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Bachelor's thesis

**THE CATEGORY OF EVALUATION IN ENGLISH (BASED ON PROVERBS
AND SAYINGS IN MASS MEDIA)**

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ABSTRACT

Hudomarova Y. M. The Category of Evaluation in English (based on proverbs and sayings in mass media). - Bachelor's degree qualification paper.

This bachelor's paper is devoted to the theoretical and practical issues of evaluating English proverbs and sayings in mass media. The growing importance of proverbs and sayings in influencing public opinion and cultural discourse in modern media emphasizes the relevance of this study. Despite their widespread use, the evaluative function of proverbs and sayings in the media is understudied, especially in terms of how they influence the audience and how they express both positive and negative evaluations.

The purpose of the study is to analyze evaluation in English proverbs and sayings and to investigate the form and expression of these evaluations in the context of mass media. The work is devoted to the research of evaluation as a linguistic category; the essence of proverbs and sayings; proverbs and sayings as a component of culture code; the use of proverbs and sayings in mass media; how they influence public opinion through instruction, motivation or condemnation and the frequency of their use among people.

The research methods used in the work include: comparative analysis, structural-semantic analysis, theoretical analysis, and components of discourse analysis. A practical analysis of English proverbs and sayings with both positive and negative evaluations, with an emphasis on how they are used in different media. The work also relies on an interdisciplinary approach, combining philological and sociological methods.

The results of the study demonstrate that the use of lexical variants in English proverbs and sayings, such as: adjectives, adverbs, nouns or verbs with evaluative semantics, is an effective means of conveying evaluative meanings, both positive and negative. The emotional effect of these statements is significantly enhanced by the use of such tropes as: personification, metaphor, irony or synecdoche. The evaluative function of proverbs is also influenced by their syntactic structure. The pragmatic side

of evaluation is also investigated, emphasizing how proverbs serve as warnings, advice or predictions in media discourse. The relevance of the work is also supported by a survey among English-speaking people, which shows that proverbs and sayings are still widely used among people in everyday life and the majority of respondents (81%) consider them the basis of cultural identity.

Key words: proverb, saying, evaluation, mass media, semantics, pragmatics.

АНОТАЦІЯ

Гудомарова Є. М. Категорія оцінки в англійській мові (на матеріалі прислів'їв і приказок у масмедіа). - Кваліфікаційна робота бакалавра.

У цій бакалаврській роботі розглядаються теоретичні та практичні питання оцінки англійських прислів'їв та приказок у засобах масової інформації. Актуальність дослідження зумовлена зростаючим впливом прислів'їв та приказок на формування громадської думки та культурного дискурсу в сучасних медіа. Незважаючи на широке використання, оціночна функція прислів'їв і приказок у ЗМІ недостатньо вивчена, особливо в контексті впливу на аудиторію та вираження позитивної або негативної оцінки.

Мета дослідження полягає в аналізі категорії оцінки в англійських прислів'ях і приказках, а також у вивченні форм та засобів вираження цієї оцінки у медійному просторі. Робота присвячена дослідженню оцінки як лінгвістичної категорії; сутності прислів'їв та приказок; їхнього місця в культурному коді; особливостям функціонування в масмедіа; їх здатності впливати на громадську думку через настанову, мотивацію або осуд, а також частоті їхнього вживання у повсякденному спілкуванні.

Методи дослідження, використані в роботі, включають: порівняльний аналіз, структурно-семантичний аналіз, теоретичний аналіз та компоненти аналізу дискурсу. Практична частина містить аналіз англійських прислів'їв і приказок з позитивною й негативною конотаціями, з акцентом на особливості їх використання в різних типах масмедіа. Робота, також, спирається на міждисциплінарний підхід, поєднуючи філологічні та соціологічні методи.

Результати дослідження демонструють, що використання лексичних варіантів в англійських прислів'ях та приказках, таких як: прикметники, прислівники, іменники, дієслова з оціночною семантикою є ефективним засобом передачі оціночних значень, як позитивних, так і негативних. Емоційний ефект цих висловлювань значно посилюється використанням таких тропів, як: персоніфікація, метафора, іронія чи синекдоха. На оцінну функцію прислів'їв

впливає, також, їх синтаксична будова. Також, досліджується прагматичний бік оцінки, наголошуючи на тому, як прислів'я служать застереженнями, порадами чи передбаченнями в медіадискурсі. Актуальність роботи підтримує опитування серед англомовних людей, яке показує, що прислів'я та приказки все ще широко використовуються серед людей у повсякденному житті та більшість опитуваних (81%) вважають їх основою культурної ідентичності.

Ключові слова: прислів'я, приказка, оцінка, масмедіа, семантика, прагматика.

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INTRODUCTION

In everyday life, people use a lot of proverbs and sayings, it has long become an integral part of our lives. Every day, events happen that change everything around us and it is becoming more difficult to do without an apt phrase. Proverbs and sayings help quickly express thoughts in various situations. They not only add beauty to language and show our intelligence, but also strength to human thought. Using them, we can convey complex ideas in a very diverse way. Speakers can use proverbs to offer advice, teach morals, give knowledge, make an argument, help to understand something, relieve tension between people and even inspire others.

Proverbs are simple declarations of well-known facts or sayings that are derived from common sense or experience. They are typically described as being rich in ancestor's knowledge that has been transmitted from one generation to the next until it has been embedded in a community's oral tradition. We acquire wisdom and vitality from proverbs, which are timeless gems. Along with poetry, music, riddles, fairy tales, movies, magazines and humor, proverbs are a type of oral literature or verbal art that is commonly used as a non-written medium of communication. They are often symbolic or metaphorical and stylistically different from everyday speech.

If we talk about evaluation, it includes both positive and negative terms that convey judgment or appraisal. Using such language shows that we have a critical viewpoint or have approached the topic with consideration. Evaluation characteristics of language also allow us to convey feelings and judgments about people, situations, and objects, as well as to compare and exchange opinions with other speakers.

The relevance of the bachelor's paper is determined by the lack of thorough investigation and analysis of evaluation in English proverbs and sayings in mass media. The semantic groups of positive and negative evaluative proverbial nominations have not been thoroughly examined, and there is no discernible difference between the expression of positive and negative evaluation in English proverbs in mass media.

The object of the study is the category of evaluation in English proverbs and sayings in mass media.

The subject of the study is structural, semantic and stylistic peculiarities of expressing positive and negative evaluative meanings in English proverbs and sayings in mass media.

The purpose of the study is to organize the theoretical aspects of expressing evaluation in English proverbs and sayings, the essence of them, show proverbs as culture code, as well as to explore the development of positive and negative evaluation and its reflection in these linguistic units.

The realization of this purpose involves solving the following **objectives**:

- to highlight the essence of evaluation in linguistics;
- to summarize the theoretical aspects of English proverbs and sayings;
- to determine English proverbs and sayings in mass media as a component of culture code;
- to study the semantic groups of positive and negative proverbs and sayings in mass media;
- to determine the common and distinctive features of proverbs with positive and negative evaluation in structural and semantic aspects;
- to explore the usage of English proverbs and sayings among people of different age group

The research material was based on English proverbs and sayings in mass media, with negative and positive evaluations selected from reliable lexicographic resources. When searching for English proverbs, we used: “Dictionary of English Proverbs and Proverbial Phrases: With a Copious Index of Principal Words” by Thomas Preston (1980), “The Oxford Dictionary of Proverbs” by Jennifer Speake (2003) and various online sources, such as “Cambridge Dictionary”, “Merriam-Webster Dictionary“, “Corpora”, “Ludwig.guru” and others.

In total, the research material includes 100 English proverbs and sayings, including 50 English proverbs with positive evaluation and 50 with negative evaluation.

Research methods. Due to the intricacy of the investigation, a number of general and specialized scientific procedures were applied. Based on the general

scientific process of classification, which was applied in conjunction with analysis and synthesis to examine theoretical sources on the topic at hand, a typology of evaluative norms is distinguished. We also employed linguistic methods such as structural and semantic analysis, functional analysis, and comparison analysis. An Interdisciplinary method between philology and sociology is also included.

The scientific novelty of the qualification work is examined to gain a deeper understanding of the evaluative meanings and ways of expressing evaluation in proverbs with positive and negative evaluation. The study demonstrates the syntactic, lexical, stylistic, and pragmatic expressions of evaluation in proverbs.

Structure of the work includes an abstract in English and Ukrainian, table of contents, introduction, two chapters, conclusions, references, list of lexicographical resources, list of illustrative resources, appendices and a summary.

1. THE THEORETICAL ASPECT OF EVALUATION IN ENGLISH PROVERBS AND SAYINGS

1.1. Evaluation as a linguistic category

Evaluation is a fundamental category of language that expresses a speaker's viewpoint, attitude, or assessment of a thing, event, or situation. It involves using a range of methods to communicate acceptance or disapproval, necessity, desirability, and other subjective assessments. Because it affects how material is interpreted and the speaker's credibility, evaluation is important in both written and spoken speech.

Axiology, the philosophical philosophy of values, is the framework in which the category of evaluation is examined [30, p.301].

Appraisal Theory is a linguistic framework that studies evaluation. It holds that feelings are derived from our assessments (estimates or appraisals) of situations that result in particular responses in various individuals. Our evaluation of a circumstance triggers an affective, or emotional, reaction that is predicated on that evaluation [17, p.7]. It is broken down into three subsystems: Graduation (intensification); Engagement (how speakers position themselves towards other voices); and Attitude (affect, judgment, appreciation).

Moreover, a wealth of evaluative language can be found in proverbs and sayings, which frequently express moral judgments and cultural norms. They affect social behavior by evaluating attitudes and common knowledge about ordinary events, either explicitly or implicitly.

Evaluation is a general term used to describe how a speaker or writer feels about the things or ideas they are discussing. This mindset may be related to certainty, duty, attractiveness or other systems of values [11, p. 9].

Hunston also evaluates the following terms: evaluation is an activity that a person performs; evaluation is a collection of terms and expressions that convey evaluative meaning; evaluation is a collection of meanings that can be expressed

through a text utilizing a wide range of linguistic tools; a text's or a portion of a text's function is evaluation [10].

According to Alba-Juez and Thompson [3, p. 14], evaluation is a complex, multifaceted phenomenon. It expresses the writer's or speaker's attitude or stance toward, viewpoint on, or sentiment about the entities or propositions they are describing. They claim that it is a dynamical subsystem of language that penetrates all linguistic levels. The hearer's or potential audience's (possibly and stereotypically predicted, and subsequent) response is included in relational work. This relationship activity typically involves the cultural, social, or personal values of the speaker or listener.

There are also many similarities between the evaluation category and the modality category. According to E. Belyaeva, modality is a linguistic category that conveys the speaker's evaluation of the statement's relationship to reality from the perspective of how the subject and its sign are connected, as well as the speaker's or the one seeking it's level of knowledge of this connection. According to N. Witt, the category of modality in human consciousness can be viewed as a dialectical unification of the objective and subjective. Since various statements contain both information and a reflection of the speaker's attitudes, any statement made by the subject is accompanied by his evaluation of its substance.

In our practical part of this work, we analyze positive and negative evaluation in English proverbs and sayings. Both positively and negatively valued conceptions in the meaning of proverbs have been extensively studied in paremiology, although Milner's and Petrova's viewpoints seem to be the most relevant to our argument. In their investigations, both writers use a plus or minus sign to show that axiologically charged notions are implicated in the perception of proverb meaning. However, Petrova links these positively or negatively marked concepts to the overall paremic meaning, whose representation she interprets as a proposition, in which a culturally significant entity is either approved or disapproved of Milner, on the other hand, links this fact to the quadripartite structure of proverbs, which he considers universal. However, Petrova's view, which views proverbs as indicators of circumstances representing relationships

between entities, is consistent. Petrova believes that the meaning of a proverb is based on a concept that is either positively or negatively charged and associated with a cultural entity [25 p. 2].

A complex linguistic and philosophical concept - evaluation is essential to forming meaning, affecting interpretation, and expressing individual and cultural values. Evaluation functions at every level of discourse, from its foundation in axiology to its linguistic embodiment in theories like modality and appraisal theory. Its importance is particularly clear in sayings and proverbs, which frequently capture opinions and attitudes that are widely held in society. We can learn more about how people and groups express acceptance, disapproval, and larger value systems by comprehending how evaluation works in language.

1.2. The essence of English proverbs and sayings

When someone is having trouble making a decision or seeing the wider picture, English proverbs can be a valuable source of knowledge and direction. These succinct, catchy proverbs are ingrained in English culture and are the result of years of experience.

Proverbs are defined in a variety of ways by different philosophers and dictionaries. There are numerous definitions that attempt to provide a precise and accurate explanation of proverbs. The English Cambridge Dictionary defines a proverb as a short sentence, usually known by many people, stating something commonly experienced or giving advice. In a similar vein, Merriam-Webster describes it as a brief popular epigram or maxim. Proverbs are distinguished by common phraseological characteristics, such as integrity of nomination, ability to undergo semantic changes, and stability of reproduction [1, p. 280].

In addition, the difference between a proverb and a saying is whether these units express a finished or unfinished thought. Sayings implement a nominative function, and proverbs - a communicative one. Sayings, in contrast, are not distinguished by their comprehensiveness of thinking or their educational value. Proverbs primarily arise as

sentence fragments, nominative structures, figurative comparisons, and figurative twists if they are multivariate sentences with a mono- and poly-temporal structure in the formal sense. Stability and reduced variability are characteristics of proverbs [1, p. 282-283].

A proverb is a term that bears witness to its origin in form and phrase because it was born among the people. It uses simple language, frequently embellished with alliteration and rhyme, to convey what appears to be a fundamental truth or a truism. It's generally brief, but it doesn't have to be; it's usually factual, but it doesn't have to be. Proverbs often only contain one of the two meanings, while others have both literal and figurative meanings, both of which make perfect sense. A proverb needs to be old and venerable. It also needs to have the mark of antiquity, which can be faked by a crafty writer. It should also be attested in several locations at various eras [19, p. 80].

Moreover, both ancient and contemporary proverbs that is, those that had no precedence before 1990 - frequently appear in media discourse [18, p. 138]. It is imperative that paremiologists look at which traditional proverbs survive today and which have actually been coined in the twentieth and twenty-first centuries. For this type of study, media texts can provide a wealth of useful information [21, p. 150]. Newspaper headlines are often modelled on proverbs and proverbial phrases to attract attention and arouse emotional interest in the article below. In Time, for example, for 12 January 1981, an article entitled "Having the cake and eating it too" deals with the maintenance of the work ethic and a high living standard in spite of long vacations, sick leave, abuse of unemployment benefits.

According to the etymological study of the most prevalent paremiological units in modern English, 38.5% of the proverbs are borrowed from other languages, and 61.5% are native English proverbs, including 2.5% in American English [12, p. 866].

From one generation to the next, proverbs are passed down. There were four main sources that were crucial to the spread of proverbs in Europe and that might also apply to other cultures. [20]. The first source is ancient Greek and Roman wisdom that was transmitted through proverbs, primarily in Latin. The Bible is the second most

significant source of proverbs, after Medieval Latin, which served as the common tongue. The contemporary text serves as the third and fourth source.

The languages of origin of English proverbs	The percentage of proverbs
British English	59
Latin	20
French	7
Ancient Greek	6
American English	2,5
Italian	1,5
Scottish	1,5
Irish	0,5
Spanish	0,5
German	0,5
The Language of origin is not defined	0,5
Chinese	0,25
Persian	0,25

Table 1. List of languages' origin of English proverbs. [12, p. 867]

In summary, English proverbs are far more than just rhetorical or stylistic tactics, they are ingrained in the history, culture, and general awareness of the people who employ them. These proverbs, which have their origins in ancient languages, religious writings, literature, and oral tradition, have persisted over the millennia by adjusting to modern situations while maintaining fundamental human principles and understandings. Their continued applicability as instruments for introspection, persuasion, and mutual understanding is demonstrated by their inclusion in media discourse and daily communication. English proverbs are succinct statements of shared experience that enhance the language and offer a special perspective on how society's norms, attitudes, and knowledge are changing.

1.3. English proverbs and sayings as a component of culture code

English author - William Penn once said that a nation's proverbs contain its knowledge [8, p. 425].

Every nation has a vast collection of proverbs and sayings that are an essential component of its linguistic diversity and spiritual culture. To become proficient in any language, one must also get familiar with its linguistic phraseology, which includes sayings, aphorisms, and proverbs [2, p 1].

Proverbs are considered culture-loaded. They are pieces of language which have accumulated wisdom, distinct cultural implications and strong national characteristics. Culture is not only about traditions or beliefs, it tells us about the thinking and social practices of a society or a nation.

According to cultural theory, proverbs may offer fascinating little glimpses or clues to a people's geography, history, social organizations, social views, and attitudes. People who live by the water and rely on the sea for their livelihood will have sayings regarding fishing, sailing, and enduring bad weather. There will be sayings about the wisdom of the elders in societies that value aging.

A deeper comprehension of the proximity between language and culture may result from a theoretical investigation of their relationship. The evolution of contemporary linguistics shows that the rigorous theoretical framework of Saussure [7], who saw language as an abstract system that is self-contained and self-sufficient, should not be the exclusive confines of linguistic study. Instead, it ought to be paired with the language user and the particular culture in which it is spoken. Since all human knowledge and experience are expressed and retained in language, language serves as both a carrier and a container of culture. At the same time, culture shapes and influences language. They are inseparable from one another. Anthropologists and linguists have actually long held the view that language and culture are closely related.

Because language and culture are closely linked, proverbs, which are summaries of commonly held beliefs, are likely to be a more complete representation of a country's

culture than other linguistic features (syntax and phonemes). Proverbs are intimately related to a nation's living conditions, habits and conventions, national psyche, values and beliefs, and religious and literary traditions since they are created by the historical evolution of a nation and are passed down through the years [34, p. 50].

The cultural past, whose voice conveys truth in conventional words, is where proverbs get their meaning, making a proverb a potent impersonal weapon for interpersonal communication [4, p. 70]. When parents use a proverb to reprimand or criticize a child, for example, they externalize this responsibility and transfer the weight to an anonymous voice of authority from the past. The proverb's rhetorical power is derived from its inherent authority as the body of information acquired by the elders and the desire to pass this wisdom on to future generations [32, p. 71] .

Proverbs are not merely taught to kids by repetition, in contrast to other verbal arts like rhymes or jokes. They become embedded in speech acts like grandma's stories or parental directives and contaminate ordinary conversation. Because even speakers of the same language from various villages, towns, cities, or nations may not recognize or understand proverbs in the same manner, they may also be linked to highly specific locations. As we'll see below, some proverbs may be difficult to translate even when they have comparable meanings in other languages and civilizations [16, p. 268].

In addition, proverbs can reveal a lot about the culture in which they are employed since they convey lessons or common experiences [28, p. 311]. Particularly, linguistic anthropologists and ethnographers gather useful information about speech patterns in various contexts and eras. Therefore, proverbs need not be excluded from anthropologist's consideration, even though they are generally thought of as a topic of interest for folklorists and literature experts. Because proverbs impart lessons or common experiences, they can provide valuable insights into the culture in which they are used. Ethnographers and linguistic anthropologists, in particular, collect valuable data regarding speech trends throughout time and space. Therefore, although while proverbs are typically considered a topic of interest for folklorists and literature experts, they do not necessarily need to be removed from anthropologist's attention.

Proverbs are a great source of information for ethnography of speaking, a branch of linguistic anthropology that examines how language is used in social interactions, because they are mostly an oral tradition [5, p. 96].

Through paremiology, linguistic anthropologists and cultural linguists have many opportunities to understand the meaning of the metaphorical turns of phrase that make up proverbs in different cultures. However, deciphering proverbs can be difficult. Due to the intimate relationship between language and culture, not all proverbs are understood by people from various cultures. In fact, it is hard to understand a proverb without its cultural background.

We can conclude that proverbs are cultural artifacts that capture a society's perspective, beliefs, and lived experiences; they are more than just language expressions. Understanding them necessitates paying attention to both language and the cultural context in which they flourish, and their intimate ties to culture make them a valuable source for linguistic and anthropological research.

Conclusion to Chapter 1

One important linguistic category that expresses a speaker's opinion or attitude toward different phenomena is evaluation. It is essential in both written and spoken language and entails communicating subjective judgments like necessity or approbation. Proverbs and sayings are rich sources of evaluative language that impact social behavior by reflecting cultural knowledge. They frequently convey moral judgments and cultural values.

Concepts like posture, implicature, and modality all have an impact on evaluation, and evaluative meaning is modified by a variety of grammatical constructions, lexical choices, and discourse markers. It is a dynamic procedure that takes into account the speaker's attitude and predicts the audience's reaction.

Though their interpretations, they can change according to the situation, proverbs are treasured for their conventional, unchanging meanings and are seen as indications of circumstances. They frequently represent society values by expressing acceptance or dislike of cultural institutions.

According to different academics, proverbs are brief, memorable sayings that convey universal truths or provide guidance. These phrases, which can be found in speeches, literature, advertisements, everyday conversation, and other types of discourse, have long been essential to communication. Their frequent appearance in the media highlights their capacity to demythologize and humanize difficult concepts.

When the origins and semantics of English sayings and proverbs are examined, it becomes clear how important they are as cultural relics that pass on values, social conventions, and folk wisdom from one generation to the next. Proverbs show how conventional idioms change to fit new language and social settings. They can be found in both classical and modern media works. The media has evolved into a forum for both the creation of new expressions that reflect contemporary reality and the preservation and dissemination of old proverbs.

The study also showed how proverbs are deeply embedded in cultural consciousness and act as living linguistic fossils. They continue to evolve as they are

handed down through the generations, reflecting the social and historical contexts in which they were created. Proverbs thus serve as a bridge between the past and present and offer valuable insights into the viewpoints of different societies.

Proverbs provide insights regarding a culture's geography, history, social structure, and attitudes, among other aspects. A society's wisdom, social customs, and national traits are all reflected in proverbs, which are ingrained in its culture. Because they have been passed down through the years, they offer important insights on the values, beliefs, and worldview of a community. Language is both the transport and the container of cultural knowledge, making language and culture intertwined.

Proverbs may have similar meanings in different cultures, but their interpretations and understandings might differ, underscoring their close ties to particular cultural contexts. Proverbs are a useful topic for linguistic anthropology because of their metaphorical aspect, which reveals how language is employed in social relationships. However, cultural knowledge is necessary to thoroughly understand proverbs because without this context, their meaning is impossible to fully comprehend. Therefore, proverbs serve as a bridge for comprehending the social dynamics of a community in addition to reflecting cultural values.

Proverb's adaptability makes them timeless, serving as models for succinctly and powerfully articulating nuanced viewpoints.

2. EVALUATIVE MEANING IN ENGLISH PROVERBS AND SAYINGS IN MASS MEDIA

2.1. Proverbs and sayings with positive evaluation in mass media

Positively oriented proverbs are still widely used in the media to reinforce cultural values like tenacity, optimism, and friendship. These proverbs glorify the quest for development and achievement, emphasize the value of inner strength, and provide support during difficult times. Their use on various media channels not only reflects but also encourages a resilient and upbeat mindset that appeals to a wide range of viewers.

In interpersonal communication, meliorative units that convey positive evaluation found in proverbs are typically employed to convey empathy, approval, and praise [14, p. 87]. The positive evaluation of English proverbs and sayings in mass media is analyzed through popular movies, songs and magazines. According to them, we can see the use of proverbs and sayings in everyday communication.

For this analysis we collected and analysed 50 proverbs and sayings with positive evaluation in mass media.

We divided positive proverbs and sayings into the following thematic groups:

1. Success and hard work

The early bird catches the worm (a saying that means someone will have an advantage if they do something immediately, or before other people do it).

Indeed the early bird catches the worm, so getting on before the 9am-11am rush will only help [51].

The *worm* and the *early bird* are metaphors for opportunity and the proactive person. Proverb's application in *The Independent* magazine emphasizes how applicable it is in situations involving competitive consumers, such as Black Friday.

Rome wasn't built in a day (said to emphasize that you cannot expect to do important things in a short period of time).

'Cause you and me we're meant to be

Walking free in harmony

*One fine day we'll run away,
Don't you know that **Rome wasn't built in a day**,
hey hey hey [98].*

This historical proverb highlights perseverance and small steps toward success. Its inclusion in *Morcheeba's* lyrics demonstrates how mainstream culture upholds the importance of tenacity.

Practice makes perfect (said to encourage someone to continue to do something many times, so that they will learn to do it very well).

Thank you, father. Getting quite expert with that rifle. Practice makes perfect, you know [90].

An alliterative motivational proverb that emphasizes repetition to achieve mastery. Quoted in the movie, it highlights devotion as a cultural ideal in media narratives.

God helps those who help themselves (said to show you believe that if you make an effort to achieve something, you will be successful).

*Don't look back. Move forward. **God helps those who help themselves**. How do you think we got here? [127]*

A conditional proverb that promotes self-reliance, with a religious overtone. In *The Story of Gabby Douglas*, it supports themes of initiative and perseverance guided by faith.

If at first you don't succeed, try, try again (said to encourage someone who has failed at something to try to do it again).

If at first you don't succeed, try, try again, might be the mantra for Donald Polmann. It pretty much describes his success landing the \$131,000 position of Florida public service commissioner in September 2016 [110].

This saying includes repetition for emphasis. Its use in *Huffpost* is an example of motivational framing in media coverage of job seekers.

Little strokes fell great oaks (small, consistent efforts lead to big achievements).

So where are you now, my Vietnam?

Where are your daughters and sons?

You must wake up and raise your voice as one

*And though we deal but **little strokes**, in time we will fell great oaks*

Hold your fist high, together we'll fight for a new Vietnam [97]

In this protest song, the author shows gradual social change with such proverb.

Nothing ventured, nothing gained (used to say that it is worth trying to do something because one might succeed even though success is not certain).

*I don't expect it, coming from where I do, but **nothing ventured , nothing gained**. You got ta take chances sometimes, don't you? [108]*

Risk-taking is encouraged by this well-balanced structure of the saying. Its presence in the movie is representative of common underdog stories in movies.

Fortune favors the bold (those who take risks often achieve great things).

*Make a run right at the cortex, and bombs away. **Fortune favors the bold**. Virgil said that [47].*

This succinct proverb exalts bravery by personifying fortune. It links traditional wisdom with contemporary storytelling of risk and return.

2. Optimism and positivity

Every cloud has a silver lining (said to emphasize that every difficult or unpleasant situation has some advantage).

***Every cloud, though, has a silver lining**. Earlier this year, the Tokyo Electric Power Company was forced to shut its nuclear power plants for safety inspections, leading analysts to predict that Tokyo would face brownouts if the summer was hotter than usual [54].*

Cloud means trouble, *silver lining* - hidden benefit. It is a proverb that softens economic risk reporting by framing adversity as opportunity.

When one door closes, another opens (when one opportunity is lost, another becomes available).

*"I'm 51 years old!" What she did was employ an adage her mother had always repeated to her – **when one door closes, another opens** -and get a voucher to enroll in a medical transcribing program [82].*

The spatial saying of the door signifies loss versus new chance. Human interest uses this to encourage retraining in older age.

Laughter is the best medicine (said to mean that trying to be happy is a good way to stop worrying).

But sometimes what everyone wants, including therapists themselves, is a good laugh.

*“I believe my very favorite is Fiona Wallice on Web Therapy,” said New York-based psychotherapist Janet Zinn. “**Laughter is the best medicine** and Lisa Kudrow as Fiona Wallice is hysterical.” [71]*

Vice magazine uses a hyperbolic metaphor that equates humor with treatment in order to inject humor into an article on actual psychotherapy.

Live and let live (said to mean that people should accept the way other people live and behave, especially if they do things in a different way).

*Well, you can not stop them anyway, so **live and let live**, I say [46].*

Balanced imperative of the saying advocates tolerance. *A Deadly Adoption* uses it as pragmatic advice within dialogue.

The best is yet to come (there are better things in the future).

***The best is yet to come** and babe, won't it be fine?*

Best is yet to come, come the day you're mine [118]

A future saying with a comparative and superlative form signals hope. A classic Sinatra song that people still listen to these days is about a lifestyle.

The darkest hour is just before dawn (things often seem worst before they improve).

*“**The darkest hour is just before the dawn**,” said Chris Varvares, president of Macroeconomic Advisers in St. Louis “and we are hoping that we are at the darkest hour [138].*

The temporal metaphor (night, dawn) emphasizes the turning-point optimism. *NYT* economic quote reinterprets the gloomy labor data with hope for recovery.

Never say never (used to say that you should not say that you will never do something, because there is always a small possibility that you might do it).

*There are no immediate plans for anything else, but **never say never** again, eh? Ben, did you like *Gladiator*? [55]*

The reduplicated negative imperative warns against absolute predictions, *the Guardian* uses it playfully when discussing sequel prospects.

Good vibes only (stay positive and avoid negativity).

The current staple of Purdy's content is a fusion of these elements a vibrant wardrobe, an impressive trick, and a potentially popular dance and they all encapsulate his brand, which is nicely summed up in a slogan on the merch he sells: “good vibes only” [102].

A modern, clipped saying uses the mood of a noun as a positive filter. *Vice's* profile demonstrates the power of branding in a social media-driven youth culture.

3. Motivation and determination

Go big or go home (If you're going to do something, do it with full effort).

I'm thinking life's too short, it's passing by

So if we're gonna go at all

Go big or go

Go big or go home [49]

Pop lyrics by *American authors* use imperative structure and all-or-nothing framing to encourage brave decisions and unwavering dedication.

Fake it till you make it (consciously cultivate an attitude, feeling, or perception of competence that you don't currently have by pretending you do until it becomes true).

Fake it till you make it

Windows down and let the good times roll, both me and you

Some days it's just so damn hard to take it

But we can face the crowd, scream it all out loud

That we're okay

We're okay

We're okay

And we'll scream until it's true

Both me and you [111]

Pop lyrics featuring a rhyming phrase with motivating irony demonstrate self-deception as a coping mechanism and a means of personal development.

Stay hungry, stay foolish (never consider oneself an expert but a fool in order to learn more).

*Even after my promotion, I keep learning - **stay hungry, stay foolish** [83].*

A double imperative with paradoxical semantics of Steve Jobs's saying has become a modern mantra of lifelong learning and ambition.

Tomorrow is a new day (said after a bad experience to express one's belief that the future will be better).

*I will look after her tonight. You go home. **Tomorrow is a new day** [68].*

Film dialogue employs straightforward future building to provide emotional comfort and optimism for the future.

Tough times don't last, but tough people do (people who can get through tough times are good enough to handle anything).

*Reflect on some of your best moments, or moments of triumph, and remember that **tough times don't last, tough people do** [52].*

Antithetical parallelism emphasizes endurance in this saying. In a motivational text, it confirms psychological resilience in times of difficulty.

Just do it (commitment, victory, determination, perseverance, grit).

*Don't overthink it, **just do it!** [101]*

Iconic Nike slogan with elliptical command is used extensively in the media nowadays.

Keep your chin up (to stay cheerful and hopeful during difficult times).

***Keep your chin up**, sweetheart. Things always have a way of working out [125].*

This saying with a metaphorical gesture shows a verbal encouragement in distress.

Keep hope alive (even if something seems to become more and more unlikely, do not stop believing in it).

*Sit here and speculate but I have to **keep hope alive**. I have to believe in what we're doing my story that it [126].*

Emotionally charged imperative that is used in thriller to keep faith amidst uncertainty and fear.

4. Friendship and support

A problem shared is a problem halved (used to say that if you tell someone about a problem, it is easier to deal with).

A problem shared is a problem halved. The delegates reported that the other big gain was sharing common challenges with senior peers in a “safe” environment [100].

Rhymed conditional structure that stresses communication as a means of resolving emotions. Used to highlight the psychological benefits of peer assistance in *The Guardian* magazine.

A man is known by the company he keeps (people are similar in character to their friends).

Another ad falsely claims that “Barack Obama surrounds himself with a number of individuals and advisers who are hostile to Israel and American Jews,” warning readers “You know a man by the company he keeps” [145].

The combination of passive voice and moral implication serves as a warning about reputational danger in political media.

Actions speak louder than words (said to emphasize that what you do is more important and shows your intentions and feelings more clearly than what you say).

For Apple, actions speak louder than words [63].

Antithetical framework and an evaluation that prioritizes actions over words, cited in *Forbes* to emphasize the importance of business responsibility.

Birds of a feather flock together (said about people who have similar characters or interests, especially ones of which you disapprove, and who often spend time with each other).

Birds of a feather flock together, and only Facebook can let you know about all the cool things your friends experience that'd you'd also like to know about [73].

TechCrunch uses an alliterative phrase with a moral undertone to explain how user behavior clusters on social media.

Many hands make light work (used to say that people can do things more quickly and easily when they work together).

and I'm thinking many hands make light work. We could help each other out [81].

In *Jack Irish: Black Tide*, the proverb with an emphasis on communal action is employed to encourage cooperation and support amongst individuals.

5. Wisdom and life lessons

All roads lead to Rome (said to mean that all the methods of doing something will achieve the same result in the end).

This “all roads lead to Rome” approach led to a unity of design across all the company's outputs [60].

The Guardian uses the saying that implies universality of outcome, in order to describe a consistent creative strategy.

You can't change the wind, but you can adjust your sails (adaptability - shifting strategy when circumstances change, rather than resisting the inevitable).

Managing time is really about managing yourself effectively in the time you have available. That is to say becoming more productive in all areas of your life “We can't change the wind, but we can adjust the sails.” [106]

You can't change the wind, but you can adjust your sails includes contrasting clause. Used for self-management advice.

A penny saved is a penny earned (something you say that means it is wise to save money).

The New York Times could regularly examine the many ways that Connecticut citizens are saving energy by not carelessly spending it, reiterating the old Yankee adage, **a penny saved is a penny earned** [120].

Energy conservation is promoted by the antithetical structure, which emphasizes thrift and was featured in *The New York Times*.

Every little helps (If everyone gives a small sum, a great object may be achieved). *Good luck to you, love, every little helps. I go three times a week! Yeah? [62]*

In *Catherine Tate's Nan*, elliptical phrase with gradual logic are used in spoken dialogue to express cooperation and teamwork.

It is better to light a candle than curse the darkness (It is better to do something about a problem than merely complain about it).

As we struggle against these four wars, we should remember the words of Eleanor Roosevelt, “It is better to light a candle than curse the darkness” [61].

Antithetic construction that implies such proverb, used in *HuffPost* as a motivational call to action.

Knowledge is power (used to imply that education and learning are powerful tools that can help individuals achieve success, make informed decisions, and make a positive impact on the world).

***Knowledge is power**, however. Gradually the realization that I would have to own up to my addictions (Hello, my name is Michelle and I have a Zappos.com problem.) conditioned me to stop spending for things I later would regret buying [119].*

The New York Times employs an epigrammatical, declarative phrase to support financial literacy.

You live, you learn (said when you hear or discover something that is surprising).

You live, you learn

You love, you learn

You cry, you learn

You lose, you learn

You bleed, you learn

You scream you learn

I recommend biting off more than you can chew to anyone [99]

Parallel syntax is used in a song by Alanis Morissette to express the experience of wisdom.

All's well that ends well (If something has a good result or finally succeeds, previous problems are not important).

*Don't think about that. **All is well that ends well**. I like you a lot. You have a very nice house [107].*

This goal-oriented proverb highlights a successful outcome in spite of obstacles and, in *Obce Niebo*, represents hope and emotional closure following adversity.

Every dog has its day (said to emphasize that everyone is successful or happy at some time in their life).

Every day Is the same

With you here, I can't complain

Every dog has it's day

But you know I can't stay [93]

The adage in Liam Mackay's song, which personifies the idea that everyone has a chance at achievement, offers optimism and fleeting victory in the middle of daily routine.

Fall seven times, stand up eight (never give up).

*The proverb is Nana korobi, ya oki which means **Fall down seven times, stand up eight**. It means choosing to never give up hope, and to always strive for more. It means that your focus isn't on the reality in front of you, but on a greater vision that may not be reality yet [142].*

This Japanese motivational proverb, which is based on the repeating of numbers, highlights resiliency and can be utilized as a rhetorical tool to encourage group tenacity.

Charity begins at home (we should be kind and generous to our relations before giving to strangers).

*In times of crisis, it is natural that many people would say that **charity begins at home** [70].*

This moralizing, declarative proverb is used in political discourse, as seen during debates in the European Parliament, to justify focusing aid on domestic needs during crises.

6. Time and patience

Time and tide wait for no man (said to emphasize that people cannot stop the passing of time, and therefore should not delay doing things).

***Time and tide, sadly, wait for no man** in international football and we are seeing the finishing touches to his time with England [144].*

This proverb uses a parallel metaphor to emphasize the unstoppable nature of time. A BBC article about the 2014 World Cup emphasizes the inevitable decline of an athlete's career, urging timely action.

Better late than never (It is better for someone to arrive or do something late than not to arrive or do it at all).

*It seems everyone is waking up to what a disaster this current Republican contingent of extremists has become and how poisonous they are to the functioning of our democracy. **Better late than never**, I suppose [58].*

The New York Times uses this condescending adage, which states that delayed action is better than none at all, to disparage political awakening while also endorsing its ultimate coming.

Good things come to those who wait (people who wait patiently are typically rewarded and often achieve their desires and goals).

Good things come to those who wait, so just remember that when you feel like smashing your head on your keyboard because you don't have all the followers you wish you had [53].

This cause-effect structured proverb emphasizes the importance of patience, and in *The Guardian*, it is playfully applied to the advent of social media, demonstrating how adaptable it is to contemporary digital culture.

Time heals all wounds (said to mean that a painful or difficult situation will seem less bad as time passes).

*...and I can't stand him. They say **time heals all wounds**. Broken hearts aren't that simple, Arthur [109].*

In *Passengers*, a character questions its veracity, highlighting the conflict between sentimentality and emotional nuance in speech.

Slow and steady wins the race (used to imply that consistent and persistent effort, even if it appears slow, is more likely to lead to success in a sustainable and efficient way.)

*The Silver State is expected to keep digging itself out of the hole - with 45,000 additional jobs created in 2015, 52,000 in 2016 and 60,000 in 2017. **Slow and steady wins the race**, according to the state's officials [85].*

This proverb, which comes from Aesop's tales, encourages persistent work and is used in *The Guardian* to explain Nevada's economic recovery, lending a comforting tone to journalism's slow but steady advancement.

Patience is a virtue (the ability to wait for something without getting angry or upset is a valuable quality in a person).

*I think he's hungry. Go ahead. No, **patience is a virtue**. Seriously, he can wait. I think he should [91].*

This moralistic declarative proverb is used in a dialogue to convey social restraint, upholding conventional norms in informal discussion while idealizing calm persistence.

7. Love

Love conquers all (love is a powerful force that can overcome any obstacle or difficulty).

Example: *Yeah, well, they're not my type? Love conquers all? Love conquers all. Yeah. Yah* [113].

Pregnant at 17 uses this exaggerated, universalizing proverb, which gives love omnipotent power to imply that emotional arguments can triumph over logical ones, so reaffirming love's supremacy in dramatic narratives.

Absence makes the heart grow fonder (when people we love are not with us, we love them even more).

Absence makes the heart grow fonder - and the rarity of his recordings, which are still issued on the venerable "Yellow Label," Deutsche Grammophon, turns them into events [89].

In *Forbes*, this emotional and temporal adage suggests greater fondness with separation, symbolically elevating the rarity of musical records, demonstrating how the statement also applies to cultural appreciation.

Love is the bridge between two hearts (love connects people no matter the distance or difference).

Love, love is a bridge between two hearts

Made out of many different parts

It's all you give

It's all you take [65]

A metaphorical and poetic expression of emotional connection, it appears in Norman Cousins' lyrics to emphasize unity despite differences, reflecting the romantic idealism of the music.

Love begets love (used to imply that when a person shows love and affection towards others, they are likely to receive love and affection in return).

They used to say “nobody love a genius chile”, but now they say “everybody love a genius chile” because love is genius and genius is love and genius begets genius and love begets love [86].

Vice recontextualizes this reciprocal pattern, which emphasizes emotional cause and effect, to combine intelligence with affection. This shows how contemporary media may creatively and subversively reuse classic wisdom.

An analysis of English sayings and proverbs in the media shows a heavy emphasis on attributes and traits that are commonly liked. The following are some of the main subjects that are highlighted: motivation and determination; success and hard work; optimism; wisdom and life lessons. They offer valuable life lessons, emphasize the need for motivation and hope, and highlight the value of tenacity and individual development. These sayings frequently serve as inspirational resources, promoting fortitude and self-belief in the face of adversity. The use of lexical, stylistic, and syntactical patterns reinforces positive appraisal and adds to their essence persuasiveness and memorability.

2.2. Proverbs and sayings with negative evaluation in mass media

Many proverbs express a more depressing outlook on the world, even if they are frequently connected to moral counsel and encouragement. Such statements are employed in the mass media to convey critical viewpoints on social reality, human nature, and the unpredictable character of existence. These sayings strike a chord with viewers through movies, books, music, and other media by expressing common annoyances, cautions, and introspection. Their enduring existence shows how conventional wisdom's critical assessment of people still provides understanding of the human condition and is still a potent rhetorical device in modern discourse.

The subject's attitude or response to the object's non-compliance with particular standards, concepts, or stereotypes is expressed through a negative evaluation. According to Nizhenets, negative judgment is primarily expressed indirectly,

according to the English language's grammatical quirks and national mindset traditions [22].

For this analysis, we collected and analysed 50 proverbs and sayings with negative evaluation in mass media.

We would like to comprehensively analyze how negative evaluation is achieved in proverbs and sayings in everyday life in popular movies, songs and magazines:

1. Wisdom and life lessons

Out of sight, out of mind (not able to be seen, and so not thought about).

Out of sight, out of mind

It was yours but now it's mine

Take a riff, take a line

Out of sight, out of mind

Don't even think about anything

Out of sight, out of mind

You can't see but you're not blind [50]

This rhyme-based proverb uses visual metaphor to convey psychological distance, while Anthrax's lyrics mirror emotional detachment and denial, demonstrating how adaptable the band is to themes of alienation and rebellion in music.

What goes around, comes around (used to say that if someone treats other people badly he or she will eventually be treated badly by someone else).

'Cause I know that you're living a lie.

But that's ok, baby, 'cause in time you will find

What goes around,

goes around,

goes around

Comes all the way back around [134]

This proverb has a circular pattern that reinforces karmic justice. It dramatizes emotional betrayal and retaliation, striking a chord with the moral tales of popular culture.

Misery loves company (people who are unhappy like to share their troubles with others).

I am not alone

Not beating down just yet

I am not afraid

Of the voices in my head

Down the darkest road

Something follows me

I am not alone

*'Cause **misery loves my company** [132]*

Through personification, this emotionally charged term generalizes shared pain. In the lyrics of *Three Days Grace*, it heightens sentiments of connection and loneliness in somber emotional circumstances, which are typical of alternative rock.

If the blind lead the blind, both will fall into a ditch (used to describe a situation where a person who is ignorant of a given subject is getting advice and help from another person who is just as ignorant of the subject).

Noting that Falwell's "Old Time Gospel Hour" was fined in the 1980s for its political activities, Lynn said: "The scriptures say, if the blind lead the blind, they both will fall into the ditch [72].

The proverb is cited in The Washington Post to attack political leadership, demonstrating its usefulness in moral and rhetorical critique in journalism. It is a figurative warning against ignorance leading ignorance.

All work and no play makes Jack a dull boy (said to warn someone that they will not be an interesting person by working all the time).

Being on an enforced deadline lockdown, I shouldn't be watching (or writing while watching), but all work and no play makes Jack a dull boy [103].

In addition to warning against overworking, this catchy saying also hilariously defends procrastination, further solidifying its inclusion in discussions of work-life balance.

Hope for the best, prepare for the worst (be optimistic but ready for hard times as well).

*As with most travel in Peru, **hope for the best but prepare for the worst** [140].*

Usefulness of this proverb in risk-related writing is highlighted by its appearance in *The Independent* as helpful travel advice, which promotes cautious optimism through a balanced, opposing structure.

Too good to be true (so good that it is hard to believe, or seeming very good but not real).

*You seem almost **too good to be true**. I thought of checking up on you. Not a bad thought [57].*

This evaluative saying, which is frequently used in thrillers to hint at deceit, conveys skeptical incredulity and heightens narrative tension and doubt in *Black Widow*.

You can't have your cake and eat it too (to have or do two good things at the same time that are impossible to have or do at the same time).

*Lord Hill warned Eurosceptics "**you can't have your cake and eat it**", with the trade and business benefits of membership only available if the UK remains part of the union [80].*

The Independent uses this paradoxical proverb, which refers to goals that are mutually conflicting, to criticize irrational political demands that are frequently made during policy and compromise discussions.

Curiosity killed the cat (said to tell someone that they should not try to find out about something which does not concern them).

*May I take a look? **Curiosity killed the cat**, young lady [128].*

This metaphorical warning against prying is utilized to create tension in *The Girl in the Red Velvet Swing*, reflecting its role in managing danger and information in narrative.

All that is gold does not glitter (sometimes gold is hidden or mistaken for something else, as opposed to gaudy facades being mistaken for real gold).

***All that is gold does not glitter**, Not all those who wander are lost [129].*

This poetic inversion, famous for its use in *The Lord of the Rings*, challenges superficial judgments and embodies Tolkien's idea of hidden value, enhancing literary depth and symbolic interpretation in the films.

You can't teach an old dog new tricks (said to mean that it is very difficult to teach someone new skills or to change someone's habits or character).

You can't teach an old dog new tricks and you also can't teach your parent to be politically correct and to stop referring to your friends by their ethnicity [139].

In *Vice*, this age-based proverb jokingly criticizes generational divides and antiquated social customs, highlighting its applicability in contemporary cultural commentary.

Not my circus, not my monkeys (used for saying that a problem is not your responsibility, or that you have no interest in a situation).

Whether the drama is in your workplace, home or shopping center, remind yourself not my circus, not my monkey [121].

It is an imported saying with a hilarious metaphor that denotes emotional distance from disorder. Its use in stress management discourse is seen in *HuffPost's* self-help advice.

The road to hell is paved with good intentions (said to emphasize that you must not simply intend to behave well but you must act according to your intentions, because you will have problems or be punished if you do not).

The road to hell is paved with good intentions! Well-meaning educators are often the source for underprivileged student failures [141].

This *HuffPost* proverb, which contrasts purpose with action, is a moral warning that criticizes educational failure and serves as an example of how it is employed in analytical journalism to draw attention to unexpected outcomes.

2. Regret and consequences

You made your bed, now lie in it (said to someone who must accept the unpleasant results of something they have done).

The Republicans, having made this bed, now have to lie in it [104].

This proverb employs metaphorical imagery to emphasize personal accountability, with the *bed* standing in for one's decisions. Its usage in political discourse to highlight accountability is demonstrated in *The New York Times*, where it criticizes the political repercussions Republicans face.

You don't know what you've got until it's gone (people often don't appreciate things until they lose them).

*Late last night,
I heard the screen door slam
And a big yellow taxi took away my old man
Don't it always seem to go
That **you don't know what you've got till it's gone?**
They paved paradise, put up a parking lot [95]*

The proverb's emotive potency in cultural and creative contexts is shown by its use in Joni Mitchell's song *Big Yellow Taxi*, which transforms personal grief into a larger environmental and societal message. It is an emotionally charged, regret-focused phrase structured as a lament.

You reap what you sow (to experience the result, often a bad one, of something that you did in the past).

*With their doctors and their scientists trying to play god, well, **you reap what you sow** [59].*

This biblical proverb presents an agricultural metaphor for conveying moral causation. In *Breakdown Lane*, it is used to comment on scientific hubris, reinforcing the idea of consequences and ethical caveats in popular narratives.

You can't turn back the clock (want to return to a situation that used to exist, usually because the present situation is unpleasant).

You can't turn back the clock but you can make the most of the years you have [115].

This proverb, which occurs in *HuffPost* as a comment on aging, is a temporal metaphor that reflects irreversibility. It encourages acceptance and present-mindedness while expressing the inevitable passage of time.

Think before you speak (the practice of considering your words before you say something or respond to another person's comments).

*Your Honour! **Think before you speak.** Otherwise, you will lose the face of British government [124].*

An imperative structure with didactic tone, this saying advocates caution and foresight. In the film *The Doctor, the Lawyer and the Indian Chief*, it is used in a high-stakes

political context, underlining the proverb's relevance in formal and interpersonal communication.

Bite off more than you can chew (to try to do something that is too difficult for you).
Tens of millions of dollars at stake, you know. Sometimes I feel like I've bitten off more than I can chew [131].

A vivid proverb suggests overestimating one's abilities. In *The Wolf of Wall Street*, it reflects the reckless ambition of the main character, aligning with the film's themes of greed, excess, and eventual downfall.

3. Life's challenges and hardships

No pain, no gain (used to say that it is necessary to suffer or work hard in order to succeed or make progress).

No time for losers you make the call

Believe in yourself stand tall

Another day it's in your hand

You can be the winner in the end

The weak will fall the strong remain

No pain no gain (yeah)

No pain no gain [116]

The saying is utilized as a motivating slogan in the song, encouraging hard work and persistence. This illustrates how pop culture values and magnifies tenacity in the face of hardship.

If something can go wrong, it will (the principle that if it is possible for something to go wrong, it will go wrong).

Elections are like Murphy's Law: If something can go wrong it will [77].

Known as Murphy's Law, this saying conveys a fatalistic perspective, or the conviction that bad things will always happen. It is used in *Forbes* to discuss politics, particularly elections, emphasizing the high stakes and unpredictability of intricate systems while presenting a pessimistic picture of democratic procedures.

Life isn't fair (the world doesn't always operate justly).

Life isn't fair, but Jodi never noticed [84].

The saying portrays a naive character in the *Los Angeles Times*, serving as a moral critique of irrational expectations and demonstrating how the media exploits this adage to highlight the inequalities in life.

When it rains, it pours (bad things tend to happen all at once).

*I want more, something beautiful
Someone that I can count on and knows*

When it rains, it pours

Feels like I'm on my own

Please don't try to ignore that, oh [136]

By using poetic words to emphasize the severity and accumulation of misfortunes, Tokio Hotel's song depicts an emotional collapse. This creative decision reinforces the depth of the individual struggle.

Out of the frying pan and into the fire (getting out of one bad situation only to enter a worse one).

Today the South Australian government is seriously considering jumping *out of the frying pan and into the fire* [67].

This proverb is used in *The Guardian* to criticize political decision-making and warn against hasty decisions that could exacerbate existing problems. The proverb serves as a dramatic metaphor for increasing risk in addition to reflecting a cautionary perspective.

Doomed from the start (a situation that was never going to succeed).

We're all doomed from the start,

Could be a gunshot or attack of heart,

A nuclear reaction could pave the way,

For the day your head will meet your heart,

And bring you right back to the start,

We're all doomed, so pour another drink my way [130]

In the song - *Doomed from the Start*, a saying is used lyrically to reflect existential despair. The repetition and rhythm reinforce the hopeless tone, mirroring how music often amplifies the emotional truths embedded in proverbs.

4. Betrayal and deception

A lie has no legs (used to imply that lies have no foundation or support to stand on, and will eventually be exposed or disproved).

*A new BBC editor arrives, played by Peter Capaldi (best known as Malcolm on “The Thick of It”), a welcome live wire of acrid charisma. The script is full of hardboiled one-liners. **A lie has no legs**, one character remarks. Now a scandal? That has wings [105].*

The New Yorker uses the proverb in its media criticism to illustrate how journalism often uses vivid imagery to criticize truth and manipulation.

Snakes in the grass (an unpleasant person who cannot be trusted).

*And there are **snakes in the grass** at night*

Much quicker than you or I

And giving hearts always trust those who lie

*And there are **snakes in the grass** at night [96]*

The saying is repeated throughout Jenny Mitchell's song to emphasize the dangers and dishonesty of intimate relationships. Its use in the lyrics, which combine emotional tone and figurative language, dramatizes the betrayal.

A deal with the devil (an agreement that will have serious negative consequences).

***Deal with the devil**, I'll see right through you*

And make you all mine

Down to the very last hair on your head [133]

The phrase alludes to Faustian bargains, making deals with evil forces to gain short-term gain at a long-term cost. In Tia's song, it appears in a confrontational context, symbolizing manipulation and control. It also participates in moral folklore and myth, giving it cultural weight even in modern entertainment.

Familiarity breeds contempt (the more we know someone, the less we respect them).

*It was a long affair, but **familiarity breeds contempt** and all that [135].*

It's a cause-and-effect proverb that illustrates how getting to know someone too well might make you less respectful of them. It suggests emotional tiredness or disappointment and is presented in *The Sunday Times*, demonstrating how media uses common proverbs to humanize or explain conduct.

Bite the hand that feeds you (to act badly towards the person who is helping or has helped you).

*So, it seems that, no matter how big you are, it's never wise to **bite the hand that feeds you** [56].*

A proverb implying ingratitude is used in connection with corporate conflict on *TechCrunch*. Its use in business and technical journalism demonstrates how metaphorical language can be used to parody or moralize power structures.

One rotten apple spoils the barrel (used to imply that a single bad or negative element within a group can have a harmful or corrupting influence on the entire group, leading to a decline in overall quality or integrity).

*Ethics scandals are frequently first described in terms like **one bad apple spoils the barrel**. Eventually, the rotten apples become a pattern and finally everyone notices that something considerably more is going on [78].*

Forbes uses the proverb to refer to ethical problems that progress from personal issues to institutional deterioration.

Beware of Greeks bearing gifts (a warning to be cautious of enemies offering favors).

*The Roman Poet Virgil eventually coined the phrase - **Be wary of Greeks bearing gifts**, putting it into the mouth of the character Laocoon in the *Aeneid*, an epic retelling of the legend of the Trojan War [74].*

This aphorism, a classic allusion from Virgil's *Aeneid*, warns against trusting one's enemies, especially when they seem compliant. It is examined in its historical context at *ThoughtCo.*, showing that classical allusions are still powerful warnings in modern speech, often used to evoke political misgivings or skepticism.

5. Fear and paranoia

Something smells fishy (If a situation or an explanation smells fishy, it causes you to think that someone is being dishonest).

*The whole operation **smells fishy** [66].*

This saying uses a synesthetic metaphor, associating smell with suspicion. In the media, it reinforces a tone of investigative skepticism.

Walking on eggshells (to be very careful about what you say or do to someone because they are easily upset or offended).

Walk up with the morning sun

Can't stand the pouring

And the sun of the rain on the window out

Not one for ones

And you say "hey, girl, where you're going?"

You're standing on the edge, don't look down, now

Watch your step now

You're changing your direction

Can't stand the state I'm in

Can't stand the pain you give

*It's like I'm **walking on eggshells** [69]*

In song lyrics, this proverb is used to express emotional vulnerability and tension in relationships, reflecting how sayings can embody personal psychological states in media.

The walls have ears (something you say to warn someone that it is not safe to speak at that particular time because other people might be listening).

The walls have ears

Ears that hear each little sound you make

Every time you stamp, throw a lamp

And every cup and dish you break [114]

This saying uses inanimate objects to convey secrecy. It is often used in political or private situations where caution is crucial. In Elvis Presley's song, the phrase dramatizes domestic tension, mixing it with paranoia, showing how such expressions add a creepy touch to ordinary situations.

6. Pessimism and hopelessness

The rich get richer and the poor get poorer (wealth tends to accumulate for the rich, while the poor struggle).

*Even after the crisis, billionaires became richer while ordinary workers lost their jobs - **the rich get richer and the poor get poorer** [117].*

This proverb has a mirror syntactic structure that shows inequality and a fatalistic worldview. It refers to systemic injustice and is often used in journalistic and socio-political contexts to emphasize structural disparities.

No good deed goes unpunished (those who help others are doomed to suffer as a result of their helpfulness).

No good deed goes unpunished

No act of charity goes unresented

No good deed goes unpunished

That's my new creed

My road of good intentions led where such roads always lead [94]

This sarcastic and contradictory proverb contrasts the expectation of pleasure with the reality of punishment. The proverb uses contradiction as its main rhetorical strategy to criticize moral disillusionment and societal ingratitude.

Life isn't fair (people do not always get what they deserve).

*And, like a chorus of adults in generations past, someone will inevitably say “Well, **life isn't fair**”. This is meant to let children know that sometimes, things just don't work out in our favor and there's nothing we can do about it. This advice is well-meaning, and many of us grew up hearing it over and over [92].*

This proverb uses simple language, making it easily adaptable to a variety of genres, from media commentary to life lessons for children. Despite its simplicity, it carries deep philosophical weight, often used to come to terms with injustice or misfortune.

The bigger they are, the harder they fall (said to emphasize that the more important or powerful a person is, the more difficult it is for them when they lose their power or importance).

Well they tell me of a pie in the sky

Waiting for me when I die

But between the day you're born and when you die

They never seem to hear even your cry

So as sure as the sun will shine

I'm gonna get my share of what's mine and then

The bigger they come

The harder they fall one and all

Ooh, the bigger they come

The harder they fall one and all [64]

This proverb makes use of both a causal inference and a comparison construction. It frequently occurs in moralistic stories as a cautionary tale about excess or misuse of authority.

A rolling stone gathers no moss (said to mean that a person who is always travelling and changing jobs has the advantage of having no responsibilities, but also has disadvantages such as having no permanent place to live).

*So I'm persuaded by reading Walsh - whose teams, after all, had great success against Rex's dad's defenses - that a good quarterback (and Brady's last rating was not merely good but perfect) using a quick strike, three step drop, and no-huddling offense can rip apart Rex's ever-blitzing defense, and that the Patriots offense is **a rolling stone that needs and gathers no moss*** [76].

This proverb uses symbolism (stone, moss) in order to express views toward change and permanence, it is relevant in both human and economic contexts.

7. Money and wealth

A fool and his money are soon parted (used to say that a foolish person spends money too quickly on unimportant things).

*The third story, which illustrates the maxim that **a fool and his money are soon parted**, follows Joey (Mr. Montias), a credulous car thief yearning for respectability, who has amassed \$100,000 to buy a tire store* [79].

A cautionary proverb serves as a moral lesson, often used in the context of financial irresponsibility or naivety, as we see in *The New York Times* article. Juxtaposition of wealth and incompetence adds a critical tone.

Don't count your chickens before they hatch (said to emphasize that you cannot depend on something happening before it has happened).

*So here's my advice, to the public and policy makers alike: **don't count your chickens before they hatch** [88].*

The proverb uses the semantic field of agriculture to illustrate economic foresight and risk. In Krugman's political commentary, it warns against premature optimism.

Money doesn't grow on trees (said to warn someone to be careful how much money they spend, because there is only a limited amount).

Money doesn't grow on trees, so don't be wasteful [143].

This proverb is often used by parents or authority figures to instill financial prudence, hyperbole points out the absurdity of the idea that money is limitless.

8. Jealousy and envy

Be green with envy (to be very unhappy because someone has something that you want).

If I told you the truth, you'd be green with envy and want to kill yourself [122].

This proverb uses color imagery (green) to symbolize envy, a concept rooted in Western cultural symbolism, where the color green often denotes jealousy or illness. It emphasizes intense jealousy, typically in informal or emotionally charged discourse.

The grass is always greener on the other side (something that you say that means that other people always seem to be in a better situation than you, although they may not be)

The grass is always greener on the other side

The neighbour's got a new car that you wanna drive

And when time is running out, you wanna stay alive

We all live under the same sky

We all will live, we all will die

There is no wrong, there is no right

This circle only has one side

Side, side [137]

The proverb has a critical and introspective tone because it is enmeshed in philosophical observations on life's illusions. It creates a visual contrast between one's

own life and other people's, signifying discontent and an idealization of other people's possessions.

Keeping up with the Joneses (trying to match your neighbor's wealth or lifestyle).

*Our whole life was devoted to **keeping up with the Joneses** [48].*

The saying uses satirical tone to criticize materialistic imitation.

9. Death and the Inevitable

You can't cheat death (to succeed in staying alive in an extremely dangerous situation).

We are painted with the fear that if

The sea recedes it never comes back

But there are two things I know for sure

I will be free

I will be free

I will be free

And you can't cheat death

Can't cheat death

Can't cheat death

Can't cheat death [123]

The verb *cheat* personifies death as an enemy that cannot be tricked. This saying is frequently used to highlight human mortality in relation to near-death experiences, war, or disease.

Ashes to ashes, dust to dust (used to imply that all living things will eventually die and return to the earth as dust, emphasizing the idea of mortality and the fleeting nature of human life).

I could live forever, but it would be not long enough

*We could fade together, **ashes to ashes, dust to dust***

I could live forever, but it would be not long enough

Found a home in you, but I can't stay long [87]

Ashes to ashes, dust to dust originates from Christian funeral customs, which evoke ceremonial and religious settings. It highlights how life and death are cyclical through the use of parallelism and repetition.

Cowards die many times before their deaths (used to imply that confronting challenges with bravery is better than letting fear hold us back and suffer the consequences of inaction, as it may cause emotional suffering similar to death).

*For example, if a student isn't answering, ask something like: "Name three possible interpretations of the phrase: **“Cowards die many times before their deaths”** or **“The color Red symbolizes what?”** or **“Name three mythological creatures that can fly”** [75].*

Shakespeare's *Julius Caesar* contains a well-known quote that implies anxiety leads to recurrent agony before physical death.

Dead men tell no tales (people who are dead cannot tell secrets).

*“Pirates of the Caribbean: **Dead Men Tell No Tales**”.* (Movie title) [112]

A short, powerful saying that suggests that a person's knowledge or secrets disappear with them, often associated with crime, piracy, or mystery. Mysterious tone commonly used in thrillers or noir contexts.

Overall, the themes of wisdom and life lessons; regret and consequences; life's challenges and hardships; betrayal and deception are prevalent in our analysis of unfavorable evaluations of English proverbs and sayings in the mass media. These themes demonstrate how proverbial language is often used by the media to depict the complexity of the human condition, frequently highlighting prudence, hardship, and moral introspection. Such themes frequently appear in interviews, music, movies, and journalism, demonstrating how proverbs are culturally relevant means of understanding and presenting the world. They enable audiences to relate to the information on an emotional and cognitive level by encapsulating common fears, moral judgments, and life aspirations. Furthermore, proverbs' didactic and persuasive qualities are highlighted by their use in the media, which uses them to not only recount events but also to influence public opinion, caution against dangers, and uphold societal norms.

2.3. Linguistic markers of positive and negative evaluation in English proverbs and sayings

We analyzed 50 proverbs and sayings with positive evaluation and 50 with negative evaluation at three separate linguistic levels: lexico-semantic, syntactic, and pragmatic.

Here is the analysis of proverbs and sayings with positive evaluation:

Nouns, like: *time, hands, company, and heart* dominate, often representing abstract or collective ideas (knowledge, patience, love).

Such **verbs** as: *fall, stand, make, save, help, do* are commonly used to convey proverb's imperative or general advice (practice makes perfect; time waits for no man).

Adjectives: *better, best,, steady* emphasize the quality or degree of the actions described.

Adverbs: *never, well or slow* indicate frequency, degree, and how actions should occur.

Metaphors like: *time and tide wait for no man; the darkest hour is just before dawn* (express the passage of time and the inevitability of change).

Personifications: *time heals all wounds and love conquers all* personify abstract concepts (time and love), giving them human-like qualities.

Irony: *fake it till you make it; go big or go home* (confidence or boldness, even without complete certainty, may lead to success).

Antithesis: *fall seven times, stand up eight* (persistence in the face of failure); good things come to those who wait, (impatience with delayed gratification).

Imperative Sentences: *stay hungry, stay foolish, keep your chin up, just do it* (imperative verbs - advice or instructions).

Simple Sentences: the most common syntactic structure in these proverbs is simple sentences, which make the messages clear and concise (*laughter is the best medicine; knowledge is power*).

Conditional Clause: *if at first you don't succeed, try, try again* (cause-effect relationships or advice).

Here is the analysis of proverbs and sayings with **negative evaluation**:

Nouns, like: *mind, company, ditch, key, cake, lie* indicate misery, familiarity, jealousy or death.

Verbs: proverbs use action-oriented verbs (*go, come, kill, sow, reap*) to imply a cause-effect relationship or an inevitable process. These verbs are frequently used in their bare form or imperative, giving a sense of universality and general advice.

Descriptive **adjectives** often play a minor role in negative proverbs (*blind, old, good, green*), which highlights qualities that are either undesirable or inevitable (*rotten, fishy, dead*).

Adverbs: *too, always, ever* emphasize certainty or extremity.

Metaphor: many negative proverbs use metaphors to compare life's difficulties or complexities with tangible objects (*the road to hell is paved with good intention; a rolling stone gathers no moss; life is not fair*).

Irony: *too good to be true; you can't have your cake and eat it too, hope for the best, prepare for the worst* (rely on irony to convey pessimistic wisdom).

Personification: *misery loves company; jealousy is a green-eyed monster; a lie has no legs* (human-like qualities to abstract concepts).

Synecdoche: *you can't teach an old dog new tricks* (dog represents an entire group of people who are set in their ways).

Antithesis: a contrast is made between two opposing ideas (*you can't turn back the clock; life isn't fair*).

Simple Sentences: *misery loves company; curiosity killed the cat; the bigger they are, the harder they fall*.

Conditional Clauses are less frequent in negative proverbs compared to positive ones (*if the blind lead the blind, both will fall into a ditch*).

Imperative Sentences: *think before you speak; bite off more than you can chew; beware of Greeks bearing gift* (advice or instructions).

Negative Imperative: *don't count your chickens before they hatch* or *you can't cheat death* (the negation form to imply wisdom by highlighting what is not advisable.)

English proverbs and sayings are still a relevant and culturally significant feature of modern communication, especially in the mass media, according to a poll done online among 27 English-speaking people of different ages. Most people come across them frequently, it is evident that proverbs, particularly those that express both positive and negative assessments, continue to have resonance across generations.

The results of the poll reveal a clear generational divide in the understanding and usage of English proverbs. Younger participants, particularly those between the ages of 10-17 and 18-25 are more likely to use memes and slang than traditional proverbs. Conversely, older participants (25 and up) place a high value on proverbs and employ them more frequently as a successful and interesting communication tool. Proverbs and sayings are most frequently used in everyday speech by older generations (55+), who see them as an enjoyable and easy way to communicate ideas in a range of settings.

The information also points to wider cultural ramifications. The vast majority (81%) concurred that proverbs play a crucial role in defining cultural identity. This implies that proverbs serve as both linguistic instruments and conduits for societal norms, values, and beliefs. The overall results confirm proverb's timeless ability to shape thinking, uphold cultural heritage, and offer moral guidance, even in a time when fast-paced digital media predominates, despite 19% of respondents considering them to be out of date.

Magazines are the most popular source of proverbs and sayings among respondents (47%). They are frequently employed in article titles or theme commentary to pique reader's interest. Movies come in second with 38%, suggesting that proverbs are commonly employed to highlight evaluation or provide cultural resonance in character conversation and narrative. 15% went to songs, indicating a little but noticeable presence of proverbs. This demonstrates how figurative and evaluative language has long been used in music to express feelings, morality, and social commentary.

The proverb - *you can't teach an old dog new tricks* was given as one of the examples, deemed negatively evaluative by the majority of participants (62%) who interpreted it as a statement of rigidity or reluctance to change. This demonstrates how

proverbial metaphors express attitude and judgment. A crucial aspect of the pragmatic study of evaluative language is that interpretation can change based on context and intention, as highlighted by the 29% who saw it as neutral. According to 9% of respondents, the proverb is good.

According to the research, 78% of respondents say that proverbs have changed meaning when they are utilized in contemporary contexts like irony, parody, or reworded memes. This suggests that proverbs are frequently creatively altered rather than employed in their original sense in the media. From a linguistic standpoint, this illustrates the pragmatic reinterpretation and semantic elasticity of proverbial idioms, demonstrating their dynamic and context-sensitive nature. Just 18% of respondents seldom notice these changes, and just 4% never do. This suggests that proverbs are rarely used in a literal or static manner in today's media environment.

A total of 74% interpret proverbs figuratively, confirming that they continue to have a metaphorical core in public discourse. Given that proverbs can be employed in the mass media in a serious or subversive manner, the context-dependent group (26%) demonstrates an understanding of how pragmatics and context impact interpretation.

In conclusion, as Wolfgang Mieder titled his book: *Proverbs are never out of season*. English proverbs continue to influence attitudes and actions across generations, whether they are constructive or criticizing.

Conclusion to Chapter 2

In the second practical part, we explored the evaluation of positive and negative proverbs and sayings in mass media. We analyzed 50 proverbs and sayings with positive evaluation and 50 with negative. The analysis was made on the basis of different magazines, movies and songs.

Positively rated proverbs frequently encourage tenacity, hope, and fortitude. They provide inspiration and life lessons, frequently reaffirming socially desirable qualities like perseverance, hard work, and inner strength. Their widespread use in the media not only reflects but also fosters an optimistic outlook that appeals to viewers looking for validation and optimism. Abstract nouns (time/heart), imperative or instructive verbs (do/make), and adjectives that highlight quality (better/perfect) are common in positive proverbs. Their persuasive power is increased by figurative methods like as personification, metaphor, irony, and antithesis. The majority have basic or urgent phrase structures, which make them straightforward to understand in situations involving mass media.

On the other hand, proverbs that are viewed negatively provide insightful commentary on morals, human nature, and life's uncertainties. Despite their occasional caution or pessimism, these phrases demonstrate a profound cultural understanding of the difficulties, repercussions, and complexity of life. Their inclusion in media content stirs viewer's emotions and encourages moral thought, which advances both personal and societal knowledge. The category *wisdom and life lessons* accounts the largest number in the assessment in both positive and negative proverbs and sayings, which emphasizes the importance of this category in everyday speech. Negative proverbs employ verbs that convey inevitable outcomes (sow/reap) and highlight nouns such as lie, jealousy, and suffering. Additionally, figurative language predominates, with personification, metaphor, irony, and synecdoche frequently used. In terms of structure, they also prefer straightforward sentences that are frequently imperative or declarative and occasionally use conditional clauses to emphasize cause-and-effect reasoning.

In order to better understand how proverbs and sayings are viewed and utilized in the media across generations, we surveyed 27 English-speaking people of different ages. The purpose of the poll was to investigate how proverbs are interpreted differently by generations as well as their applicability in today's mainstream media. This empirical finding supports the notion that proverbs are still significant, particularly among older generations, but that their meaning, application, and exposure vary depending on the age group and media. Proverbs, whether conventional or recontextualized, continue to influence public discourse, represent cultural values, and adjust to contemporary communication patterns, according to the poll.

The chapter shows how proverbs and sayings in the media serve as linguistically complex and culturally charged ways of expressing judgment. Their structural and thematic characteristics support their use as instruments for social commentary, introspection, and impact. These proverbs and sayings, whether favorable or unfavorable, are essential for forming stories, sustaining cultural continuity, and bolstering beliefs in media discourse.

In conclusion, practical research proves that the use of proverbs and sayings in the modern world, namely in the mass media in the world that surrounds us every day, is not something outdated and unfashionable, but always apt.

CONCLUSION

English proverbs and sayings are a vital component of everyday communication. They express nation's wisdom and viewpoint. In addition to serving as a medium for expression and evaluative meanings, they can convey attitudes, ideas, and cultural norms. They are an essential component of any linguistic community's folklore and collective memory.

As a fundamental linguistic category, evaluation conveys the speaker's individual viewpoint on an object, event, or situation. Expressions of moral judgment, necessity, desirability, approbation, or disapproval are some ways it shows up. Attitude, engagement, and graduation are the three main subsystems identified by appraisal theory. These offer instruments for analyzing discourse's emotional, ethical, and aesthetic components.

Proverbs serve as a cultural code that transmits information and life lessons from one generation to the next, encapsulating a culture's values, traditions, and worldview. We can learn about people's perspectives on work, family, ethics, and social conduct by studying proverbs.

These proverbs are easy to memorize and spread because they are succinct, rhythmic, and frequently metaphorical. By conveying both positive and negative evaluative connotations, they continue to influence conversation in today's media environment, assisting individuals in understanding and considering social reality. Their widespread use in journalism, advertising, music, and movies demonstrates their applicability in contemporary communication, particularly as persuasive and emotionally influencing instruments.

The media frequently uses positive proverbs to emphasize virtues like friendship, tenacity, optimism, and resilience. These sayings encourage people to support one another, strengthen their inner fortitude, and better themselves. They both reflect and promote a positive outlook on life when utilized in a variety of media formats, engaging audiences on an emotional and inspirational level.

Meliorative units, or proverbs that transmit positive judgment, are frequently used in interpersonal communication to convey empathy, appreciation, and

approbation. The 50 samples we used for our examination of positive evaluative proverbs in the media were categorized thematically into the following groups: success and hard work; optimism; motivation and determination; friendship and support; wisdom and life lessons; time and patience; love.

But not every proverb is positive. A more critical or gloomy view of the world is expressed by many of them. These sayings are frequently used in the media to draw attention to social issues, consider the complexity of human nature, or warn against certain things. Their ability to express common frustrations, anxieties, and life lessons strikes a profound chord with listeners. Their continued appearance in songs, movies or books demonstrates how important lessons from conventional wisdom are still applicable today.

Using a variety of themes, including wisdom and life lessons; regret and consequences; life's challenges and hardships; betrayal and deception; fear and paranoia; pessimism and hopelessness; money and wealth; jealousy and envy; death and the inevitable, we analyzed fifty sayings and proverbs with negative evaluations that were found in the mass media.

Proverbs and sayings have significant stylistic and communicative purposes in the setting of mass media. They improve the expressiveness, memorability, and persuasiveness of messages. They aid in the rapid establishment of meaning and emotional resonance when used in headlines, advertisements, or screenplays. They make difficult concepts understandable to a wider audience by using metaphor and conciseness. Their contribution to intercultural communication is also growing; as English-language media expands over the world, so does the impact of its wisdom.

An online survey of 27 English-speaking participants of various ages revealed that English sayings and proverbs are still commonly used and understood. According to the respondents, they are frequently exposed to them in everyday communication, especially through online content, music, and movies. This implies that proverbs that convey both positive and negative evaluation continue to be a powerful and culturally significant aspect of contemporary conversation across generations.

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APPENDIX 1

The percentage distribution of 50 proverbs with positive evaluation

№	Thematic group	Number of proverbs in the thematic group	Percentage in the sample
1	Success and hardwork	8	16%
2	Optimism	8	16%
3	Motivation and determination	8	16%
4	Friendship and support	5	10%
5	Wisdom and life lessons	11	22%
6	Time and patience	6	12%
7	Love	4	8%

The percentage distribution of 50 proverbs with negative evaluation

№	Thematic group	Number of proverbs in the thematic group	Percentage in the sample
1	Wisdom and life lessons	13	26%
2	Regret and consequences	6	12%
3	Life's challenges and hardships	6	12%
4	Betrayal and deception	7	14%
5	Fear and paranoia	3	6%
6	Pessimism and hopelessness	5	10%
7	Money and wealth	3	6%
8	Jealousy and envy	3	6%
9	Death and the inevitable	4	8%

Participant's age and their attitude towards proverbs and sayings

Use memes/slang more	10-17 years
Use memes/slang more	18-25 years
Don't put too much value on proverbs and sayings	25+ years
Enjoy proverbs and sayings the most	55+ years

Do proverbs and sayings play a crucial role in defining cultural identity?

Yes	81%
Out of date	19%

The most popular source of proverbs and sayings in mass media

Magazines	47%
Movies	38%
Songs	15%

The attitude towards the proverb *you can't teach an old dog new tricks*

Negative evaluation	62%
Neutral	29%
Positive evaluation	9%

To what extent do you notice that English proverbs are used in altered or creative ways in modern contexts (irony, parody, memes)?

Often notice changes in meaning	78%
Seldom notice	18%
Never notice	4%

Interpretation style of proverbs and sayings

Figuratively - as metaphorical or idiomatic expressions	74%
Context-dependently	26%

SUMMARY

Бакалаврська робота присвячена дослідженню категорії оцінки в англійських прислів'ях і приказках, які використовуються в масмедіа. У дослідженні знаходяться як теоретичні основи, так і практичне застосування оцінних значень, які відображають культурні цінності та формують суспільні уявлення.

Мета дослідження полягає у систематизації теоретичних положень щодо вираження оцінки, етимології та семантики і визначенні культурного коду в англійських прислів'ях та приказках. Аналіз дослідження зосереджений на визначенні особливостей позитивної та негативної оцінки на прикладах відомих фільмів, журналів чи пісень.

Бакалаврська робота складається з вступу, двох розділів з висновками, загальних висновків, списку використаних джерел (145), який включає список лексикографічних джерел (11) та ілюстративних джерел (100), додатки та анотації. Загальний обсяг роботи становить 70 сторінок.

У першому підпункті першого розділу міститься детальна інформація про оціночні значення в англійській мові; у другому підпункті розкрита інформація про сутність англійських прислів'їв і приказок, а у третьому підпункті йдеться мова про прислів'я і приказки як сутність культурного коду.

Другий розділ роботи складається з аналізу англійських прислів'їв і приказок у масмедіа; структурно-семантичних, прагматичних та стилістичних особливостях вираження позитивних та негативних оцінних значень. Було проаналізовано 50 англійських прислів'їв та приказок з позитивною оцінкою та 50 - з негативною. Кожна приказка чи прислів'я була висвітлена прикладом з фільму пісні чи журналу, а також було досліджено їх значення. Категорія *мудрість* та *життєві уроки* виявилась найпопулярнішою в позитивній і негативній оцінці. Цей прояв наголошує на тому, що в англійській мові та в людських сприйняттях - це є найбільш резонною сполукою. У позитивній оцінці, категорії, такі як: *успіх* та *тяжка робота*, *оптимізм*, *мотивація* і *рішучість* - є

досить популярними у дослідженні. А в негативній - *жаль і наслідки, життєві виклики і труднощі, зрада і обман*.

На лексико-семантичному рівні, англійські прислів'я з позитивною оцінкою найчастіше містять іменники, що позначають абстрактні чи колективні поняття, дієслова, а також прикметники в найвищому ступені порівняння, які підкреслюють якість або доцільність дій. Прислівники передають частотність та ступінь дії. Стилiстично-позитивна оцiнка виявляється через метафору, персонiфiкацiю, антитезу, а також використання простих та iмперативних конструкцiй, що посилюють дидактичний ефект паремiй. Натомiсть, прислiв'я з негативною оцiнкою демонструють лексичну наповненiсть словами з пейоративною конотацiєю, активними дiєсловами, iронiєю чи персонiфiкацiєю, що втiлюють у собі скептичне або критичне ставлення до поведiнки чи явищ. Синтаксично, такi прислiв'я, переважно, реалiзуються через простi речення або iмперативнi конструкцiї, хоча умовнi та пiдряднi з'ясувальнi речення теж зустрічаються, але рiдше.

Також, було проведено опитування 27 носiїв англiйської мови. В результатi цього опитування було сформовано вiкову категорiю використання приказок та вiдповiдi про те, як люди вiдносяться до них у повсякденному мовленнi та при переглядi масмедiа. За результатами опитування, прислiв'я та приказки використовують найчастiше люди вiком 55+; вiкова група 25+ менше використовують приказки, а категорiя 10-25 рокiв оточують себе бiльше мемами та сленгом. 81% людей вважають, що прислiв'я i приказки вiдiграють важливу роль у визначеннi культурної iдентичностi. Виявилось, що опитанi найчастiше зустрічають приказки у журналах (47%); фiльмах (38%) та пiснях (15%) . Також, для прикладу було наведене прислiв'я - *стару собаку новим фокусам не навчиш*. 62% респондентiв вiдповiли, що це є прислiв'я з негативною оцiнкою; 29% побачили її нейтральною, а 9% - хорошою. 78% опитаних кажуть, що прислiв'я змiнюють значення, коли їх використовують у сучасному контекстi, як: iронiя, пародiя чи переформулювання мемiв. Лише 18% респондентiв рiдко помічають цi змiни i 4% - нiколи. Загалом, 74% трактують прислiв'я образно,

підтверджуючи, що вони продовжують мати метафоричне ядро в публічному дискурсі. Враховуючи те, що прислів'я можуть використовуватися в засобах масової інформації в серйозній або підіривній формі, контекстно-залежна група - 26%, демонструє розуміння того, як прагматика та контекст впливають на інтерпретацію. Ці результати засвідчують, що англійські прислів'я продовжують відігравати значну роль у лінгвістичному та культурному дискурсі, зберігаючи оцінну функції навіть у добу цифрових комунікацій.