Phanuphatharathanavat, Catthaleeya Aungthongkamnerd, Truong Thi Hang** ..... 195

Foreign Language Learning Myanmar Students' Awareness Level of Vocabulary Learning Strategies and its contribution to their Vocabulary Size

**Wai Yan Min Oo, Aung Myo Hein** ..... 207

A Comparative Study of Proverbs related to the Way of Speaking between Korean and Myanmar

**Myat Thida Oo** .....215

## A COMPARATIVE STUDY OF THAI AND MYANMAR PROVERBS THAT ARE RELATED TO ANIMALS

Htet Htet Win<sup>1</sup>, Phyu Yati Thin<sup>2</sup>, Su Su Khin<sup>3</sup>

[htethtetwinpyi@gmail.com](mailto:htethtetwinpyi@gmail.com)

### Abstract

The study deals with the comparison of proverbs between Myanmar and Thai Languages. As the proverbs served as the rhetorical devices in language and communication, they can be used as pedagogical tools for language learners. Moreover, it is needed to study the similarities and differences between proverbs in the two languages. Proverbs both in Myanmar and Thai, have a variety of expressions that have the same or similar meanings. In both countries, Proverbs can be used to reflect the culture, thinking, analyzing and knowledge. This paper aims to compare Myanmar and Thai proverbs from cultural point of view. As there are a great number of proverbs themed on influence on animals, on human behaviors in daily life, the study is conducted to analyze pedagogical potential of proverbs about animals in teaching traditions, culture and other skills for Myanmar people those who are learning Thai Language and for Thai people those who are learning Myanmar Language. The data were collected from "Thai Proverbs 5000: Akarat Udonphon<sup>2</sup> and Myanmar Proverbs and Sayings (Pyin Nyar Kyaw, 2009), and the Meaning of Myanmar's proverbs and their usages by Hla Thamein (2018, June) published by Sake Ku Cho Cho. The descriptive-comparative method is used in conducting the research. The study reveals that there are both similarities and differences in such proverbs. It is known that Myanmar and Thai people who live in different social and natural conditions can make different proverbs. In the same way, the similar proverbs can be derived from the same religion, morals and similar culture of both countries.

**Keywords:** Comparative Study, Thai, Myanmar, Proverb, Animal

### Introduction

A proverb is a form of local culture of a nation that expressed through language. (Andra Ade Riyanto, 2018) Proverb is a short, sometimes well-known saying of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and pass down from generation to generation. Meider (1985: 119) There are proverbs used since ancient times and there are those created in modern era. Proverbs makes it easier to make a point in figurative speech. (Kant Syzdykov, 2014) Proverbs are described as the metaphorical words or phrases. (Thai Grammar, No.4) Moreover, proverbs can indicates the literary standard of one nation and it also acts as a medium in which people can learn about the diversities of culture, beliefs of different countries.

---

<sup>1</sup> Tutor, Thai Department, YUFL

<sup>2</sup> Tutor, Thai Department, YUFL

<sup>3</sup> Associate Professor, Head of the Thai Department, YUFL



Hla Thamein (2018) stated that one can estimate the intellectuality, maturity and the thoughts of one nation. It was also said that proverbs represent the era and the literary of one nation. By studying the comparison of the Thai and Myanmar proverbs, it could be studied that the standard of the literary, culture and customs that are maintained since the ancient era. As the occurrence of the cultural exchange becomes greater around the world, the proverbs and its usages of different nations are needed to be studied reciprocally. It can also lead the creation of new proverbs. For the language learners, it is necessary to learn the traditions, culture and customs referencing proverbs from another foreign language at the same time as the proverbs make advantages for them. It will be more beneficial if someone can learn proverbs of mother language and the second language in a way of comparison.

In this paper, the Thai and Myanmar proverbs, which include animals, are compared based on their meaning. There are various kinds of proverbs based on the different environments, culture, customs, thoughts, beliefs and religions. Besides, some proverbs originated from rural area; some are in religious nature and some can be found in the working environment. The metaphors used in the different types of above proverbs have also different. For example, some proverbs use body parts as a metaphor, some use objects, some also use animals as a metaphor.

Since Myanmar and Thailand are neighboring countries and both of them are Buddhist countries, they have the similar proverbs that underscore concepts of Buddhism. (Vu Thi Kim Chi, 2007) However, the animals used as metaphors in the proverbs can be different depending on the different regions and nations. As human beings and animals rely on each other, proverbs that are used in the daily life are also concerned with animals and there are a number of proverbs which use animals as a metaphor. (Andra Ade Riyanto, 2018) Thus, in this study, the researchers intended to study the proverbs that are related with the animals in terms of the same or similar meanings of the animal proverbs in Thai and Myanmar Languages.

### **Literature Review**

In Myanmar Dictionary (Serial No. 1) defines proverb as a meaningful saying that people use as an example to compare. According to the Royal Institute Dictionary (2011), the meaning of the proverb is explained as the words or messages that have been passed down for a long time that teach people to have morality and how to behave in society.

Several studies showed the importance of proverbs in daily communication. Norrick (1985: 27) stated that Proverbs enable speakers to express their ideas by appealing to ready-made judgments, comments and observations typically associated with tradition and usually marked by specific quotatives such as they say, it is said, an old saying, as the proverb goes, etc. By virtue of their prestige, proverbs act as communicative umbrellas that allow individuals “to avoid personal commitment and refutation”.

The wisdom and spirit of the people are manifested in its proverbs and sayings, and acquiring proverbs and sayings of one's own nation or other nations, not only contributes

to a better knowledge of the language, but also promotes a better understanding of the way of thinking and the nature of the people who speak it. (Kanat Syzdykov / *Procedia - Social and Behavioral Sciences* 136 ( 2014 ) 318 – 321)

Kövesces, Zoltán (2002) stated that many of human behavior are understood through the embodiment of animal behavior. Thus, the animal element contained in the proverb can be used as a symbol to describe aspects of human life. The use of animal elements is also used in English proverbs because of a close relationship with British society.

Jacobs et al. (2016) in their article focused the use of nonhuman animals on educational material (course book). The research find out the percentage of activities that contained animals in the course books, what types of animals were present, and whether animals were the focus of the activity. Animals that appeared were categorized as wild animals, animals for human consumption, animals used in research (e.g. rabbits cosmetic products), companion animals, working animals, animals viewed as pests (e.g. rats), animals in entertainment and extinct animals.

According to Mieder (2004, xi), “Proverbs contain everyday experiences and common observations in succinct and formulaic language, making them easy to remember and ready to be used instantly as effective rhetoric in oral or written communication”. Norrick (1985) also noted that a proverb is “a brief, decontextualized, self-contained statement with axed form that conveys a sense of folk wisdom and traditionalism”.

There are many types of Thai proverbs as Jia Satavin (1972) discussed the origin of the proverb are mostly caused by ordinary people in various occupations such as villagers. Farmers, gardeners, boaters etc. They are naturally related to the animals like The farmer use the cow in their work, Villagers are near dogs or Cats. They get ideas from those animals. Therefore 1. Some proverbs are caused by animals, for example, proverbs such as men, like elephants, female feet. 2. Some are caused by parts of the human body for example, a proverb like two heads, is better than a single head alone. 3. Some are caused by professional tools. 4. Some proverbs are caused by nature, for example, a proverb, such as don't love the wind than water do not love the cave than the house don't not love the moon than the sun.

Several researchers have done different research on proverbs. A Vietnam scholar, Vu Thi Kim Chi (2007) did a research on “A Comparative Study on Vietnamese and Thai Idiomatic Expressions.” According to her findings, the similarities between Vietnamese and Thai proverbs mainly lie in their origin.

Based on previous studies, it was found out that the wisdom and spirit of the people are manifested in its proverbs and sayings, and acquiring proverbs and sayings of one's own nation or other nations, not only contributes to a better knowledge of the language, but also promotes a better understanding of the way of thinking and the nature of the people who speak it.

In this study, the researchers investigated the similarities between the Thai and Myanmar proverbs that are related with the animals. As there is no such research



conducted in Thai and Myanmar, this study will be the empirical study with the aim of teaching and learning purposes.

### **Research Methodology**

In this paper, the data were collected from “Thai Proverbs:” by Akarat Udonphon (2013), and “The Meanings of Proverbs and their Usages” by Hla Thamein (2018) and “Myanmar Proverbs” by Myanmar Language Commission (1990), and “Myanmar Proverbs and Sayings” by Pyin Nyar Kyaw. The proverbs that are related with animals were randomly collected. First, the similar meaning of Thai and Myanmar proverbs were selected to find out the kinds of animals that related in proverbs. Then, the animals in Thai and Myanmar proverbs which have the same or similar meaning were analyzed whether they have different animals or not.

### **Research aim and objectives**

The aim of the research is to identify the similarities and differences between proverbs in the two languages in terms of figurative meaning.

The objectives of the study are set as follows:

1. To find out the proverbs related to animals which have the same or similar meaning in both languages
2. To compare the proverbs in terms of meaning
3. To investigate the types of animals used in the proverbs
4. To identify the extent that the proverbs in both languages have the same or similar meaning using the same type of animals
5. To find out the type of animals which is used in the proverbs of both languages

### **Expected benefits from research**

From this study, the teachers and learners who are learning Thai as well as Myanmar as a foreign language will be able to broaden their knowledge on Thai and Myanmar cultures, customs and traditions based on the proverbs. Moreover, they will obtain awareness of the similarities of Thai and Myanmar Proverbs which are related with the animals. Furthermore, both Thai and Myanmar people will have an opportunity to learn the similarities and the differences of using metaphors in both Thai and Myanmar proverbs that indicate the culture, tradition and concepts in order to build and develop the friendship between the two countries.

### **Method**

This research is a quantitative research by comparing the same or similar meanings of the Thai and Myanmar proverbs that are related with the animals. Data analysis in this study was conducted by using quantitative research collecting data from books and dictionary that are concerned with proverbs. It was conducted in 3-step-procedure which is as follows:

Step 1 - data collection: the researchers collect the relevant proverbs on animals in both Thai and Myanmar.

Step 2 - data analysis: the researchers compare the animal proverbs of both Thai and Myanmar proverbs which have the same or similar meaning.

Step 3 – presenting the result of the comparison of the animal proverbs of Thai and Myanmar Languages.

### Research Question

1. How many types of animals are used in Thai and Myanmar proverbs?

### Data Analysis

The proverbs of each country are the same or different. It depends on religion, nature, environment, life, and other cultural factors.

Despite the similarities and differences in use as a proverb but the researchers found that there are several proverbs which are related to animals in both Thailand and Myanmar Languages.

The researchers compare the Thai proverbs related to animals with the same meaning or similar to the Myanmar proverbs, altogether 105 proverbs are analyzed to the types of animals used in proverbs.

No	Meaning	Myanmar	Thai	Animal (Myanmar)	Animal (Thai)
1.	The one who has very little knowledge.	ရေအိုင်ထဲကဖား A frog in a well.	กบอยู่ในกะลา Frog in a coconut shell.	Frog	Frog
2.	Some unrelated events occurring simultaneously is explained as co-incidence.	ထန်းသီးကြွေခိုက် ကျီးနင်းခိုက် Just at the moment the palm fruit detaches to fall, the crow tramps on it.	กระต่ายตื่นตูม The rabbit stampedes.	Bird	Rabbit
3.	We shouldn't do like the one who can have more effort than us.	ဖားတုလို့ခရုခုန် A snail jumps like a frog.  ဖားတုလို့ခရုခုန် အိုင်ပျက်ရုံ A snail jumps like a frog. ငါးတုခရုပွက်	กามาเปรียบพญาหงส์ The crow will come to compare with king of ruddy shelduck.	Frog, Snail  Frog, Snail  Fish,	Crow (bird), Ruddy Shelduck (bird)

		အိုင်ပျက် A snail jumps like a fish ဒေါင်းတုလို့ စာသုဇယ်လှမ်း A sparrow walks like a peacock.		Snail  Peacock (bird), Sparrow (bird)	
4.	People with the same nature are likely to stay together.	ဂဠုန်ပြည် ဂဠုန် နဂါးပြည် နဂါး It must be a dragon in the country of dragon. It must a garuda in the country of garuda.	<p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ A crow will enter into a flock of crows. A ruddy shelduck will enter into a brood of ruddy shelducks.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow matches with the crow. Ruddy shelduck matches with the ruddy shelduck.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow may enter a flock of crows. The ruddy shelduck may enter a brood of ruddy shelducks.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow stays in the part of crows and ruddy shelduck stays in the part of ruddy shelducks.</p>	Garuda (bird), Dragon	<p>Crow (bird), Ruddy Shelduck (brid)</p> <p>Crow (bird), Ruddy Shelduck (bird)</p> <p>Crow (brid), Ruddy Shelduck (bird)</p> <p>Crow (bird), Ruddy Shelduck (bird)</p>
5.	The dignity of a person lies on one whom he depends.	ရွှေပင်နားရွှေကျား Perching on a gold tree, the green parrot becomes a golden parrot.	<p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ A crow will enter into a flock of crows. A ruddy shelduck will enter into a brood of ruddy shelducks.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow matches with the crow. Ruddy shelduck matches with the ruddy shelduck.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow may enter a flock of crows. The ruddy shelduck may enter a brood of ruddy shelducks.</p> <p>ကစားဝင်ကစား ဟင်္သာဝင်ဟင်္သာ The crow stays in the part of crows and ruddy shelduck stays in the part of ruddy shelducks.</p>	Crow (bird)	Crow (bird), Ruddy Shelduck (bird)

			<p>ruddy shelduck. If it enters into a group of crow, it will become a crow.</p> <p>เข้าฝูงกาต้องเป็นกา Entering the flock of crows, it must be a crow.</p> <p>เข้าฝูงหงส์ต้องเป็นหงส์ Entering the group of ruddy shelduck, it must be a shelduck.</p> <p>อยู่ฝูงหงส์ต้องเป็นหงส์ Staying with the group of ruddy shelduck, it must be a ruddy shelduck.</p>		<p>Crow (bird)</p> <p>Ruddy Shelduck (bird)</p> <p>Ruddy Shelduck (bird)</p>
6.	The one who does not know the price of the thing he gets.	<p>ແມງກ໌ຊຸ້ວ໌ຮ໌ Monkey gets coconut.</p>	<p>กิ้งก่าได้ทอง The chameleon gets gold.</p> <p>ไก่ได้พลอย The chicken gets gem.</p> <p>ทำตัวเป็นปลากระตี่ได้น้ำ Act like a fish that gets water.</p> <p>สะบัดสะบั้งเหมือนลิงได้ตุ้มหู Behave affectedly like a monkey gets earrings.</p> <p>หัวสูงเหมือนกิ้งก่าไ้ด้ทอง Snobbery just like a chameleon gets gold.</p>	Monkey	<p>Chameleon</p> <p>Chicken</p> <p>Fish</p> <p>Monkey</p> <p>Chameleon</p>



7.	Only the right people do the right things against all odds.	မိကျောင်းမှန်ဆန် လိမ့်မည်။ A true crocodile will swim against the flow of water.	เกิดเป็นเสือยังไว้ลาย ยเสือ เกิดเป็นเกลียวยังเค็ม เค็มสมัย Born as a tiger, still keep the tiger pattern, being salt, it has full of salty taste.	Crocodile	Tiger
8.	Humans must keep their names and reputation.	ကြက်မှာအရိုး၊ လူမှာအမျိုး၊ Chicken has bones. Only human has relatives.	ไก่งามเพราะขน คนงามเพราะแต่ Chicken is beautiful because of its feather. People are beautiful because of getting dressed.  ไกรักษาขน คนรักษาชื่อ Chicken takes care of feather, people take care of names. ไก่งามเพราะขน คนสงวนชื่อ Chicken takes care of feather, people take care of names.	Chicken	Chicken  Chicken  Chicken
9.	Too crowded with many people.	ကြက်ပျံမကျ If chickens were able to fly, it will not able to fall down to the grounds.	ไก่มบินไม่ตกดิน Chicken fly without falling down on the ground.	Chicken	Chicken
10.	Men of the same trade know the secrets.	မြွေမြွေချင်း မြွေမြွေ A snake can see the legs of the other snake.	ไก่เห็นตีนงู งูเห็นตีนไก่ A chicken can see the legs of a snake and a snake can see the breast of a chicken.  งูเห็นนมไก่ ไก่เห็นตีนงู A snake can see the	Snake	Chicken, Snake  Snake, Chicken



182 | Page

183 | Page

184 | Page

185 | Page



28.	Get the double advantages from one effort.	မြားတစ်ခင်းနဲ့ငှက်နှစ်ကောင်မိ Caught two birds with one shot.	ยิงปืนนัดเดียวได้นกสองตัว Caught two birds with a single shot.	Bird	Bird
29.	Give and take at the same time.	ရတနာပစ္စုပ္ပန်၊ ရတနာဂါး Give ruby, give dragon.	ပျံပျံပျံပျံ Give pig, give cat.	Dragon, Garuda (bird)	Pig, Cat
30.	A person who loses the chance.	မျောက်သစ်ကိုင်းလွတ် A monkey that has to release the branch of the tree.	ลิงตกต้นไม้ The monkey fall down from the tree.	Monkey	Monkey
31.	If undue favor is given to someone, he will take too much liberty and boldness out of it.	ခွေးလေးအရောဝင်ဝါးလျက်နားလျက် If a pup is patted affectionately, it will lick the ears and cheeks of its master.	เล่นกับหมา หมาเลียปาก เล่นกับสาก สากตบหัว When playing with dog, dog licks on the lips. When playing with pestle, it hits on the head.	Dog	Dog
32.	Teaching someone who is already an expert in that field.	မိကျောင်းမင်း ရေကင်းပြီ To guide a crocodile for a right water way.	สอนจระเข้ว่ายน้ำ Teach the crocodile to swim. อย่าสอนจระเข้ว่ายน้ำ Don't teach a crocodile to swim.	Crocodile	Crocodile  Crocodile
33.	You shouldn't care what others talking about you.	ခွေးဟောင်းတိုင်းထကြည့် အိပ်ရေးပျက် You can't sleep well if you watch from asleep everytime the dog barks.	สุนัขขบอย่าขบตอบ If dog bites, don't bite back. หมากัดอย่ากัดตอบ หมา If dog bites, don't bite back. หมากัดอย่ากัดตอบ หมา If dog bites, don't bite back.	Dog	Dog  Dog  Dog



			หมาขบอย่าขบตอบ If dog bites, don't bite back.		Dog
34.	Disloyal and rebellious subjects to the king or country are compared to maggots who live on the skin and fed on it. Those ingrates do nothing to contribute to the host, but make the wounded sore worse.	အသားထဲက လောက်ထွက် Like maggots coming out of the flesh.	ไส้เป็นหนอน Intestine with maggots in it.  หนอนบ่อนไส้ Maggots undermine the intestine.	Maggot	Maggot  Maggot
35.	When someone relies on somebody who he thinks he can protect him or solve his problems that he is facing with, but that person is more dangerous than the first one. (Out of frying pan, into the fire.)	ကျားကြောက်လို့ ရှင်ကြီးကိုး၊ ရှင်ကြီးကျားထက်ဆိုး The spirit is sought for helps as one afraid of the tiger, however the spirit becomes a greater threat than the tiger.	หนีเสือปะจระเข้ Run away from tiger and encounter a crocodile.	Tiger	Tiger, Crocodile

### Findings and Discussion

By comparing the proverbs, it was found out that 105 proverbs could be divided into the 35 figurative meaning types. Among the 35 meaning categories, 25 categories used the same type of animals.

It could be also found out that there are *Myanmar* proverbs which have the same meaning with the Thai ones. These are expressed with the respective use of animals.

In the 8 out of 39 Myanmar proverbs, it was found out that the animal, the bird, was included.

For example, သစ်တစ်ပင်ကောင်းငှက်တစ်သောင်းနားရ၊ လက်ပံပင်ဆက်ရက်ကျ

In the 7 out of 39 Myanmar proverbs, it was found out that the animal, the fish, was included.

For example, ငါးစိမ်းမြင် ငါးကင်ပစ်၊ ငါးရုံနှစ်ကောင်ဖမ်း

In the 5 out of 39 Myanmar proverbs, it was found out that the animal, the frog, was included.

For example, ရေအိုင်ထဲကဖား၊ ဖားတုလို့ခရုခုန်

In the 4 out of 39 Myanmar proverbs, it was found out that the animal, the Snail, was included.

For example, ခရုခါးတောင်းကျိုက်ဖမ်း၊ ငါးတုခရုပွက်အိုင်ပျက်

In the 3 out of 39 Myanmar proverbs, it was found out that the animal, the dog, was included.

For example, ခွေးလေးအရောဝင်ပါးလျက်နားလျက်၊ ခွေးဟောင်းတိုင်းထကြည့် အိပ်ရေးပျက်

In the 3 out of 39 Myanmar proverbs, it was found out that the animal, the cow, was included.

For example, နွားချေးလယ်မှာ ကြာငါးသွယ်ပေါက်ရိုးလား၊ နွားအိုမြက်နကြိုက်

In the 3 out of 39 Myanmar proverbs, it was found out that the animal, the tiger, was included.

For example, ကျားကြောက်လို့ရှင်ကြီးကိုး ရှင်ကြီးကျားထက်ဆိုး၊ ဘတစ်ပြန် ကျားတစ်ပြန်

In the 2 out of 39 Myanmar proverbs, it was found out that the animal, the dragon, was included.

For example, ဂဠုန်ပြည်ဂဠုန် နဂါးပြည်နဂါး၊ ရောပတ္တမြား ရောနဂါး

In the 2 out of 39 Myanmar proverbs, it was found out that the animal, the monkey, was included.

For example, မျောက်သစ်ကိုင်းလွတ်၊ မျောက်အုန်းသီးရ

In the 2 out of 39 Myanmar proverbs, it was found out that the animal, the crocodile, was included.

For example, မိကျောင်းမင်း ရေကင်းပြ၊ မိကျောင်းမှန်ဆန်လိမ့်မည်

In the 2 out of 39 Myanmar proverbs, it was found out that the animal, the chicken, was included.

For example, ကြက်မှာအရိုး လူမှာအမျိုး၊ ကြက်ပျံမကျ

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the cat, was included.

For example, ကြောင်ကိုငါးစောင့်ခိုင်း

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the snake, was included.

For example, မြွေမြွေချင်းခြေမြင်

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the maggot, was included.

For example, ပုံလုံတစ်လှည့် ငါးဖျံတစ်လှည့်

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the elephant, was included.

For example, ဆင်သေကို ဆိတ်ရေနင့်ပုံ

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the goat, was included.

For example, ဆင်သေကို ဆိတ်ရေနင့်ဖုံး

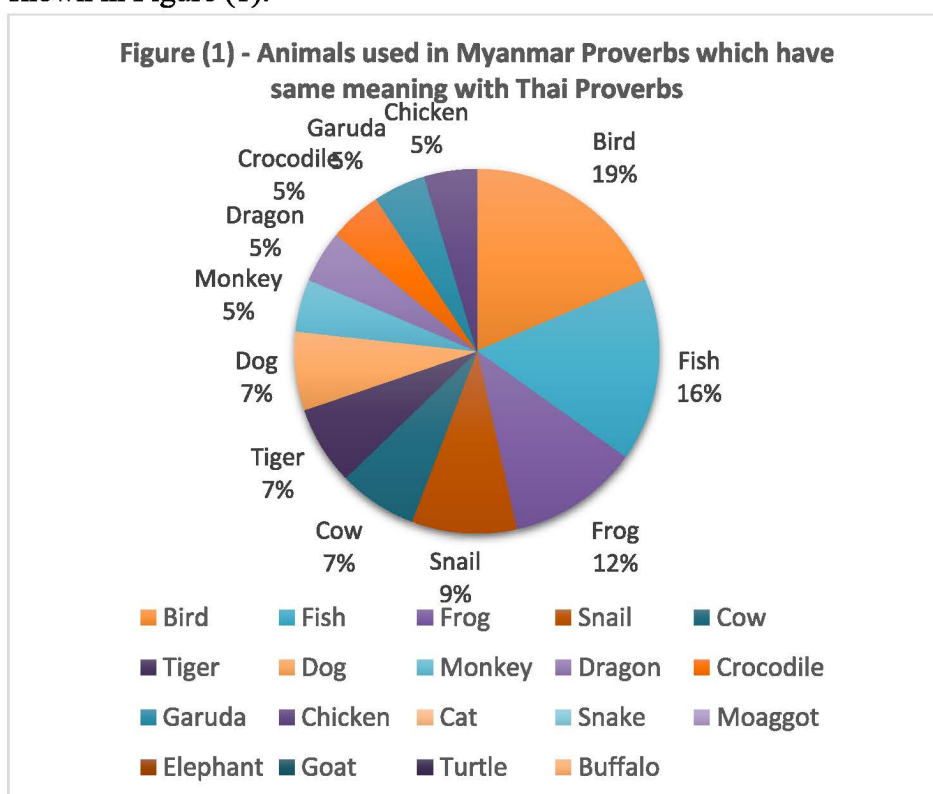
In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the turtle, was included.

For example, စုဠလိပ်ရေထဲလွှတ်

In the 1 out of 39 Myanmar proverbs, it was found out that the animal, the buffalo, was included.

For example, ကျွဲပါးစောင်းတီး

There are altogether 19 types of animals which are used in Myanmar proverbs which have same meaning with Thai proverbs and the percentages of those animals are shown in Figure (1).



It can be seen that the animal, **bird**, is the most common type of animals used in Myanmar proverbs.

There are **Thai** proverbs which have the same meaning with the Thai one. These are expressed with the respective use of animals.

In the 18 out of 66 Thai proverbs, it was found out that the animal, the bird, was included.

For example, ต้นไม้ใบดกนกมาเกาะ, ยิงปืนนัดเดียวได้นกสองตัว

In the 12 out of 66 Thai proverbs, it was found out that the animal, the fish, was included.

For example, จับปลาสองมือ, ปลากระตี่ได้น้ำ

In the 7 out of 66 Thai proverbs, it was found out that the animal, the dog, was included.



For example, เล่นกับหมา หมาเลียปาก เล่นกับสาก สากตอยหัว, หมาขบอย่าขบตอ  
In the 7 out of 66 Thai proverbs, it was found out that the animal, the chicken, was included.

For example, ไก่ได้พลอย, ไก่งามเพราะชน คนงามเพราะแต่ง  
In the 5 out of 66 Thai proverbs, it was found out that the animal, the buffalo, was included.

For example, สีสขอให้ควายฟัง, เลี่ยมเขาควายให้ชนกัน  
In the 4 out of 66 Thai proverbs, it was found out that the animal, the tiger, was included.

For example, น้ำฟิ่งเรือ เสือฟิ่งป่า, ปลอยเสือเข้าป่า  
In the 4 out of 66 Thai proverbs, it was found out that the animal, the crocodile, was included.

For example, สอนจะเข้าว่ายน้, หนีเสือปะจระเข้  
In the 3 out of 66 Thai proverbs, it was found out that the animal, the bull, was included.

For example, โคนินหย้าอ่อน, ได้ดีลิ้มตัว เหมือนวัวลิ้มดิน  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the monkey, was included.

For example, ลิงตกต้นไม้, สะบัดสะบั้งเหมือนลิงได้ตุ้มหู  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the snake, was included.

For example, ไก่เห็นดินงู งูเห็นนมไก่, งูเห็นนมไก่ ไก่เห็นดินงู  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the maggot, was included.

For example, ใส่เป็นหนอน, หนอนปอนใส่  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the elephant, was included.

For example, ชีข้างจับตักแตน, ช้างตายทั้งตัว เอาไปบัวมาปิด  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the turtle, was included.

For example, เต่าใหญ่ไขกลบ เต่าใหญ่ไขปิด, ได้เต่า ลืมหมา  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the cat, was included.

For example, ยืนหมยยืนแมว, ไข่แมวไปเผ่าปลาอย่าง  
In the 2 out of 66 Thai proverbs, it was found out that the animal, the chameleon, was included.

For example, หัวสูงเหมือนกิ้งก่าได้ทอง, กิ้งก่าได้ทอง  
In the 1 out of 66 Thai proverbs, it was found out that the animal, the rabbit, was included.

For example, กระต่ายตื่นตูม  
In the 1 out of 66 Thai proverbs, it was found out that the animal, the garuda, was included.

For example, นกน้อยไม่อาจบินเสมอพญาครุฑ  
In the 1 out of 66 Thai proverbs, it was found out that the animal, the grasshopper, was included.

For example, ช้างจับตักแตน

In the 1 out of 66 Thai proverbs, it was found out that the animal, the pig, was included.

For example, ยืนหมู ยืนแมว

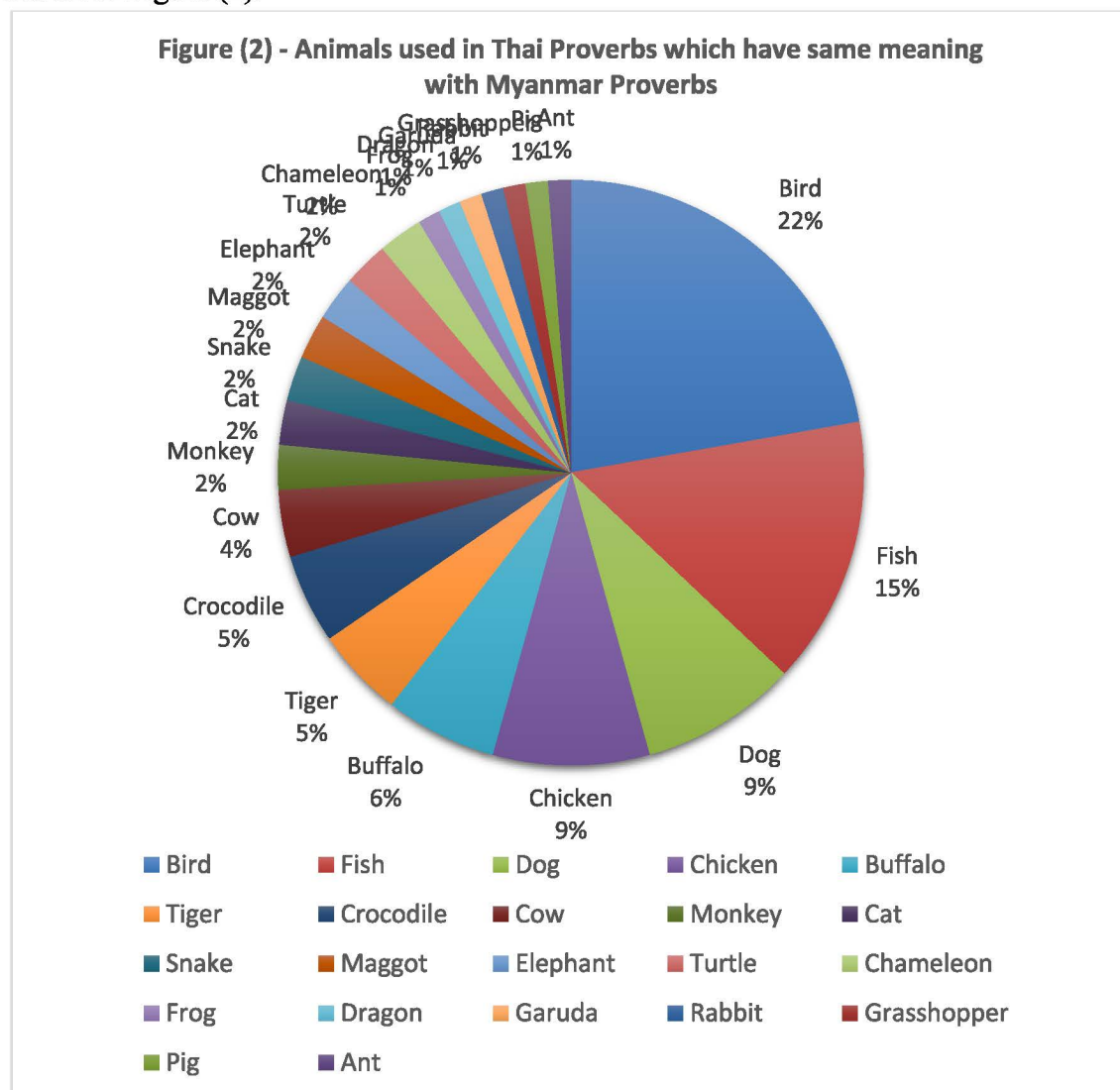
In the 1 out of 66 Thai proverbs, it was found out that the animal, the ant, was included.

For example, น้ำมาปลากินมด น้ำลตมดกินปลา

In the 1 out of 66 Thai proverbs, it was found out that the animal, the dragon, was included.

For example, ชาติมังกรไม่อยู่ในสระและห้วยหนอง

There are altogether 22 types of animals which are used in Thai proverbs which have same meaning with Myanmar proverbs and the percentages of those animals can be seen as shown in Figure (2).



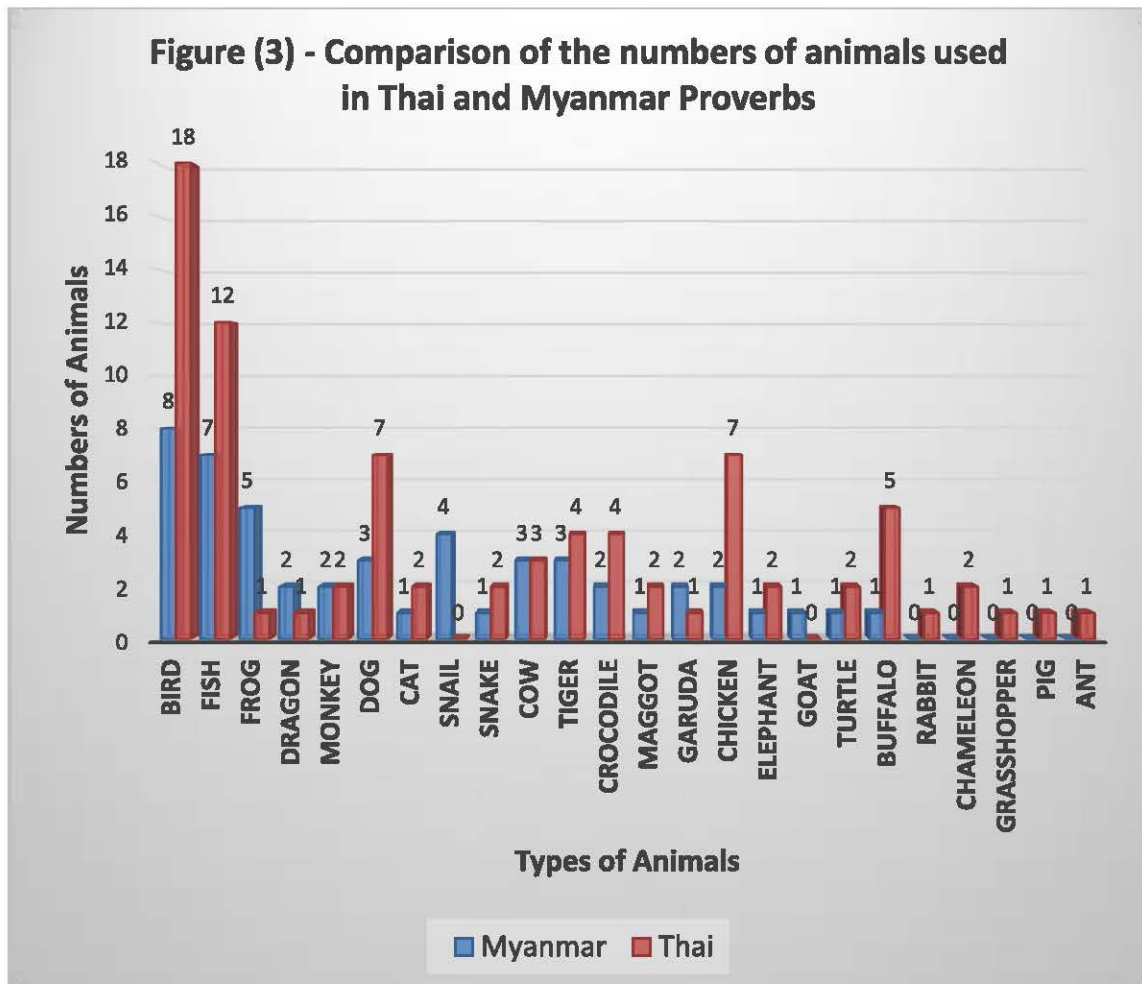
It can be seen that the animal, **bird**, is the most common type of animals used in Thai proverbs as well.



Types of the animals and numbers of animals used in Thai and Myanmar proverbs which have the same or similar meaning are shown in the following table.

Animals	Number of Myanmar Proverb	Number of Thai Proverb
Bird	8	18
Fish	7	12
Animals	Number of Myanmar Proverb	Number of Thai Proverb
Frog	5	1
Dragon	2	1
Monkey	2	2
Dog	3	7
Cat	1	2
Snail	4	0
Snake	1	2
Cow	3	3
Tiger	3	4
Crocodile	2	4
Maggot	1	2
Garuda	2	1
Chicken	2	7
Elephant	1	2
Goat	1	0
Turtle	1	2
Buffalo	1	5
Rabbit	0	1
Chameleon	0	2
Grasshopper	0	1
Pig	0	1
Ant	0	1

The comparison of the numbers of animals used in Myanmar and Thai proverbs which have the same or similar meaning are shown in Figure (3).



The results of the study showed that both in Myanmar and Thai proverbs, the animal which is the most commonly found in the proverbs is **Bird**. The reason why birds are the most common type of animals might be their ways of living which is closely similar to the human being like flocking. Moreover, the birds can be easily recognized by the people because they can be seen in the surrounding colorfully. In addition, as there are various species of birds with their distinctive features, the people use the birds in metaphoric expressions in their communication. The second most common type of animals, found in this study, is **Fish**. The reason why fishes are the second most common type animals might be because both Myanmar and Thai people are mostly farmers and fishermen since early ages and have to deal with a great number of different kinds of fishes in their respective working areas. Besides, there are also a large number of fish species like birds. That is why people use different species of fishes in metaphoric expressions in their communication as well.

### Conclusion

This study identifies the similarities and differences between proverbs in the two languages in terms of figurative meaning. So, in this study, it can be seen that there are 105 proverbs related to animals which have the same or similar meaning in both languages. The proverbs can be categorized into 35 groups in terms of similar or same meaning. In 25 categories, each category uses the same type of animals in both Myanmar and Thai. The most common type of animal in Thai and Myanmar proverbs is Bird. This comparison of the animal proverbs with the same meaning of both Thai and Myanmar languages has revealed a lot of similarities in meaning and metaphors. As the proverbs can be used as pedagogical tools for language learners, the researchers investigated the similarities and differences between animal proverbs in the two languages. In future studies, the researchers should investigate the other types of proverbs as they can reflect morals and culture of the people around the world.

### References

- Akarat Udonphon. (2013). Thai Proverbs 5000. ReuangSaeng Publishing (2002) Co., Ltd
- Chuea Satawethin. (1972). Thai Proverbs. Bangkok: Suthisa Publishing
- Hla Thamein. (2018, June). The meaning of Myanmar's proverbs and their usages. Sake Ku Cho Cho Publishing
- Hla Thamein. (2000). Myanmar Proverbs in Myanmar and English. Padamyar Ngamout Publishing
- Jianwen Liu. 2013. A Comparative Study of English and Chinese Animal Proverbs-From the Perspective of Metaphors. Theory and Practice in Language Studies, Vol.3. Academy Publisher
- Kövesces, Zoltán. (2002). Metaphor: A Practical Introduction. New York: Oxford University Press Inc.
- Kanat Syzdykov / Procedia - Social and Behavioral Sciences 136 (2014) 318 – 321
- Mieder, W. (1993). A proverb is a short sentence of Wisdom, in "Proverbs are Never out of Season"
- Mieder, W. (2004). Proverbs: A handbook. London: Greenwood Press.
- Norrick, N. R. (1985). How proverbs mean: semantic studies in English proverbs. Berlin: New York: Mouton.
- Neale, M. (2015). A Comparison of English and Japanese Proverbs Using Natural Semantic Metalanguage. New Voices in Japanese Studies Volume 7.
- Pyin Nyar Kyaw. (2009). Myanmar Proverbs and Sayings. Pone Yate Shin Publishing
- Royal Institute, (2013). 2<sup>nd</sup> Edition, Bangkok: Naanmii book Publishing