

## THE INTERPRETATION OF THE CONCEPTS "GOODNESS" AND "EVIL" IN ENGLISH AND UZBEK PROVERBS

İngiliz ve Özbek Atasözlerinde "İyilik" ve "Kötülük" Kavramları Yorumu

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**Öz:** Bu makalede İngilizce ve Özbekçe atasözlerindeki "iyilik" ve "kötülük" kavramlarının yorumlanmasındaki ulusal ve kültürel özelliklerini incelenmiştir. Yazar İngilizce ve Özbekçe atasözleri somut materyal bazında benzerlik ve farklılıkları ortaya koyan, "iyilik" ve "kötülük" ile ilgili ana kavramları İngilizce Özbekçe atasözleri karşılaştırmasında incelemiştir.

**Anahtar Kelimeler:** kavram "iyilik", konsept "kötü", ilişkilendirme

**Abstract:** This article investigates national and cultural peculiarities in the interpretation of the concepts of "goodness" and "evil" in English and Uzbek proverbs. The author gives the main notions associated with the concepts "goodness" and "evil", analyzes and compares English and Uzbek proverbs, finding similarities and differences on the basis of concrete material of English and Uzbek proverbs.

**Keywords:** concept "goodness", concept "evil", association

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## INTRODUCTION

The cultural-historical notion of goodness and evil refers to both individual and social behavior. Investigation of the concepts “goodness” and “evil” in the comparison of different cultures develops international awareness of social-cultural stereotypes of representatives of different nations.

The specific stereotypes of these concepts are determined by cultural events, and historical values of a definite lingual culture. The complex of such concepts create concept sphere of an exact language with its national-cultural peculiarities.

The concepts here of the language become richer by its nation’s culture, science, folk literature. It contains historical, cultural and religious experience of the nation.

“Goodness” and “evil” have various explanations in different languages. This depends on nationally specific attitudes to notions of goodness and evil. However, in all language cultures “goodness” is associated with something good, kind, useful for people and it always wins; “evil” is something black, having roots from devil, ruining people’s peace and friendship, something negative and harmful (A.A. Batueva, 2008, p.38).

The investigation of goodness and evil from philosophical and ethical point of view comes out of ancient philosophy. The concepts of “goodness” and “evil” are basic concepts in English and Uzbek lingual cultures and have much in common. They have main cognitive features – everything that matches the norms of social behavior and brings usefulness is good, on the contrary – everything that destroys the norms of social behavior and harms is bad, refers to evil.

The meaningful content of the concept of s “goodness” and “evil” is categorized in three thematic groups:

individual attitude and understanding of goodness and evil

social representation of goodness and evil

religious representation of goodness and evil.

In other words, the first group describes a human and his inner world, the attitude of a person to himself and actions which he makes (good or bad). These groups reveal the interrelations of human and society, and his attitude to people around him. The third group gives explanation to interconnection of human and religion, his religious actions, e.g. praying, fasting, pilgrimage, etc.

Evaluative characteristics of the concepts goodness and evil are based on opposition “good vs. bad” and reflect human values. There is also religious opposition of the concepts goodness and evil which characterizes fight between good and bad, between God and devil (God is the source of goodness and devil – of evil).

The content of goodness and evil create the complex of notion and meaningful characteristics. Goodness is enlarged by such notions as life, health, happiness, pleasure, beauty, love, success, etc. These notions are often associated with the concept of goodness. The concept of evil begins to enlarge its borders and takes in such notions as misfortune, pain, harm, bad actions, illness, sin, death, etc. (G.I. Berestnev, 1999, p.101).

The concepts of goodness and evil adopt national and cultural characteristics, specific to a definite lingual culture. They have certain features, fixed in a definite language, in the moral norms of behavior belonging to the nation.

This case is especially demonstrated in proverbs, which present national, original features belonging to a concretion and a concrete language. We often come across the cases in which different languages have much in common. For example, such proverbs as **A friend in need is a friend indeed, It's never late to learn, Two heads are better than one** – are common in many languages of Europe and Asia (L. Buyanova – internet resource).

As for the proverbs about goodness and evil, both in English and Uzbek goodness is respected and evil has negative characteristics.

In Uzbek lingual culture much attention is given to a friend and it's important to have a trustful friend. It's advised to avoid communication with a bad man. The following example can prove it: (English translation) **The bad will lead down; The bad friend will never help; Don't wait for something good from a bad one; If you are close to a bad you'll turn black too**, etc.

In Uzbek proverbs peace and friendship is respected and prayed for, peace is goodness, evil is war and fighting. E.g.: **War is disaster; peace is happiness** (English translation). This Uzbek proverb proves peacefulness and humanity of Uzbek nation.

In the English language evil is considered to come back to its master: **A bad beginning makes a bad ending**. Goodness is guaranteed by happy end: **A good beginning makes a good ending**.

Much attention is paid to a kind word in Uzbek culture; this is connected with a nationally specific kindness of the Uzbek people. There are many Uzbek proverbs about kind words: (English translation) **Evil tongue is snake's poison; One can even give life for a kind word; A kind word is sugar, a bad one is poison; A kind word can make snake go out of house**, etc.

In Uzbek proverbs a curse refers to evil, curse comes back to its speakers, a vivid example to it: (English translation): **don't wish evil to someone, otherwise you will call yours**.

Goodness is also associated with intelligence and wisdom in Uzbek proverbs: (English translation) **It's not important who speaks, more important is what he**

**speaks about; If you can't help – teach, if you can't teach – prompt; Too many words are heavy even for a donkey; A wise man speaks little but nice; If you want to be healthy – don't eat much, if you want to be respected – don't speak much,** etc. (B.I. Sarimsakov, 1983:64-65).

Respect for knowledge can be found in English proverbs too. Getting knowledge is advised in English culture independently from one's age: **It's never too late to learn.** In English culture evil is also associated with bad professional features: **A bad workman blames his tools.**

Thus, in English and Uzbek lingual cultures the concept “goodness” is associated with positive, useful, kind and intelligent features, “evil” is everything that destroys, ruins and leads down. Though both languages have much common in interpretation of these concepts, they have various additional hues of their contents. This depends on national and cultural peculiarities of each nation.

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