

**การศึกษาเปรียบเทียบภาพสะท้อนทางวัฒนธรรม
ผ่านสำนวนไทย จีน และอังกฤษ**
**The Comparative Study of Cultural Reflection from Thai,
Chinese and English Proverbs**

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บทคัดย่อ

งานวิจัยนี้มีวัตถุประสงค์ในการศึกษาเปรียบเทียบความเหมือนและความแตกต่างของภาษาภาพพจน์ที่สะท้อนความนึกคิด วัฒนธรรม ความเชื่อและวิถีชีวิตระหว่างคนไทย คนจีนและคนอังกฤษ เนื่องด้วยในปัจจุบันทั้งในวัฒนธรรมไทย จีน และอังกฤษนั้น มีการใช้สำนวนโวหารอยู่มาก สำนวนเหล่านั้นถูกนำมาใช้ในการติดต่อสื่อสาร โดยต้องมีการตีความ สำนวนยังแสดงให้เห็นถึงพื้นฐานความเป็นจริงทางประสบการณ์ของมนุษย์ด้วย งานวิจัยนี้จึงวิเคราะห์ภาพพจน์เพื่อสะท้อนให้เห็นถึงวัฒนธรรม ความเชื่อ ความนึกคิด สภาพแวดล้อมและวิถีชีวิตของคนไทย จีน และอังกฤษว่ามีความเหมือนและ/หรือแตกต่างกันอย่างไร เพื่อทราบถึงสิ่งที่สะท้อนทางวัฒนธรรมที่อยู่ในสำนวนเหล่านั้น

คำสำคัญ : สำนวน, สำนวนไทย, สำนวนจีน, สำนวนอังกฤษ, การเปรียบเทียบสำนวน, ภาพพจน์, ภาพสะท้อนทางวัฒนธรรม

Abstract

This research aims to study the comparison of similarity and difference of figurative language that reflects the thoughts, cultures, beliefs, and ways of life among Thai, Chinese, and English people who use proverbs to communicate with each other. As in Thai, Chinese, and English cultures, there are many proverbs that still being said at the present. Those proverbs used through interpretation. Further, the proverbs still express the truth based on the practical experience of humanity or common sense. The data of this research were analysed by using the figurative which shows the reflection on cultures, beliefs, thoughts, background, and ways of life of Thai, Chinese, and English people in order to understand the similarity and / or difference which show the cultural reflections of their proverbs.

Keywords : Proverb, Thai Proverb, Chinese Proverb, English Proverb, Comparative Proverb, Figurative, Cultural Reflection

1. Introduction

Languages are used by human in order to transfer knowledge, thoughts, feeling, and desire of a person to other people. There are several languages all over the world. Thai, Chinese and English languages are used mainly by Thai, Chinese and English people. Using language for communication is related to the daily life. Sometimes they communicate to others with a phrase that does not have meaning as same as the word being. From past to present, the proverbs have been used for communicating between senders and receivers in the same society, because they can understand the connotations or figurative languages that the senders express unmatched meaning against messages. Besides, we could predict that those proverbs are communicated in order to get the implications like metaphors. As in each society, there are many proverbs happen from different society which were used by Thai, Chinese and English people. This research aims to study the comparative of the cultural reflection from Thai, Chinese and English people by using proverbs, idioms and expressions that having similar meanings.

1.1 Definitions of the Proverb

The Oxford English Dictionary. (1998) defines proverb is ‘a short pithy saying in common use and recognized; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw’.

Collins English Dictionary. (2010) defines it as ‘a short, memorable, and often highly condensed saying embodying, esp. with bold imagery, some commonplace fact of experience’.

Proverbs you find with any people in the world, and they say a lot about people and its grown culture. The list below is just a number of selections that show the way of thinking of Thai people. Some sayings are unique to Thailand, while others exist in any language. By coining the expression of the Royal Academy

(2002), definition of the meaning of proverb is the escalating, rhetoric, word melody, and word arranged. The words are not meant literally. But it is understood. Proverbs are used for telling the stories or situations shortly, as well as they have been used rhyme for easy remembering, for example as follows:

kong kam kong kwien	means	Welfare according to the karma created.
turmeric and mortar	means	Inharmonious
Arranged marriages	means	they were married by force of elder.

We can summarize that proverb is the words were arranged or spoken words. The special meaning does not match the definition normally used. This may be a term of implications. Or metaphorical meaning unity is the long to short and compact words. Some of the rhetoric, it could mean idioms and aphorisms.

1.2 Definitions of Figurative language

Shaw, Harry (1972) in dictionary of literary terms said that Figurative language is the deliberate and intentional departure from normal word meanings or word order so as to gain freshness and strength of expression. Figurative language is writing (or speech) and using of figurative language is to employ ornaments.

Pamela Walker McKenzie (2016) said that the figurative language refers to language that communicates ideas beyond the literal meaning of words such as alliteration, assonance, simile, metaphor, personification, hyperbole, consonance and onomatopoeia.

Raymond W. Gibbs, Jr. and Herbert L. Colston (2012) said about figurative language refers to speech where speaker mean something other than what they literally say. Consider a situation in which Harriet says to a friend, “My marriage is an icebox,” Most people recognize that Harriet intends to

communicate something negative about her marriage, such as it is not emotionally affectionate or sexually passionate.

We can summarize that figurative language is a language that uses words or expressions with different a meaning from the speech or the literal interpretation. Moreover, when you describe something by comparing it with something else, there are few different ways to use figurative language, i.e. metaphor or analogy, metonymy, overstatement, understatement, comparison, multiple meanings, alliteration, assonance, cliché, hyperbole, idiom, simile.

1.3 Thai, Chinese and English Proverbs as the Same Linguistic Phenomenon

Thai, Chinese and English proverbs are idiomatic statement on the sentence level. “Idiomatic” here refers to the features of semantic unity and structural stability. A proverb functions as an undividable unit and its meaning is not a mere addition of the literal meanings of its component words. Applying figurative or metaphor expressions, proverbs carry profound cultural implication. “大鱼吃小鱼，小鱼吃虾米” or “ปลาใหญ่กินปลาเล็ก” or “Big fish eat little fish” using a metaphor of the food chain in the natural world, reflects the hierarchy and power relationship in human society. Thai, Chinese and English proverbs contain profound wisdom. Knowledge ranging from general truths rooted in experience to life philosophy with deep depth features the proverb. Thai, Chinese and English proverbs cover almost every aspect of social life, they reflect the collective wisdom of the masses. Thai, Chinese and English, although, have many proverbs, they are alike, which come from written materials such as religious and literacy classics which their essential features of proverbs are accepted from common people and used in their daily talks. These proverbs might have existed and spread by mouths for a long time. The features shared between Thai, Chinese and English proverbs are all in common, can be great extent regarded as the same linguistic and cultural phenomena.

2. Method

This research is qualitative research and describes by using the descriptive analysis and descriptive linguistics analysis approach for the similar meaning of proverbs. Moreover, the data were analysed the typologies of the figurative language of Thai, Chinese and English proverbs which have similar meaning to reflect on their cultural phenomena by using the figurative language of Coining the Expression of the Royal Academy (2002). The procedure of the research includes four parts as follows:

First, this research collected the data of Thai, Chinese and English proverbs from the related literature such as books, dictionary, website and others. The data of this research are 686 Thai proverbs, 609 Chinese proverbs and 684 English proverbs. After the data were collected, they were classified into nineteen categories of figurative language. The classification of the figurative language by Coining the Expression of the Royal Academy is adopted. Coining the Expression of the Royal Academy (2002) classifies the figurative language into nineteen categories: allusion, analogy, antithesis, antonomasia, apostrophe, conceit, hyperbole, irony, litotes, metaphor, metonymy, onomatopoeia, oxymoron, paradox, personification, simile, symbol, synecdoche, and tapinosis. The definitions of nineteen categories of figurative language are follow:

1. Allusion is a statement that hints at something rather than being direct
2. Analogy is a comparison between one thing and another, typically for the purpose of explanation or clarification.
3. Antithesis is an opposition or contrast of ideas is expressed by parallelism of words that are the opposites of, or strongly contrasted with.
4. Antonomasia is a substitution of any epithet or phrase for a proper name.
5. Apostrophe is a figure of speech sometimes represented by exclamation “O”.

6. Conceit is a fanciful expression in writing or speech; an elaborate metaphor.

7. Hyperbole is a figure of speech in which exaggeration is used for emphasis or effect.

8. Irony is the expression of one's meaning by using language that normally signifies the opposite, typically for humorous or emphatic effect.

9. Litotes is a figure of speech consisting of an understatement in which an affirmative is expressed by negating its opposite.

10. Metaphor is a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.

11. Metonymy is the substitution of the name of an attribute or adjunct to that of the thing meant.

12. Onomatopoeia is defined as a word, which imitates the natural sounds of a thing. It creates a sound effect that mimics the thing described, making the description more expressive and interesting.

13. Oxymoron is a figure of speech in which apparently contradictory terms appear in conjunction.

14. Paradox is a statement or proposition that, despite sound (or apparently sound) reasoning from acceptable premises, leads to a conclusion that seems senseless, logically unacceptable, or self-contradictory.

15. Personification is the attribution of a personal nature or human characteristics to something nonhuman, or the representation of an abstract quality in human form.

16. Simile is a figure of speech involving the comparison of one thing with another thing of a different kind, used to make a description more emphatic or vivid.

17. Symbol is a thing that represents or stands for something else, especially a material object representing something abstract.

18. Synecdoche is a figure of speech in which a part is made to represent the whole or vice versa.

19. Tapinosis is A figure of speech whereby something is given less importance by the name given it than it merits.

Then, after classification of the figurative language categories, these data of Thai, Chinese and English proverbs which had similar meaning were analysed for the reflection on their cultural phenomena such as thought, culture, beliefs, the way of life, etc. Finally, the data of Thai, Chinese and English proverbs which were analysed for the reflection on their cultural phenomena were concluded and summarise of what the cultural phenomena reflects on Thai, Chinese and English proverbs.

3. Results

The result of this research could be divided into two parts; The classification of figurative language in Thai, Chinese and English proverbs and the cultural reflection from Thai, Chinese and English proverbs that have the same meaning. These two results were presented as follows:

3.1 The classification of figurative language in Thai, Chinese and English proverbs

3.1.1 The types of figurative language in Thai proverbs

From Thai proverbs, there were twelve categories are as follows;

1. Antonomasia, Thai proverbs which were found in this category were ‘จอมพระราม’ means ‘Severely, seriously, badly’. From this proverb ‘พระราม’ is Rama or Ram who is the seventh avatar of the Hindu God Vishnu. Rama also known by his full name Rama Dashrath Suryavanshi, is the central figure of the Hindu epic Ramayana, which is the principal narration of the events connected to his incarnation

on earth, his ideals and his greatness. ‘ตกใต้เถรเทวทัต’ means ‘Go to the lowest hell’. ‘เทวทัต’ is Devadatta was by tradition a Buddhist monk, cousin and brother-in-law of Gautama Siddhārtha, the Sākyamuni Buddha, and brother of Ānanda, a principal student of the Buddha. Devadatta was a Shakyan and is said to have parted from the Buddha’s following with 500 other monks to form their own Sangha, most of whom are said to have been Shakya clan relatives of both Devadatta and Siddhartha. And ‘สอนหนังสือสังฆราช’ means ‘Teach what he had already known’. From this proverb ‘สังฆราช’ is the pontiff or the pope.

2. Metaphor, Thai proverbs which were found in this category were ‘เข้าหังสเป็นหงส์เข้ากาเป็นกา’ means ‘Someone who is closed with a good man, he/she can change to be a good man. Moreover, who is closed with a bad man, he/she can change to be a bad man too’. ‘ผิดเป็นครู’ means ‘Learn from one’s mistakes’. And ‘เงินเป็นแก้วสารพัดนึก’ means ‘Money is as a wishing crystal’.

3. Metonymy, Thai proverbs which were found in this category were ‘กระตูดสันหลังของชาติ’ means ‘This proverb means farmer’. ‘นกต่อ’ means ‘Decoy, imitation, bait, lure, fake’. And ‘หญ้าแพรก’ means ‘Plebeian, Everyman’.

4. Oxymoron, Thai proverbs which were found in this category were ‘ขมิ้นกับปูน’ means ‘Incompatible, Turmeric and mortar’. ‘ตัดเป็นตัดตาย’ means ‘Dissociate’. And ‘ที่เล่นทีจริง’ means ‘Half-seriously, half playfully and half really, in the kidding manner’.

5. Paradox, Thai proverbs which were found in this category were ‘ชิงก็ราขาก็แรง’ means ‘Incompatible, inharmonious, antagonistic’. ‘หวานอมขมกลืน’ means ‘Fall into the difficult situation to accept’. And ‘หน้าเนื้อใจเสือ’ means ‘Glossy’.

6. Simile, Thai proverbs which were found in this category were ‘ซื่อเหมือนแฉวนอนหวด’ means ‘Doing like faithfully’. ‘รู้้อย่างเปิด’ means ‘Jack of all trades, master of none’ or ‘Know about everything but undersands nothing’. And ‘ความรักเหมือนโรคา บันดาลตาให้มืดมน’ means ‘Love is blind’.

7. Hyperbole, Thai proverbs which were found in this category were ‘ชักแม่น้ำทั้งห้า’ means ‘To beat around the bush’. ‘งมเข็มในมหาสมุทร’ means ‘Search for a needle in a haystack, Search for the hardest thing to find’. And ‘ฝนทั่งให้เป็นเข็ม’ means ‘Constant dropping wears away the stone’.

8. Personification, Thai proverbs which were found in this category were ‘มะพร้าวขึ้นตก ยากขึ้นมี’ means ‘When the poor beggar become a richman, he/she would love to show of one’s rich in the immoderate way’. ‘หน้าต่างมีหู ประตูมีตา’ means ‘Walls have ears, Saying or Doing should watch out the other knows’. And ‘หมาหวังก้าง’ means ‘Like a dog in a manger’.

9. Synecdoche, Thai proverbs which were found in this category were ‘กระซังหน้าใหญ่’ means ‘be bold’, and ‘แกะดำ’ means ‘Black sheep’.

10. Irony, Thai proverbs which were found in this category were ‘ซุบมือเปิบ’ means ‘Take advantage from others by no cost’. ‘ตบหัวแล้วลูบหลัง’ means ‘A kiss after a kick’. And ‘ชาติหน้าตอนบ้ายๆ’ means ‘Impossible’.

11. Antithesis, Thai proverbs which found in this category were ‘ขำนอกสุกใส ขำในเป็นโพรง’ means ‘All that glitters is not gold’, ‘ถีลอดตาช้าง ห้างลอดตาเณร’ means ‘Little things escape an elephant’s eyes; big things escape a mite’s eyes, or Penny wise and pound foolish’, and ‘หนีเสือปะจระเข้’ means ‘Out of the frying pan into the fire’.

12. Describing, there were some Thai proverbs which were not in nineteen categories, but they were like describing such as ‘สิบปากว่าไม่เท่าตาเห็น’, ‘ใครดีใครได้’, and ‘ทำดีได้ดี’ mean ‘A picture is worth a thousand words’, ‘Finder’s keeper; loser’s weeper’ and ‘He that sows good seed shall reap good corn’ respectively.

3.1.2 The types of figurative language in Chinese proverbs

From Chinese proverbs, there were eight categories are as follows:

1. Analogy, Chinese proverbs which were found in this category were ‘半斤八两’ means ‘That two similar, basically the same, generally used to describe dersonality traits, working style’. ‘恩将仇报’ means ‘Gratitude with ingratitude’. And ‘冰冻三尺，非一日之寒’ means ‘Rome was not built in a day’.

2. Symbol, Chinese proverbs which were found in this category were ‘不见棺材 不掉泪’ means ‘He, who does not repent of his follies and yet refuses to mend his ways, will shed tears when the calamity presents itself’. ‘吃一堑，长一智’ means ‘One only learns from one’s mistakes’. And ‘初生之犊不畏虎’ means ‘A newborn calf does not fear tigers’.

3. Antithesis, Chinese proverbs which were found in this category were ‘成则为王，败则为寇’ means ‘The winner is King, the loser bandit’. ‘吃力不讨好’ means ‘Fully effort, but do not receive expect results’. And ‘老马识途’ means ‘Someone who had an experience’.

4. Metaphor, Chinese proverbs which were found in this category were ‘失败是成功之母’ means ‘Failure is the mother of success’, and ‘班弄是非’ means ‘Gossip’.

5. Metonymy, Chinese proverbs which were found in this category were ‘逼上梁山’ means ‘Doing something with reluctant (unwilling and hesitant)’, and ‘猫哭老鼠假慈悲’ means ‘When the cat is away the mice will play’.

6. Hyperbole, Chinese proverbs which were found in this category were ‘口若悬河’ means ‘To talk a mile a minute’, and ‘一手遮天’ means ‘to hide the sky with one hand, or to hide the truth from the masses’.

7. Synecdoche, Chinese proverb which was found in this category was ‘班门弄斧’ means ‘To teach a crocodile to swim, or to teach one’s grandma to suck eggs’.

8. Describing, there were some Chinese proverbs which were not in nineteen categories, but they were like describing such as ‘百闻不如一见’ means ‘Seeing is believing’, and ‘半信半疑’ means ‘Believe nothing of what u hear, and only half of what u see’.

3.1.3 The types of figurative language in English proverbs

From English proverbs, there were nine categories are as follows:

1. Simile, English proverbs which were found in this category were ‘Like a dog in a manger’ means ‘A person who selfishly keeps something that he or she does not really need or want so that others may not use or enjoy it’. ‘Like father, like son’ means ‘A son’s character or behaviour can be expected to resemble that of his father’. And ‘A miss is as good as a mile’ means ‘The fact of failure or escape is not affected by the narrowness of the margin’.

2. Metaphor, English proverbs which were found in this category were ‘Brevity is the soul of wit’ means ‘The essence of a witty statement lies in its concise wording and delivery’. ‘Health is wealth’ means ‘Health is our most valuable asset and hence it is wealth, or being free from illness and pain has a richness of its own’. And ‘Make hay while the sun shines’ means ‘To take advantage of a brief opportunity while it is still there’.

3. Hyperbole, English proverbs which were found in this category were ‘To cut off one’s nose to spite one’s face’ means ‘Hurt oneself in the course of trying to hurt another’, and ‘To cry one’s eyes out’ means ‘Weep bitterly and at length’.

4. Personification, English proverbs which were found in this category were 'The pot calls the kettle black' means 'A person is guilty of the very thing of which they accuse another'. 'Money talks' means 'Wealth gives power and influence to those who possess it'. And 'Experience is the mother of wisdom' means 'You become wiser as you gain more experience in life'.

5. Oxymoron, English proverbs which were found in this category were 'More haste, less speed' means 'You make better progress with a task if you don't try to do it too quickly'. 'Forbidden fruit is sweetest' means 'Getting things you aren't supposed to have is more fun'. And 'The greatest talkers are the least doers' means 'It means that people who blabber their mouths all the time aren't actually that great at what they're blabbering about'.

6. Antithesis, English proverbs which were found in this category were 'Jack of all trades, and master of none' means 'A person who can do many different types of work but who is not necessarily very competent at any of them'. 'Penny wise and pound foolish' means 'Careful and economical in small matters while being wasteful or extravagant in large ones'. 'One man's meat is another man's poison' means 'Things liked or enjoyed by one person may be distasteful to another'.

7. Irony, English proverbs which were found in this category were 'A kiss after a kick' means 'The situation where middle level employees in an organization are polite and flattering to superiors but abusive to subordinates'. 'To reap what others have sown' means 'Something that you say which means everything that happens to you is a result of your own actions'. And 'When pigs fly' means 'A way of saying that something will never happen. The phrase is often used for humorous effect, to scoff at over'.

8. Metonymy, English proverbs which were found in this category were ‘Take care of the pence, and the pounds will take care of themselves’ means ‘If you take care of the small stuff, the big stuff takes care of itself’, and ‘To take the bread out of one’s mouth’ means ‘To take away or not give your rightful support, especially through selfish pleasure’.

9. Describing, there were some English proverbs which were not in nineteen categories, but they were like describing such as ‘Children should be seen and not heard.’ means ‘Young women who were expected to keep quiet’.

The types of figurative language in Thai, Chinese and English proverbs found that there were twelve categories of Thai proverbs, eight categories of Chinese proverbs and nine categories of English proverbs. Metaphor, Metonymy, Hyperbole, Antithesis and Describing were found in all of Thai, Chinese and English proverbs. Oxymoron, Simile, Personification and Irony were found in Thai and English proverbs, while Synecdoche was found in Thai and Chinese proverbs. Antonomasia and Paradox were found only in Thai proverbs while Analogy and Symbol were found only in Chinese proverbs. From this result found that all Thai, Chinese and English people mostly used Metaphor, Metonymy, Hyperbole, Antithesis which are the categories of figurative language.

3.2 The study of cultural reflection from Thai, Chinese and English proverbs that have the same meaning

In the case of Thai, Chinese and English proverbs with similar meanings, could be divided into categories of their cultural phenomena reflection such as thought, culture, belief and lifestyle of Thai, Chinese and English people as follows:

3.2.1 Experience of Life

As Thailand, China and England have their own history. Therefore, the issue of life experience succession is so important, because it allows a new generation to the next without having to fumble. For the example of life experiences were:

No.	Thai Proverb	Chinese Proverb	English Proverb
1	สิบปากว่าไม่เท่าตาเห็น	百闻不如一见	A picture is worth a thousand words.
2	ผิดเป็นครู	吃一堑，长一智	Experience is the best teacher
3	สี่ตีนยังรู้พลาด นักปราชญ์ยังรู้พลั้ง	人非圣贤， 孰能无过	No man is infallible
4	มีตาทามีแวไม่	有眼不识泰山	To have eyes but not see

The proverbs that mentioned by most saying about the past doing or action are regarding the experiences. Moreover, if some actions occurred mistakenly, those experiences shall be treated as guidance, teaching us to recognize and fill in the missing in next actions. This shows the attitude of the Thai, Chinese and English people that are interested in visible and important things occurred in the past and taken as a reminder or an improvement to next happening to be wealthy.

3.2.2 Expressions

3.2.2.1 Magnification on themselves

No.	Thai Proverb	Chinese Proverb	English Proverb
1	สอนจะเข้ให้ว่ายนํ้า	班门弄斧	To teach one's grandmother to suck eggs.

3.2.2.2 Characteristic

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ฆ่าควายอย่าเสียตาย พริก	有钱买马, 没钱置鞍	Killing a buffalo, never care to use a lot of chilies.

For expression and character, it shows Thai, Chinese and English people focus on these matters especially expression and character about unreasonable act, regarding magniloquent action and stingy characteristic. Stinginess on what should be paid is unreasonable and a teaching lesson for leading to socialization.

3.2.3 Living

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ปลาใหญ่กินปลาเล็ก	弱肉强食	With the small interest ruined by the big interests
2	ไก่เห็นตีนงู งูเห็นนมไก่	心照不宣	Knowing each other's secrets
3	เงินเป็นแก้วสารพัดนึก	有钱使得鬼 推磨	A golden key opens every door.

The proverbs about living of Thai, Chinese and English people show the living culture of their people that have similar expressions. The example proverbs upper show explicitly that the living in present, money is the important factor for present life. Moreover, nowadays society is competitive, people with talent would have better opportunity than ones who are less capability as well as the current condition is more powerful people will be over the less ones, so we ought to know and recognize the enemy.

3.2.4 Men and doing

3.2.4.1 Men and general doing

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ซ้างจับตักแตน	割鸡焉用牛刀	To take a shedgehammer to crack a walnut.
2	ยืนกระต่ายขาเดียว	固执己见	To put (his) foot down
3	วัวหายล้อมคอก	亡羊补牢	To lock the stable (barn) door after the horse is stolen.

3.2.4.2 Men and doing good and bad

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ทำดีได้ดี ทำชั่วได้ชั่ว	善有善报, 恶有恶报	He that sows good seed, shall reap good corn.
2	ความพยายามอยู่ที่ไหน ความสำเร็จอยู่ที่นั่น	有志者事竟成	Where there is a will, there is a way.
3	กินบนเรือน ขับหลังคา	吃里爬外	To be ungrateful

The actions of people are important. Especially, the attitude of Thai, Chinese and English emphasizes on both personal and collective actions. Whether the result of those actions is good or bad, it depends on what they did. This attitude may be a result of the religion veneration of them. According to religion, the teaching is to do goodness and abstain badness. Thus, there are a lot of proverbs about this action.

3.2.5 Men and their emotions

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ชิงก็รา ช่างก็แรง	仇人相见，分外眼红	Neither is willing to give ground
2	รักวัวให้ผูก รักลูกให้ตี	孩子不打变调皮。	A fond mother produced mischief.
3	หนามยอกเอาหนามบ่ง	以眼还眼，以牙还牙	To pay back in his own coin

The mind of human is important, because they can feel love, greed, anger, hate and etc. These feelings are difficult for us to know the minds of others.

3.2.6 Men and speeches

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ลืขอใ้ควายฟัง	对牛弹琴	To be useless to teach or advice a stupid person
2	ปากกับใจไม่ตรงกัน, ปากหวานกันเปรี้ยว	口是心非	To affirm with one's lips but deny in one's heart

The words of people are very important. It is something that we can communicate with others, so Thai, Chinese and English speaking culture reflects their ideas. Sometimes people could say exactly what they think or may not. After speaking, it may be advantages and disadvantages to their speakers and others, hence it could be said that the word is a weapon of human.

3.2.7 Men and beliefs

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ทำคุณบูชาโทษ	好心不得好报	To cherish (nurture) a viper (a serpent, a snake) in one's bosom.
2	ทำดีได้ดี ทำชั่วได้ชั่ว	善有善报， 恶有恶报	He that sows good seed, shall reap good corn.

Most of beliefs of Thai, Chinese and English come from believing and religious. Although they venerate different denominations, the principle teaching remains the same.

3.2.8 Characteristics

No.	Thai Proverb	Chinese Proverb	English Proverb
1	หน้าเนื้อใจเสือ	假仁假义	A wolf in sheep's clothing

The proverb about characteristic of Thai, Chinese and English shows the teaching of characteristics of people.

3.2.9 Making friends and relatives

No.	Thai Proverb	Chinese Proverb	English Proverb
1	คบคนพาลพาลพาไปหาผิด คบบัณฑิตบัณฑิตพาไปหาผล	近朱者赤， 近墨者黑	Keep not ill men company, lest you increase the number.
2	สวยแต่รูปจูบไม่หอม	中看不中吃	Apple of Sodom
3	ลูกไม้หล่นไม่ไกลต้น	有其父必有其子	A chip off the old block

From making friends and relatives reflect on Thai, Chinese and English lives that specific in relative relationship. When someone wants to know each other, they should know their inwardness, that is why we found many proverbs about this topic.

3.2.10 Attitudes

No.	Thai Proverb	Chinese Proverb	English Proverb
1	ตีตนก่อนไข	杞人忧天	To cross one's bridges before one comes to them
2	ผีซ้ำด้ำพลอย	屋漏偏遭连夜雨	Word off one menace only to fall a prey to another

The proverbs reflecting about attitudes of Thai, Chinese and English people were on their believing, cultural and traditional basis.

4. Discussion and Conclusion

The result of this research showed that into two parts; the classification of figurative language in Thai, Chinese and English proverbs and the cultural reflection from similar meaning proverbs of Thai, Chinese and English proverbs.

For the classification of figurative language in Thai, Chinese and English proverbs follow by Coining the Expression of the Royal Academy (2002), this research found that Thai proverb has twelve categories, Chinese proverb has eight categories, and English proverb has nine categories. There are five categories (metaphor, metonymy, hyperbole, antithesis, and describing) were found in all of them. Oxymoron, simile, personification, and irony were found in Thai and English proverbs. Only synecdoche was found in Thai and Chinese proverbs. Antonomasia and paradox were found only in Thai proverbs, while anology and symbol were found only in Chinese proverbs.

The cultural reflection from similar meaning proverbs of Thai, Chinese and English could be divided into ten categories i.e. experience of life, expressions, living, men and doing, men and their emotions, men and speeches, men and beliefs, characteristics, making friends, and attitudes. The most founding was men and doing, reflecting about the religion venerating culture and tradition of

Thai, Chinese and English. The principle teaching of all religions is to do goodness and abstain badness because people are able to do good and bad, therefore it impacted having the proverbs regarding men and doing as the most. Next were living, making friends, and experience of life. According to study, living, making friends, and experience of life went along with doing of human. Proverbs about living reflected livelihood culture of Thai, Chinese and English that were similar concept and their proverbs presented the casual living from day to day, the wealthy living culture of Thai, Chinese and English that was no hurry or no need preparing for the future livelihood. The culture presented the character of current Thai people that could be called as “Thai is the casual person who is to slow doing, slow life and not in the hurry.” The society at present has changed, Thai, Chinese and English people have to fight against the living conditions changing of economy. Nowadays society is competitive, money is an important factor in present life. More talent people would have a better opportunity than less ones, and more powerful people will be over the less ones, therefore we ought to know and recognize the enemy.

Further, from Thai, Chinese and English proverbs by using the figurative language which showed the reflection on thoughts, cultures, beliefs, and ways of life found that there are similarity of metaphor, metonymy, and describe which showed the reflection on experience of life, living, men and doing, and men and beliefs. Oxymoron, simile, personification, and irony were found in both Thai and English proverbs which showed the reflection on experience of life, characteristics, men and speech, and making friends and relatives. Only synecdoche was found in Thai and Chinese proverbs which showed the reflection on magnification on themselves. Antonomasia and paradox were found only in Thai proverbs, while analogy and symbol were found only in Chinese proverbs. Antonomasia in Thai proverbs showed the reflection on people who mostly are from the beliefs and religion such as the pope, Rama, etc, while paradox in Thai proverbs showed the reflection on characteristics, and men and their emotions.

Thai, Chinese and English proverbs showed that using the figurative language in their proverbs reflected on thoughts, cultures, beliefs, and ways of life, although they had difference thoughts, and ways of life which affected from their difference in cultures and beliefs.

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