



THE WORD SHAME IN PROVERBS

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Annotation: This article offers an in-depth linguistic and cultural analysis of the concept of shame in the English language. Drawing upon lexicographical sources, idiomatic expressions and English proverbs, the study examines how shame is both emotionally experienced and linguistically expressed. The work explores the evolution of the lexeme "shame", tracing its semantic meanings such as guilt, disgrace, embarrassment, and moral failure. A central focus is placed on how shame is encoded in 17 English proverbs, which reflect the values, moral codes, and behavioral expectations of Western society.

Key words: shame, guilt, disgrace, paremiology, dishonor.

Introduction: In English lexicography, up to 4 values are visible in the shame lexeme. The interpretation of the values in all the analyzed lexicographical sources includes the word feeling (sense). And the obligatory characteristic of this feeling are the definitions: distressed (painful, suffering feeling), painful (painful), uncomfortable (unpleasant)

In the first place among the values is a description of shame as a feeling that is associated with a sense of human failure to other people, the loss of self-esteem caused by different reasons and the experience of guilt, sadness, grief, embarrassment. A number of lexicographical articles indicate that feelings of shame can also be experienced when someone close to you is in a similar situation, such as Her father and brothers would die of shame.



In second place – the ability to feel shame at smth you have done (ability to feel shame): He has no shame. He is quite without shame .The third shows the meaning of disgrace, dishonor (shame, dishonor): His action brought shame upon his parents.

In English, the noun shame is used as a synonym for the word pity in a situation where something is a cause for frustration or chagrin, for example: What a shame (how sad) they couldn't come. It's a shame you didn't say something sooner.

In English lexicography are also considered examples in which the noun shame is used to mean a fact or circumstance that is a cause of shame or disgrace : The bankruptcy of the business was a shame ; What a shame to deceive the girl!

In the Johnson's Dictionary (XVII, XVIII centuries) the shame lexeme has the only meaning – disgrace, dishonor" (shame, dishonor) [Johnson's Dictionary, 1836, p. 306]. In the English dictionary, Webster Dictionary, which was published by the author in the early XIX century, shame is understood as a painful feeling caused by guilt, or an act that hurts reputation. In addition, the dictionary entry indicates that such a feeling is associated with the desire to hide the relevant actions and is experienced at the time of exposure, when the secret becomes apparent. That is why, as the author notes, the experience of shame is accompanied by a hiding of sight or redness of the face confusion. Sufficiently detailed description of the emotions, a close understanding of this feeling in psychology. The Longman Dictionary dictionary clarifies the use of the English expression hang/bow head in shame – look down or feel like you should look down, because you feel so ashamed, for example: I bow my head in shame when I think of how I treated her The illustrative part of the dictionary entry reflects the external, somatic expression of emotion: Maria blushed with shame .

In the dictionary descriptions of shame there is an indication of such a psychological detail as the possibility of experiencing shame for people who are close to us: you feel



guilty and embarrassment because you or someone who is closed to you have done something wrong

The shame lexeme is part of various idiomatic expressions noted in English lexicographical sources. Shame as part of the verbal periphrasis of put somebody/something to shame functions in the meaning of "embarrass someone": That she had not been put to shame and made to feel her unfortunate position seen remarkable (Dreiser, p. 11). Put smb. to shame also has a second meaning of make you feel ashamed because someone do something much better than you (to Eclipse, surpass anyone or anything), although it is easy to imagine a situation where someone can demonstrate their achievements and thereby make the interlocutor or participant of the communicative act feel ashamed for their imperfection or failure. The use of the English idiom with the shame component in this meaning is illustrated by the following examples: He determined to create an itinerary that would put all the tourist agencies to shame, and he did (Priestley) / He decided to shut up all the travel agencies, creating a stunning tourist route, and he succeeded/; Andrew Stillman found in the sitting-room of his suite at Brooks, a quietly select hotel which put the racket of the Plaza to shame (Cronin) / Andrew caught the Stilmen in his living room, in a quiet, aristocratic hotel in Brooks, which is noisy Plaza did not go to any comparison /; Your pretty hair sure put my old mousy brown hair to shame (Caldwell) is / are your hair is amazing, let alone me with my mouse coat It is also interesting the use of English expressions cry shame on, which means to vilify, to condemn anyone to "shame": The pavement was detestable: all foreigners cried shame upon it (Macaulay) / Pavement was disgusting, all the foreigners thought it was a shame for the city

As an appeal to shame, the shame token is also used in the expression shame on smb when one wants to make someone feel ashamed of what they have done or said (used to say that someone should feel guilty or embarrassed because of something they have done): He tried to deny it. Shame on him! Shame on you, Fred. I thought you were my friend



Conceptual semantics of shame can be revealed through indirect descriptions or phraseological expressions. For example, in English as well as in Russian there are such expressions as blush / flush to the roots of one's hair (blush to the roots of hair): Where did you get that shirt? Piero flushed to the roots of his hair: Nina have it to me (Maugham, CIT. by: Kunin, 2000, 72); one's ears are burning (ears burning with shame): My ears burning, I hurried to my room, feeling as guilty as if I had wilfully eavesdropped (Crawford, CIT. by: Kunin, 2000, p. 132). The expression feel small has no equivalent in the Russian language and reflects the feelings of a person who experiences the emotion of shame, his desire to hide, disappear and is used in the sense of experiencing a sense of shame, humiliation : Louis came back later feeling small. No one asked him to examine Norma Grandall... He felt ashamed of his casual thoughts about free medical advise earlier (King, op.CIT. by: Kunin, 2000, p. 143).

As a means of representation of the word are the words of different parts of speech. The verb shame has several meanings: 1) make ashamed, to cause to feel shame (to be ashamed); 2) to cover with ignominy or reproach, disgrace (to shame). For example: Her words were a mirror in which I saw myself. I looked at her, dumb and wolfish: she at once enraged and shamed me (Bronte: Shirley, p. 11). 236); She had not expected my reply, and it shamed her (Dickens, V. 20, p. 20. 297); He felt his dependence in a way he had not foreseen; the very clothes he before, then fresh from the tailor's, seemed to be the gift of charity, and their stiffness shamed him (Gissing, p. 11). 66)

The expression of shame smb into / out of doing sth * used to mean to force someone to do / not to do something, Prestigio , for example: Shame a man into apologizing”; She shamed her father into promising more help ”

The experience of shame is associated with a sense of humiliation. Shameful circumstances can also humiliate a person, the actions of himself or others can cause feelings of humiliation, annoyance, irritation, disappointment or guilt. In the Crab's English



Synonyms dictionary, the word mortify is synonymous with the verb "shame, humiliate". The etymology of which is close to the physiological manifestation of the emotion of shame (the vital functions of a person are upset, for example, the stiffness of muscular movements – a typical manifestation of the experience of negative emotions, which can be attributed to shame) the Root of the word comes from the Latin mors, mortis – death.

The analysis of nominees of the word "shame" on the material of lexicographical definitions allows us to conclude that the main feature of the word is the idea of shame as a feeling that causes negative feelings. The study of the data contained in the lexicographical descriptions of the relevant words and reveals the nuclear part of the word.

Main part: Proverbs and sayings most clearly demonstrate the way of life, history, and traditions of a community United by one culture. Let's consider figurative representations of the word of shame in English paremiology. The total number of English Proverbs and sayings evaluating this personal-emotional word is 17 out of more than 5,000 studied. Proverb Fool me once, shame on you, fool me twice shame on me; Loss embraces shame; Poverty is not a shame, but the being ashamed of it is; Single long, shame at length; Long a widow weds with shame you can combine as indicating a source of shame. Its sources: to cheat, to suffer damage or loss, to be ashamed of poverty, not to marry for a long time or not to get married. An English proverb also links with shame the marriage of a woman who has been a widow for a long time. It is difficult to judge the time of the appearance of this proverb, but the European medieval society condemned the widow who did not remarry for a long time. Long stay in loneliness threatened her reputation. Jacques Le Goff writes about medieval society: the Main task was not to leave the individual alone. From a solo to be expected only of the atrocities. Isolation was considered a great sin."

Proverbs Better die with honor then live with shame ; So long as there is shame, there is hope for virtue in R. Ferguson's dictionary are combined under the heading "shame's effects". A number of Proverbs characterize the state of the shameless (shameless):



Past shame, past grace ; He that has no shame, has no conscience ; He who has no shame before the world has no fear before God ; He who is without shame, all the world is his . And also avoiding or hiding shame (hiding one's shame): When an ass kicks you, never tell it ; Who is a cuckold and words it, carries coals in his bosom ; He that has horns in his bosom, let him not put them on his head ; Wise men wear their horns on their breast, fools on their foreheads" In the dictionary of English Proverbs R. Ferguson there are 14 examples representing the lexeme of conscience, In addition, 10 Proverbs the author refers to the category of consciousness within the meaning. There are 6 such examples in the Oxford Dictionary of Proverbs, but most of the Proverbs are the same except for the following: He who excuses, accuses himself . Thus, the total number of English Proverbs about conscience – 25. Perhaps we find in the language confirmation of the theory expressed by a number of specialists of ethnopsychologists about the existence of Western culture of guilt and Eastern culture of shame . There are some mechanisms formed by culture that guarantee the observance of moral norms. For example, shame and guilt, but the shame – orientation of the external evaluation (what will say or think). A fault – self-esteem, when the failure of some internal, internalized norms causes the individual remorse (self-blame) .

Within the framework of the culture of shame" a person appears primarily as a carrier of honor, and in his actions he is guided by the fear of its loss. In cultures governed primarily by shame, punishment for minor acts was often reduced to public admonition. But even more often punished with shame. The sentence for violation of the corporate code is passed by the society, causing the offender a sense of shame . In Ancient Greece, convicted of slander had to wear a Myrtle wreath, and convicted of cowardice – three days to sit in the square in a woman's dress.

If guilt is important in culture as a regulator of behavior, the actions are evaluated and condemned by the person himself, even when others do not know about his crimes. The



trial of a person, including not only his actions, but also his thoughts, carries out conscience as an internal moral authority

In the proverbial Fund of English language, metaphorically describing the word of shame ", there are examples that have some semantic similarity. For example: Better die with honour than live with shame" / Better death than a shameful belly ; He that has no shame, has no conscience / In whom the shame – and conscience ; He who has no shame before the world has no fear before God / God Who is not afraid of the people not ashamed ; He who is without shame, all the world is his / the First happiness – if of shame in the eyes ; A good name is better than riches / Better poverty and honesty than profit and shame.

Discrepancy in cultural value systems of the two peoples serve as a source of non-equivalent Proverbs, which can be regarded as linguistic and cultural gaps.

Proverbs and sayings are peculiar exponents of cultural knowledge, where there is an interaction of linguistic and cultural semantics. Paremia act as a repository of cultural traditions, they most clearly reflect national cultural stereotypes and values .

A well-known psychologist David Matsumoto notes: Universality, which concerns a limited number of ways of expressing emotions and underlying emotional States, can be combined with significant cultural differences associated with linguistic coding of emotions in different cultures "

Analysis of the word of shame , presented in paremiology, allows to reveal the specifics of the linguistic picture of the world of ethnus, and to some extent confirms the data of psychology about the universality and cultural specificity of a number of basic human emotions, which include the emotion of shame.

Conclusion: The study concludes that the emotion of shame is a culturally and linguistically significant concept that is deeply rooted in the English language through both direct definitions and figurative expressions. Proverbs and idioms act as mirrors of cultural



identity, reflecting societal values, moral expectations, and emotional norms. In English culture, shame is often portrayed as a consequence of moral failure, loss of dignity, or deviation from societal standards. The presence of proverbs such as “Better die with honor than live with shame” or “He that has no shame, has no conscience” underscores the high value placed on honor, conscience, and public reputation.

Furthermore, the comparison with Eastern cultures emphasizes how different societies regulate behavior either through internal guilt or external shame, providing valuable insight into ethnolinguistic psychology. This research reveals that shame is not only a personal feeling but also a social and cultural phenomenon. Thus, analyzing the linguistic representation of shame in proverbs enhances our understanding of intercultural emotional frameworks, making this study significant for fields such as linguistics, cultural studies, translation, psychology, and education.

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