

Evaluation of a Human behavior in English Proverbs

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Abstract: *This article is devoted to study to the concepts which express abstract concepts, characterize human behavior, reflect cultural dominants of human consciousness and represent axiological constants of pictures of the world. It also reveals peculiarities of the English proverbs and their relations to the human characteristics and evaluation and identifies differences and similarities in proverbs of the English language expressing an assessment of personality management in the semantic aspect.*

Keywords: *human behavior, human consciousness, good and bad mode, person's character traits, state of a person, evaluative meanings, good and evil, honesty and dishonesty, insincerity*

Proverbs of the English language occupy a significant place in its vocabulary. Basically, the sayings and proverbs of the English language are built on the common vocabulary and are the product of the folk art of generations. Figuratively and emotionally expressing thoughts, sayings and proverbs of the English language are widely used in colloquial language and literature. According to the famous collector of proverbs and sayings the rock of V. I. Dahl, they contain a set of folk wisdom, groans and sighs, crying and sobbing, joy and merriment, grief and consolation in the faces, a kind of judicial officer no one convicted [2]. Very often, proverbs express not only the emotions and feelings of people, but also deeds, that is, behavior. In a linguoculturological study, the analysis aims to identify a special type of information - cultural and valuable. To convey it in proverbs, evaluative predicates-adjectives or adverbs of evaluative semantics are used, which may have a general evaluative character (good, bad, much) and which most often lack a descriptive meaning, or a particular evaluative character due to qualitative adjectives, giving a more complete description of the qualities of the object: *stupid, clever*. In the English proverb *The tongue of the idle person is never idle* in the dictionary definition, the word *idle* is characterized by *lazy*, not working, aimless, and evaluation is impossible without them (but here we do not see the “good/bad” evaluation) [4]; in another proverb *Easier said than done* is an evaluative predicate expressed by the adjective of its own evaluative semantics, has the character of a general estimates. As you can see, the evaluation components are presented explicitly or implicitly and are most clearly visible at the level of vocabulary, but can be found on other language levels. For example, it is impossible not to notice in proverbs the often used imperative mood, as they give advice, warnings, prohibitions: *Think first and speak afterwards*. According to E. M. Wolf, “for proverbs and sayings often a combination of the evaluative component and modality is characteristic” [5]. In this way, any proverbs contain an axiological judgment, fix values through a linguistic form and therefore are of great interest to the linguocultural analysis. The content of proverbs often conveys the experience of the people regarding silence as tactics of behavior, which is dictated in English proverbs, when the speaker is recommended 1) to remain silent than to speak nonsense: *No wisdom like silence* 2) be reasonable, laconic: *Hear twice before you speak once* (Listen carefully before speaking); 3) be non-conflict, tolerant, respect the interlocutor: *say good, keep silent*; 4) show efficiency: *Deeds not words* (Better to do, than to speak); 5) pay more attention to humor and self-irony: *A dose mouth catches by flies* (Better to keep your mouth shut). With lexemes woman and language, examples of proverbs about silence are revealed in English linguocultures: English *Silence is a fine Jewell for a woman* (Sukunat ayolning eng yaxshi bezagi); *Silence garnishes a woman* (Sukunat ayolni bezaydi); *A silent woman is better than a double-tongued man* (A silent woman is better than a man with two languages); A woman's heart and

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her tongue are not relative (A woman's heart and tongue not friendly); A woman's strength is in her tongue [3].

As can be seen from the examples, in the linguistic consciousness of the English, such a positive characteristic as silence is fixed in relation to a woman. These proverbs make it possible to identify the norms of behavior in various national cultures. There are no such properties of objects and phenomena that could be defined as "good" or "bad", "pleasant" or "unpleasant". And this once again manifests the principle of anthropocentricity in language, which is currently being developed in linguistics [9]. In proverbs, one can observe the presence of such standard meanings as:

1. a typical action or state of a person;
2. his/her attitude towards other people;
3. assessment of a person's character traits;
4. assessment of his/her behavior [7].

Behavior is expressed as a way of life of a person in relation to a certain situation or people, built on the basis of a frame, in the center of which is the image of a person with his characteristics of character, appearance, individual level of upbringing and education. He behaves, acts in a certain situation in accordance with his internal characteristics (for example, character) and external conditions. For example, *laziness* is not welcomed by anyone, while labor is the main "*builder*" of the whole society [8]. In any language, including English, we find the presence of proverbs that oppose these concepts as "good" and "bad". Speaking about human behavior in the "good / bad" mode, the following types of evaluative meanings can be distinguished:

1. Good and evil.

Thus to be good one must love those who are evil, among whom one must include oneself (To be good, a person must love the bad, among which he can be him); *In the war between good and evil the major battleground is in the hearts of children and the weapons are the lives of adults* As you can see, in sayings about good and evil, these two concepts always go together: where there is good, there is evil. Analyzing the first proverb, it should be noted that it is deduced here character trait of some people to consider themselves better, kinder than others.

2. True and false.

A truth teller finds the door closed against him *love*; *The liar is not believed when he speaks the truth*; *Sooner or later the truth comes to light* (Sooner or later a lie becomes clear). In the proverbs above, the eternal theme of truth and untruth is raised. Lies are not welcome in any case, and it is better to tell the bitter truth than sweet lies. A person who lies will never be taken seriously, because no to such a person of trust.

3. Sadness and joy.

One happiness scatters a thousand sorrows (Sorrow does not come alone); *The error of the moment becomes the sorrow of the whole life* (A minute mistake leads to sadness throughout life). In this case, proverbs and sayings tell us more about the state of mind person than about his behavior. Sadness and joy are replaced in life, like black and white stripes. The last proverb confirms the possibility of such a state when sadness follows increased fun, joy; it is most often inexplicable, inevitable in the life of any person. It may seem that everything is very bad, there is no strength to have fun, you don't want to pretend, walk around with an artificial smile on your face.

4. Love and hate.

The opposite of love is not hate, but indifference (Not to love does not mean to hate, but to be indifferent); Love is given, hatred is acquired (Love is given from above, and hatred is acquired);

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These proverbs describe such a wonderful feeling as love, contrasting it with hatred. As you know, from the first to the second - just one step. These two feelings have a place in everyone's life.

5. Honesty and dishonesty, insincerity. A fault confessed is half redressed (Recognition makes punishment easier); A honey tongue, a heart of gall (The tongue is sweet, but the heart is cold); All sugar and honey (All from sahara and meda); We can observe here examples of honest and, conversely, insincere behavior of a person, which show how it is differentiated depending on from his moral qualities and attitudes to communicate with other people. The main vice dishonest person are hypocrisy, flattery [10].

To conclude, proverbs formulas of people thinking. They are born and present in live colloquial speech. The vast majority of proverbs are figurative and emotional characteristics of people, their vivid external portraits. Portrait characteristics can be both positive and negative. However, proverbs not only draw external features, but also figuratively speak of the inner state of mind.

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