A Comparative Study of English and Myanmar Proverbs from Cultural Point of View

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Abstract: Proverbs are a part of a language and closely integrated with the society and culture. It is generally acknowledged that language and culture are inseparable and mutually influenced. Therefore, it is important for a language learner to learn proverbs to understand or appreciate it. This paper aims to compare these proverbs from cultural point of view. The objectives of the paper are to examine the English and Myanmar proverbs whether they have similar meanings or not, to find out whether or not they have different uses of images to convey similar underlying meaning and vice versa, and to analyse how the different cultural backgrounds affect the uses of images in both proverbs. The data were collected from “Proverbs: English Language Toolbox” by Kirkpatrick (2009), “Common English Proverbs” by Johnson (1960), Myanmar Proverbs” by Dr. Hla Pe (1962), and “Myanmar Proverbs” by Myanmar Language Commission (1990). A hundred English proverbs were randomly collected and first, they were compared with Myanmar proverbs to find out whether or not they have similar underlying meanings. Secondly, those equivalent proverbs were identified to find out whether or not they have different uses of images to convey similar underlying meaning and vice versa. The findings indicated that there were fifty-two English and Myanmar proverbs that have similar underlying meanings. Out of 52 proverbs, seven were assumed to be the proverbs that are borrowings or imports. Nineteen out of the remaining 45 were said to have similar underlying meanings with different images. Such being the case, there were altogether 26 proverbs that do not have the significant uses of images. It was observed that there were three English and Myanmar proverbs which have different meanings with similar uses of images. A further study can be carried out, comparing more proverbs from the English and Myanmar languages.

Keywords: Proverbs, Language, Culture, Point of View, English, Myanmar & Comparative Study.

1. INTRODUCTION

Language plays an important role in the society. Proverbs are a part of a language and closely integrated with the society and culture. They not only represent a kind of cultural phenomenon, but also record culture and its development. They cannot exist out of culture. Proverbs can provide interesting clues to a people, geography, history, social organization, social views and attitudes and they have great cultural values. For this reason, proverbs are culture-specific.

Language and culture are highly integrated with each other. It is generally acknowledged that language and culture are inseparable and mutually influenced. Therefore, it is important for a language
learner to learn proverbs to understand or appreciate it. Moreover, learning proverbs will enrich the learners’ knowledge and use of the language. Therefore, it is worth to do the research on proverbs.

In this paper, English proverbs were compared with Myanmar proverbs to find out whether or not they have similarities or differences because of the influence of culture. The data were collected from “English Language Toolbox: Proverbs” by Kirkpatrick (2009), “Common English Proverbs” by Johnson (1960), Myanmar Proverbs” by Dr. Hla Pe (1962), and “Myanmar Proverbs” by Myanmar Language Commission (1990). A total number of a hundred English proverbs were randomly collected. First, they were compared with Myanmar proverbs to find out whether or not they have similar underlying meanings. Then, both types of proverbs that have similar meanings were identified to find out whether or not they have different uses of images. Next, the meanings of the proverbs that have same images are studied. Finally, all of them are compared.

2. AIM AND OBJECTIVES

The aim of this paper is to make a comparison between Myanmar proverbs and English proverbs from the cultural point of view.

The objectives of this paper are:-

a. to examine the English and Myanmar proverbs whether they have similar meanings or not, and
b. to find out whether or not they have different uses of images to convey similar underlying meaning and vice versa,
c. to analyse how the different cultural backgrounds affect the uses of images in both proverbs.

3. THEORETICAL BACKGROUND

In Longman Language Activator Dictionary (2003), a proverb is defined as “a well-known saying that gives advice or says something about human life, especially using words that represent a wider meaning.”

Kirkpatrick (2009) defines a proverb as “proverbs are traditional sayings often expressed in clever, witty and memorable language”.

Moreover, a proverb, which succinctly sums up human experience and observation of the world, states a general truth and gives advice or warning. A proverb, often involving a bold image, musical rhythm and compressed form, can bring reality and vividness to the readers and so they are very easy to remember.

According to Hla Pe (1962), Myanmar proverbs are essentially similes or parables. They are usually introduced in written or spoken language by the words ‘like as’ and ‘as it were’. The style of a proverb is epigrammatic and the intention underlying the proverb is to give advice or warning or to hand on a piece of wisdom. Whether in formal speech or in daily conversation, Myanmar people frequently use these proverbs. All Myanmar proverbs are terse and have a rhythm of their own, and most of them are composed with rhymes or jingles. Just as many English proverbs are noted for alliteration, so are Myanmar for their rhymes.

Brown (1980: 124) describes the language and culture as: “a language is a part of culture, and culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.”

According to Zhangruie (2004), as proverbs are the summing up of folk wisdom and are usually very pithy, they have universal appeal. People love to pick up proverbs when they try to reason things out and the proper use of proverbs can make their views more convincing. English people make comments on proverbs that what flowers are to gardens, spices to food, gems to a garment and stars to heaven, such are proverbs interwoven in the speech.

He stated that language is a part of culture and plays a very important role in it. Without language, culture would not be possible. In the broadest sense, language is the symbolic representation of people and it comprises their historical and cultural backgrounds as well as their approaches to life and their ways of living and thinking. Therefore he concluded that language can help people express their understanding of the world and attitudes toward the world. In short, language and culture are tightly interacted with each other in the sense that culture includes language; language is a member of
the family of culture; and that language is the carrier of culture, it records all the material and spiritual achievements of human beings in history.

Several researchers have done different researches on proverbs. A Chinese scholar, Zhangruie (2004) did a research on “A Comparative Study of Chinese and English Proverbs and Their Translation” in 2004. According to his findings, the similarities between English and Chinese proverbs mainly lie in their origin, some of their features and practical values. The findings indicated that both English and Chinese proverbs come from folk life, mythology or fairy tales, literary works and religious records. Chinese culture is deeply impacted by Buddhism and many proverbs are from Buddhist records. Bible is essential for British and American cultures. It is said that their cultures are not integrated without Bible.

On the other hand, a Spanish scholar, Moreno (2005), examined the role of generic cognitive mechanisms in language structure and use through an analysis of proverbs related to dogs in English and Spanish. The findings showed that proverbial expressions may vary across cultures. He concluded that proverbs are a conceptual universal phenomenon with high communicative and cross-cultural value.

Two different researches on the proverbs have been reviewed. It can be concluded that learning proverbs will enrich the learners’ knowledge and use of the language. Therefore, it is necessary to do the research on proverbs. However, this is a little research on the comparison of English and Myanmar.

4. MATERIALS AND METHOD
In this paper, proverbs of English and Myanmar were studied from the cultural point of view. In this paper, the data were collected from “Proverbs: English Language Toolbox” by Kirkpatrick (2009), “Common English Proverbs” by Johnson (1960), Myanmar Proverbs” by Dr. Hla Pe (1962), and “Myanmar Proverbs” by Myanmar Language Commission (1990).

A hundred English proverbs were randomly collected. First, they were compared with Myanmar proverbs to find out whether or not they have similar underlying meanings. Then, those equivalent proverbs were identified to find out whether or not they have different uses of images to convey similar underlying meaning and vice versa. Finally, English and Myanmar proverbs were analysed whether they have different meanings with similar uses of images or not.

5. FINDINGS AND DISCUSSION
Out of 100 English proverbs, 55 proverbs were used for the data in this paper. The remaining 45 proverbs do not have the related proverbs in Myanmar.

5.1 Similarities
5.1.1 English and Myanmar Proverbs having similar meanings
It was found that the similarities between English and Myanmar proverbs mainly lie on underlying meanings. The findings indicated there were fifty-two English and Myanmar proverbs which have similar underlying meanings. These proverbs are shown in the table below.

<table>
<thead>
<tr>
<th>English Proverbs</th>
<th>Myanmar Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Absence does make the heart founder.</td>
<td>eD;wusufusufa0;woufouf/</td>
</tr>
<tr>
<td>2. Rome was not built in a day.</td>
<td>cka&amp;wGif;w/</td>
</tr>
<tr>
<td>3. Faint heart ne’er won fair lady.</td>
<td>aMumufvQifvmbfvGJ? &amp;JvQifrif;jzf/</td>
</tr>
<tr>
<td>4. Don’t wash dirty linen in public.</td>
<td>udk,fhtxkyfudk,fajzjy/</td>
</tr>
<tr>
<td>5. No one knows like the wearer where the shoe pinches.</td>
<td>udk,fh0rf;emudk,fomod/</td>
</tr>
<tr>
<td>6. Least said, soonest mended.</td>
<td>pum;enf;&amp;efpJ/</td>
</tr>
<tr>
<td>7. Once a crook always a crook.</td>
<td>acG;jrD;aumufusnfawmufpGyf/</td>
</tr>
<tr>
<td>8. Speech is silver, silence is golden.</td>
<td>qdwfqd wfae axmifwef/</td>
</tr>
<tr>
<td>9. Empty vessels make the greatest sound.</td>
<td>rjynfhwJhtdk; abmifbifcwf/</td>
</tr>
</tbody>
</table>
10. Cowards die many times before their death.

11. To blow one’s own trumpet.

12. Fine feathers make fine birds.

13. Like father, like son.

14. Fools rush in where angels fear to tread.

15. Among the blind a one-eyed man is king.

16. The proof of the pudding is in the eating.

17. A drop in the ocean.

18. Carrying coals to Newcastle.

19. Don’t teach your grandmother to suck eggs.

20. Too many cooks spoil the broth.

21. A man is known by the company he keeps.

22. Blood is thicker than water.

23. Unity is strength.

24. Beauty is in the eye of beholder.

25. To err is human.

26. Experience is the mother of wisdom.

27. Good wine needs no bush.

28. One drop of poison infects the whole tun of wine.

29. It is good fishing in troubled waters.

30. Little strokes fell great oaks.

31. The more you get, the more you want.

32. You cannot make bricks without straw.

33. There is no smoke without fire.

34. Birds of a feather flock together.

35. Men make houses; women make homes.

36. Between two stools you fall to the ground.

37. Counting one’s chickens before they are hatched.

38. Dangerous fire begins in the bed straw.

39. Between the devil and the deep sea.

40. Misfortunes never come alone.

41. Better the devil you know than the devil you don’t know.

42. To draw water in a sieve.

43. Strike while the iron is hot.

44. Make hay while the sun shines.

45. Time and Tide wait for no man.

46. Never look a gift horse in the mouth.

47. A stitch in time saves nine.

48. All that glitters is not gold.

49. A good beginning makes a good ending.

50. A fool and his money are soon parted.

51. When the cat is away, the mice will play.
It was observed that both English and Myanmar proverbs have similarities in portraying human nature and character. They offer advice or make some kind of moral comment on how people should lead their lives. They serve as warnings and stimulate reflection on human weaknesses.

The English proverb, ‘Absence does make the heart fonder’, was found to be equivalent to the Myanmar proverb ‘Ought of sight, out of mine’. It showed that feelings of affection for someone or something stronger when they are not with us.

The similar view on dishonesty and crookedness by the English and Myanmar people can be seen in the English proverb, ‘Once a crook always a crook’, which was found to be equivalent to the Myanmar proverb “acG;jrD;aumuf usnfawmufpGyf”. According to this proverb, it is assumed that crookedness is a permanent feature which can never be altered. It was found that both proverbs descended from people’s experience in their everyday life. They are the reflection of people’s intellect, wisdom and experience.

The English proverb, “Rome was not built in a day” advocates patience and perseverance by reminding that it can take quite a lot of time to create or organize something important or worthwhile.

The proverb “cka&wGif;wl; cka&Munfaomufì r&” means we cannot get clear drinking water as soon as we dig a well. Therefore, the underlying meanings of the two proverbs are the same. As English comes from Greek and Latin languages, Rome (Italy), the name of a famous ancient country, is used in the proverb. In the context of Myanmar, as there were no water distribution system and river water pump projects in the past, people had to dig wells at homes for water supply. As soon as a well is dug, we cannot get clear water. Only after a few days, clear water is available. It means that success cannot be achieved at once. Therefore, it showed that the cultural background influences the uses of the images of both proverbs.

5.1.2 Imports

It is difficult to say certainty, whether similarity between the proverbs of two countries is due to borrowing or to coincidence. Moreover, the English colonized Myanmar for over 100 years. For this reason, it was assumed that certain Myanmar proverbs resemble to the English ones not only in their underlying meanings but also in the uses of images. Out of those 52 proverbs, seven were assumed to be the proverbs that are borrowings or imports.

Table 2. Myanmar proverbs that are assumed to be imports or borrowings from English proverbs

<table>
<thead>
<tr>
<th>English Proverbs</th>
<th>Myanmar Proverbs</th>
</tr>
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<tbody>
<tr>
<td>1. Time and Tide wait for no man.</td>
<td>tcsdefESifh'Da&amp;onfvuldkrampmifh/</td>
</tr>
<tr>
<td>2. A stitch in time saves nine.</td>
<td>tcsdefrDcsKysf tpkwfoufom/</td>
</tr>
<tr>
<td>3. All that glitters is not gold.</td>
<td>0g0gjirifwdfkif;a;&amp;TrxifeJY/</td>
</tr>
<tr>
<td>4. A good beginning makes a good ending.</td>
<td>tpaumif;rtESoMif;acoSm/</td>
</tr>
<tr>
<td>5. A fool and his money are soon parted.</td>
<td>vlrdukufESifhaiGtwlrae/</td>
</tr>
<tr>
<td>6. When the cat is away, the mice will play.</td>
<td>aMumifr&amp;Sd&lt;uufx/</td>
</tr>
<tr>
<td>7. Where there is a will, there is a way.</td>
<td>vkdvsifMuHqenf;vrf;&amp;/</td>
</tr>
</tbody>
</table>

The proverb ‘Unity is strength’ means a group has more strength than an individual. The equivalent Myanmar proverb ‘EGmuGJusm;GJ’ means that if the cattle are scattered, the tiger will seize them. But the underlying meaning of this proverb is the same as the English proverb. Because of the different geographical regions, our country used to have lots of tigers and they often seize the cows and bulls, etc. The other Myanmar proverb which has a similar meaning ‘pnf;vlhk;jcif;onf tiftm;’ is assumed to be borrowing or import.

On the other hand, it is difficult to say certainly, whether similarity between the proverbs of two countries is due to the borrowing or to the coincidence. Moreover, the English colonized Myanmar over 100 years. For this reason, it is assumed that certain Myanmar proverbs resemble to the English proverbs. For example, in the proverbs ‘Time and tide wait for no man’ and ‘tcsdefESifh'Da&onf...
vludkrapmifh’, the image ‘time and tide’ is similar to ‘tcsdefESifh'Da&’. So certain Myanmar proverbs are considered as imports.

5.2 Differences

It was found that both English and Myanmar proverbs take up images to reason things out and the different cultural backgrounds affect the different uses of images in both proverbs.

5.2.1 English and Myanmar Proverbs Having Similar Meanings with Different Images

Certain English and Myanmar proverbs, though carrying equivalent meaning, have different images. It was analysed that nineteen out of the remaining 45 were said to have similar underlying meanings with different uses of images. These proverbs are shown in the following table. The different images that are used in the proverbs have been indicated in bold.

<table>
<thead>
<tr>
<th>English Proverbs</th>
<th>Myanmar Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Rome</strong> was not built in a day.</td>
<td>cka&amp;wGif;wl; cka&amp;Munfaomufcsif/</td>
</tr>
<tr>
<td>2. Don’t wash dirty linen in public.</td>
<td>udk,fhtxkyfudyk,fajzjy/</td>
</tr>
<tr>
<td>3. To blow one’s own trumpet.</td>
<td>udk,fihg;csOfudk,fcsof/</td>
</tr>
<tr>
<td>4. Fine feathers make fine birds.</td>
<td>awmif;rSmtuGyfylrSm t0wf/</td>
</tr>
<tr>
<td>5. The proof of the pudding is in the eating.</td>
<td>yef;xdrfwfrwrfyf *a[pfoufao/</td>
</tr>
<tr>
<td>6. Carrying coals to Newcastle.</td>
<td>w&amp;kfwjynf tyfa&amp;mif;oGm;</td>
</tr>
<tr>
<td>7. Too many cooks spoil the broth.</td>
<td>ig:odkif;rsj;jf;[Hk/</td>
</tr>
<tr>
<td>8. One drop of poison infects the whole tun of wine.</td>
<td>ig;cHk;raumifamumifh wpafsvhHk;ykyf</td>
</tr>
<tr>
<td>9. Little strokes fell great oaks.</td>
<td>wdkufzefrsm;ofikwfyifeJuao;/</td>
</tr>
<tr>
<td>10. You cannot make bricks without straw.</td>
<td>0r&amp;SdbJ 0drvyfEdkif/</td>
</tr>
<tr>
<td>11. Between two stools you fall to the ground.</td>
<td>avSeHESpbufeif;/</td>
</tr>
<tr>
<td>12. Counting one’s chickens before they are hatched.</td>
<td>,kefr&amp;cif oHyk&amp;m&amp;m/Sm/</td>
</tr>
<tr>
<td>13. Between the devil and the deep sea.</td>
<td>a&amp;SUwfdk;xrf;ydk;? aemufqkfwfSnf;xkyf/</td>
</tr>
<tr>
<td>14. Better the devil you know than the devil you don’t know.</td>
<td>aemufvmwJJh armifykvJ 'dkif;0efxufU/</td>
</tr>
<tr>
<td>15. To draw water in a sieve.</td>
<td>tdwfaygufESifhZm;auumuf/</td>
</tr>
<tr>
<td>16. Strike while the iron is hot.</td>
<td>rdk;&amp;Gmwekf;a&amp;cH/</td>
</tr>
<tr>
<td>17. Make hay while the sun shines.</td>
<td>vomgwekf;Adkif;iif/</td>
</tr>
<tr>
<td>18. Never look a gift horse in the mouth.</td>
<td>tvum;&amp;wJhEGm;ojGm;JzMrMunfhjeJu/</td>
</tr>
<tr>
<td>19. It is good fishing in troubled waters.</td>
<td>yGjefUwekf;zsmcif;/</td>
</tr>
</tbody>
</table>

The proverb, “The proof of pudding is in the eating” means that how successful something is will be established only when it has been used or put into practice. We cannot know whether the pudding is good or not, whatever may have been put in it, until it has been tested by someone eating it. Pudding is a kind of English dessert, not of Myanmar. The equivalent Myanmar proverb is “yef;xdrfwfrwrf yf *a[pfoufao”. According to the Myanmar proverb, we can judge a skillfulness of a goldsmith in soldering. We can know about something only when it is used for intended purpose. So also you cannot know a person’s character without associating with him or her. Different people have different characters. Some are good, some are cunning, some are friendly, some are cruel and some are kind. The best way to know a person’s attitude towards us is in association with him or her. Only then, we can judge what kind of our friend is to us. Therefore, it was found that both nations have the similar point of view upon human characteristics.

The proverbs ‘rdk;&Gmwekf;a&cH (Collect rainwater when it is raining) ESifh vomgwekf;Adkif;iif (Do spinning under the moonlight) ’ and ‘Strike while the iron is hot and Make hay
while the sun shines’ have equivalent meaning with different images. The underlying meaning of those proverbs is a man should actively and industriously make good use of an advantageous situation or a good opportunity. The past can never be recalled, and opportunities lost may not recur. They have different images of ‘a& (Water)’ verses ‘iron’ and ‘Adkif;iif (spinning)’ verses ‘make hay’. It is because English and Myanmar proverbs, originating in particular geographical conditions and under specific geographical contexts, respectively reflect different geographical conditions of the two nations. Myanmar is a tropical country and in some parts of areas, there is hardly any rain. Therefore, people need to store water while it rains. As England is an industrial country, they use a lot of iron and it becomes the image of the proverb.

According to the English proverb ‘Make hay while the sun shines’, the European farmers store grass in summer to feed his cattle in winter, but this grass has to be dried by the sun before it can be stored. When long grass has been cut, it is left in the fields to dry. When the sun comes out, the farm-workers turn over the grass with long forks so that all of it may be exposed to the sun's rays. They must take advantage of every hour of sunshine, for if the grass is not dried properly if never becomes "hay" the name for properly dried grass. Turning over the cut grass is called "hay making". As most of the countries rely on agriculture and farming, this proverb is more universal than the former one.

According to Myanmar proverb ‘vomwkef:Adkif:iif’, most of the girls are busy with sowing and doing housework all the day in the villages of Myanmar. At night, they are used to spinning without resting but some villages cannot have electricity. So they have to work under the moonlight. They spin at night so that they can weave in the next day. The influence of cultural background can be seen vividly in those proverbs.

Superficially, the proverb “To blow one’s own trumpet” means blowing one’s own trumpet. Its underlying meaning is people usually praise and think highly of themselves. A Myanmar, proverb “udk,flig:csOf udk,fcsof” conveys the same meaning. It means he praises his own pickle of his fish. Because of cultural differences, the use of images, ‘trumpet’ and ‘ig:csOf’-’pickled fish’, is different. Trumpets are the musical instruments of English that are used in an orchestra whereas pickled fish is one of the dishes in Myanmar cuisine.

5.2.2 English and Myanmar Proverbs Having Different Meanings with Similar Images

Sometimes, a Myanmar proverb may have a similar image to an English one. But because of cultural differences, the similar images may bring about completely different associations in the minds of the English and Myanmar people and so the meanings of the two proverbs are different. These proverbs are shown in the following table.

<table>
<thead>
<tr>
<th>English Proverbs</th>
<th>Myanmar Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You cannot judge a tree by its bark.</td>
<td>tayGjriftyifod/</td>
</tr>
<tr>
<td>2. A miss is as good as a mile.</td>
<td>trSm;awGUrS trSef;&amp;/</td>
</tr>
<tr>
<td>3. Cheapest is the dearest.</td>
<td>tzdk;enf; tdk;uGJ/</td>
</tr>
</tbody>
</table>

The images ‘tree’ and ‘bark’ in the English proverb ‘You cannot judge a tree by its bark’ are similar to the images ‘tyif (Tree)’ and ‘tayG; (Bark)’ in the Myanmar proverb ‘tayGjriftyifod (You can define a tree by its bark)’. But the similar images ‘tree-bark’ and ‘tyif-tayG;’ can bring about completely different associations. The former proverb means that one cannot judge others by looking at his other physical appearance while the latter one reveals the opposite.

The underlying meaning of the English proverb ‘A miss is as good as a mile’ is different from that of in the Myanmar proverb ‘trSm;awGUrS trSef;& (Finding an error makes you to get a right way)’. In spite of the similar images miss and trSm; , the meanings of the two are a little different because of the different concepts of the English and Myanmar peoples. The English one means that the smallest failure, etc., is the same in effect as a large one. (Longman Dictionary of English Idioms, 1980) and missing by a margin is as convulsive as missing by a wide one. (Webster New World Dictionary, 1970). From these explanations, it is concluded that in the English proverb means, a
mistake, whether it is small or large, is still a mistake in essence while the Myanmar one means that small error may lead to a correct one.

The meaning of the English proverb ‘The cheapest is the dearest’ means that something which is very cheap is the most favourable thing or the best suited to the user. However, the Myanmar proverb ‘tzdk;enf;tdk;uGJ (The cheaper thing, the poorer the quality is)’ conveys different meaning. It means that if the thing is cheap, the quality is poor. We cannot get the good quality one, if the price is low. Therefore, these two proverbs convey the different meanings although they use the same image ‘cheapest’-’tzdk;enf;’ in both.

6. CONCLUSION

Proverbs are the cream of a language and the crystal of national wisdom and experience. As they carry great cultural information, they appropriately reflect the relation between culture and language. They provide interesting clues to a nation, geography, history, social conventions, religion and literature. So proverbs can be a great help in learning a language and a nation’s culture.

The findings indicated that there were fifty-two English and Myanmar proverbs that have similar underlying meanings. Out of 52 proverbs, seven were assumed to be the proverbs that are borrowings or imports. Nineteen out of the remaining 45 were said to have similar underlying meanings with different images. Such being the case, there were altogether 26 proverbs that do not have the significant uses of images. If the English proverb has an image, the similar Myanmar one is a direct and simple way, and vice versa. It was observed that there were three English and Myanmar proverbs which have different meanings with similar uses of images.

It was found that English and Myanmar proverbs, imprinted by the two nations, have their similarities and differences. A comparative study of them can help a language learner to understand how and when to use these proverbs. They may realize that there are many English proverbs which meanings are equivalent to Myanmar ones. This will make them easy in translation and language learning may become a much easier job. Moreover, they become aware that there are certain proverbs although they have similar images, they convey different meanings. Therefore they can avoid making mistakes in using them.

This paper, however, is confined only to some aspects of English and Myanmar proverbs. A more English and Myanmar proverbs should be studied to find out the similarities and differences between them. So that the cultural differences on their proverbs can be identified.

7. REFERENCES