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# The Semantic Characteristic of the Concepts "Good and Evil" in German and Uzbek Languages

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**Annotation:** This article covers the interpretation of the concepts "good" and "evil" in German and Uzbek on the basis of the opinions of scientists. The semantic features of this concept are explained with examples in both languages

**Keywords:** cognitive knowledge, cognitive orientation, semantic-derivation, phraseologism.

By the end of the XX century, the cognitive direction of linguistics, like other Sciences had acquired a new image in the study of the infrastructure of the human consciousness. Information penetrates into a person through various sources, and the accumulated knowledge forms a certain structure. Although the object of cognitive knowledge is different, its analysis is done through the language.

Since linguistic units demonstrate knowledge, the problem of their understanding as structures is considered one of the pressing issues in linguistics, because according to the generality of the conjectures, they can form a rational model of meaning reflected in the linguistic consciousness of the speakers in speech. The cognitive direction is particularly effective in studying the lexical level of the language, since it allows linguistic researchers to systematize the language in a new way using the concepts in the dictionary.

In lexicology, the structure of language units forms different directions of derivational development of words. Observations in scientific research indicate that the synonymic relationship in the language is not only a change in the general lexical and semantic variants of different lexemes, but also a kind of its development, which is not always the same, but also has different layers of meaning at the lexical level. Among these meanings, it is dominant, and the rest of its units are essentially assembled around it.

Synonyms are linguistic signs that have different structural signs that have different structural features but have the same or similar meanings[1]. The choice of synonyms for this or that lexical-semantic variant of the original word is a derivational action, which is one of the manifestations of the derivational activity of the word, that is, the word develops with a certain degree of equivalence acquired certain semantic meanings. The attitude of words that form a synonymous line adapt to a synonymous line in another language brings out problems in translation.

The study of the semantic-derivational development of the word does not take place within the single language. It is necessary to separately admit that a new concept of "Interlanguage space" was introduced by Gumboldt. The scientist argues that "language combines the individuals in such a wonderful way that each nation speaks one language, but each person has his own speech" [2.74]. Gumbold says that as long as the language units are used to express thought, the use of its various synonyms in speech affects the power of meaning. Because, as we have noted, the linguistic units do not have the same semantic dimension. In German, if the meaning of "Gute" goodness is neutral, we will witness that goodness means it is more powerful. The Uzbek language also dominates goodness, kindness and kindness serve to increase the coloring of this line.

Words of different languages may have approximately the same semantic size, but they use it only in different ways in the language system. Given the use of synonyms "kind", "noble" in the artistic text, it is worth paying attention to a more accurate definition of the semantic content in the synonym series of the concept of "good" in comparative terms.

In-depth study of the semantic systems of different languages in the study of language equivalence allows to eliminate discrepancies between semantic systems in the translation process [3.].

V.G.Gak and B.B.Grigoriev understand language equivalence as a functional correspondence of two or more language elements within a given context[4]. M.M. Makovsky considers this problem in the diachronic aspect and observes the development of vocabulary on the basis of their semantic transition from

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one language to another language, emphasizing the importance of understanding the essence of language in these works [5].

As we study the semantic development of a word in the aspect of language equivalence, lexicology naturally approaches the idea of linguistic space, enriched with new semantic units, in which words that are equivalent to each other in different languages. The term "Interlanguage space" emphasizes the infinite and continuous level of languages, their presence in a single stream. Interlanguage space is to some extent a virtual concept, which is objective in the mind of any person when an interpreter turns the text from one language to another and speaks at least one foreign language in general.

The concept of goodness has its own specificity:

1) he is the main instrument in the study of Philosophy, Psychology, moral problems, is interpreted differently in the fields of aesthetics, semantics and this knowledge. If good in aesthetics is among the highest values, then in philosophy good and evil are two antagonistic beings, and as an integral unit of existence, in cosmology this is reflected in the manifestation of harmony and order, in linguistics as an antonym pair.

2) "good" is a broad coverage concept as the highest moral value and includes all moral values that have a positive connotative component in semantics. L.V.Maksimov notes that in any context, the word "good" is used to express a positive attitude of the subject, without taking into account its emotional value.

3) goodness is the interpretation routine through the combination of its antonymic pair "not bad" [6.].

The semantic analysis of the connotation of good and evil is carried out on the basis of dictionaries.

In the German language synonyms dictionary, the meaning of good is given in 11 different forms as follows: *Güte, Menschlichkeit, Gutmütigkeit, Warmherzigkeit, Philokalia, Aufrichtigkeit, zuneigung, Zärtlichkeit, Sanftheit, Mitgefühl, Herzlichkeit*

In the German language linguocultrology, the following units are used in the application of the "Gute" goodness concert : *1) Hilfsbereit sein, 2) Tugend, 3) Glück und Freude, 4) Liebe, 5) Güte, 6) Ehrlichkeit, 7) Gesundheit, 8) Geduld, 9) Friedfertigkeit, 10) Mitgefühl.*

Evil is also given in 9 forms: *Böse, Giftig, wütend, bedrohlich, Galle, Bosheit, berühmt, Wut, Geschwür.*

In linguocultrology of the German language, the concept of evil "Übel" is expressed as follows in cognitive cognition: *1) Verprügelung und Tötung, 2) Gemeinheit, 3) Zorn, Wut, 4) Grausamkeit, 5) Lüge und Betrug, 6) Unglück und Kummer, 7) Beleidigung, 8) Feindschaft, 9) Gleichgültigkeit und Kälte, 10) Heuchelei, 11) Sünde, 12) Krankheit, 13) Verleumdung, 14) Diebstahl, 15) Gaunerei, 16) Gewinnsucht, 17) Haß, 18) Teufel und Satan.*

In Uzbek, the concept of good has 8 synonyms: *insonparvarlik, ezgulik, mehribonlik, yumshoqlik, samimiylik, sahovatlik, ma'rifat, mehr-muhabbat.*

Evil in the Uzbek language has the following expressions: *yovuzlik, g'arazlik, hasadgoylik, g'azab, dahshat.*

Good and evil are also verbalized by phraseological units[7]. This is mainly reflected in such qualities as happiness, luck, kindness of a person. For example, *eine noble Ader haben* – olijanob, muruvvatli, oliyhimmat, saxiy, saxovatli bo'lish, *j-m unter die Arme greifen* – kimgadir yordam qo'lini cho'zmoq, hojatini chiqarmoq.

In the linguocultrology of the German language, the concept of "Übel" refers to the features that reflect all evil, lead to destruction, cause suffering. For example: *j-n durch den Dreck ziehen* – haqorat qilmoq, kamsitmoq, xo'rlamoq, oyoq osti qilish,loyga bulg'ash, *j-n um die Ecke bringen* – yo'ldan olib tashlash, kimnidir o'ldirmoq.

In these examples, "Gute"/"Übel" is considered a universal image of consciousness, and good and evil are reflected in a whole phrase. Phraseological units, which reflect "Gute"/"Übel", serve to adequately reflect these units in consciousness. The expression of these units in the language is evaluated in the opposite case: "Gute-Übel", "Gute-schlecht" and so on.

Spiritual signs are axiological by nature a series of cultural signs participate in the evaluation of the surrounding world and form the appropriate sentences for it. In this regard, it is noted in scientific sources that the concepts of culture and morality are mostly syncretic, isomorphic, which is reflected in the diversity of their forms of expression. The emotional and axiological task of phraseology largely determines the

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originality of the separation of the world into good and evil. For example: *gewogen sein – kimgadir yaxshi munosabatda bo'lish, sein Gift verspritzen – g'azablanish, qahrini sochish, achchiqlanish, j-d hat ein gutes Herz – yumshoq ko'ngil, voll Gift stecken –ich ichidan zaharlangan,zaharli.*

Kindness is the main moral value. Through them special personality relationships change as good qualities as it depends on other moral values. Good can be done through honesty, honesty and responsibility, decency, compassion, conscience, just as it is done through evil, lies, hypocrisy, etc.

It should be noted that in dictionaries the number of meanings of good and evil is different, and the languages differ from each other.

The analysis carried out shows that about the meaning of the concepts of good and evil, each language dictionary reflects a different meaning, that is, there is no single opinion. However, it can be noted that good is usually defined as a favorable situation or a favorable state of chance, fate, joyful mood. Evil is like its antonym.

As the language relationship is analyzed, it is felt that the analysis of lexical meanings of concepts is significant. This will prevent the causes of awkwardness in translation and give the translator a great opportunity to reveal the essence of the word.

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