



PROVERBS DENOTING THE CONCEPT “SOUL” IN ENGLISH AND UZBEK  
LANGUAGES

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**Annotation:** *this thesis explores proverbs denoting the concept of the “soul” in English and Uzbek languages in terms of linguocultural and comparative perspectives. By considering proverbs to be stable paremiological features and units, proverbs function and operate as crucial and prominent linguistic means of showing expressiveness of collective wisdom, and moral values, and with the addition of national viewpoints. The concept of the “soul” is one of the most prominent spiritual and notions from ethical point of views demonstrated in folklore interactions and they represent inner feelings such as sincerity, morality, and cultural identity. The thesis aims to identify and make analysis of proverbs consisting the lexical components “soul”, “spirit”, and “heart” in English, as well as by studying “jon”, “ruh”, “qalb” in Uzbek. The semantic structures, figurative meanings, and cultural symbolism of proverbs should be considered with special attention.*

**Key words:** *linguocultural, paremiological, proverbs, concept, soul, spirit, heart, inner feelings, sincerity, patience, purity, morality, cultural identity, jon, ruh, qalb, linguoculturology.*

**Аннотация:** *данная диссертация посвящена исследованию пословиц, выражающих концепт «душа» в английском и узбекском языках, в лингвокультурологическом и сопоставительном аспектах. Пословицы рассматриваются как устойчивые паремиологические единицы, функционирующие как важные и выразительные языковые средства передачи коллективной мудрости, нравственных ценностей и национального мировосприятия. Концепт «душа» является одним из наиболее значимых духовно-нравственных понятий, отражённых в фольклорной традиции; он репрезентирует такие внутренние качества, как искренность, моральность и культурная идентичность. Цель диссертации — выявить и проанализировать пословицы, содержащие лексические компоненты «soul», «spirit», «heart» в английском языке, а также «jon», «ruh», «qalb» в узбекском языке. Особое внимание уделяется семантической структуре, образному значению и культурной символике данных пословиц.*

**Ключевые слова:** *лингвокультурологический, паремиологический, пословицы, концепт, душа, дух, сердце, внутренние чувства, искренность, терпение, чистота, нравственность, культурная идентичность, jon, ruh, qalb, лингвокультурология.*



**Annotatsiya:** mazkur tezis ishi ingliz va o'zbek tillarida "jon", "dil", "ruh" konseptini ifodalovchi maqollarni lingvokulturologik hamda qiyosiy nuqtai nazardan o'rganishga bag'ishlangan. Maqollar barqaror paremiy birliklar sifatida talqin qilinib, ular xalq donishmandligi, axloqiy qadriyatlar hamda milliy dunyoqarashni ifodalovchi muhim va ta'sirchan til vositalari sifatida namoyon bo'ladi. "Jon", "dil", "ruh" konseptlari folklor an'analarida aks etgan eng muhim ma'naviy-axloqiy tushunchalardan biri bo'lib, u samimiylik, odoblilik, ichki poklik va madaniy o'zlik kabi tuyg'u va fazilatlarini ifodalaydi. Tadqiqotning maqsadi ingliz tilidagi "soul", "spirit", "heart" hamda o'zbek tilidagi "jon", "ruh", "qalb" leksik komponentlarini o'z ichiga olgan maqollarni aniqlash va ularni tahlil qilishdan iborat. Maqollarning semantik tuzilishi, ko'chma ma'nolari hamda madaniy ramziyligi alohida e'tibor bilan ko'rib chiqiladi.

**Kalit so'zlar:** lingvokulturologik, paremiologik, maqollar, konsept, jon, ruh, qalb, ichki tuyg'ular, samimiylik, sabr-toqat, poklik, axloqiylik, madaniy o'zlik, lingvokulturologiya.

Proverbs can be considered to be a crucial part that every language involves, demonstrating the culture-based values and heritage with the addition of moral values, and a nationally individual perspective towards this pattern.

Proverbs are regarded as paremiological units and they conserve wisdom which is collective and show expressiveness of human experience by the help of figurative and symbolic languages. In the field of linguistics, the study of proverbs is prominent due to the fact that they share and reveal the way of how individuals conceptualize social life, expressive emotions, and ethical norms with the addition of spirituality.

In linguistics, proverbs function as valuable sources to understand a nation's perspective, cultural identity, and moral principles. They conserve collective wisdom and reflect the way individuals interpret human nature, individual emotions, and spirituality by language. One of the prominent and culturally loaded notions expressed in the field of proverbs is the concept of the "soul".

The concept of "soul" involves a crucial place in both English and Uzbek linguistic and traditional circumstances. It is basically utilized to demonstrate the inner world of an individual person, consisting sincerity, kindness, moral and emotional state and strength, and also spiritual values. Proverbs that are carrying this concept supply insight into the way of how distinct cultures receive and perceive characteristics of humankind and their psychological experience.

The relevance of this thesis work lies in the growing enthusiasm in linguocultural research fields and the analysis of conceptual figures. During the process of examining proverbs denoting the concept of "soul", it becomes easier and possible to determine universal meanings distributed across cultures and national and culture-specific interpretations as well. The basic aim of this thesis article is to examine and compare English and Uzbek proverbs that demonstrate the concept of "soul" revealing their semantic, cultural, and symbolic features within every language.

Paremiology is the field where the study of proverbs belongs to and which investigates the structure, the meaning, and cultural functions of folk sayings. Proverbs are regarded as linguistic units that show national mentality, traditions, and collective moral experience. In linguistics in modern time, the analysis of proverbs is very special that they are studied



through the lens of cognitive linguistics and linguoculturology. These approaches study how language demonstrates conceptual knowledge and cultural values. The concept of “soul” has been broadly explored in philosophical, religious, and most importantly linguistic studies as a main and a key spiritual category. In linguocultural research, the “soul” is considered to be a symbol of inner life and perspective and additionally morality, emotions, and human identity.

Wolfgang Mieder can be considered to be one of the most influential scholars in the modern proverb studies. He basically concentrates on these several factors which are worth paying significant attention to: they can be those of the significance of the linguistic nature of proverbs, with an addition of their cultural and moral features and functions, and the way of how proverbs function and operate and survive and alter in modern society. He also mentions that the role of proverbs in the identity of nations is commonly worth considering. Wolfgang Mieder demonstrated that proverbs are not just some expressions that are utilized the field of folklore circumstances, but they are regarded as stable linguistic units with cultural conditions people face with while dealing with traditional customs with different and distinct nations on their own habitats. Proverbs reflect social values and moral norms and they can be takes as tools of communication that possess collective wisdom.<sup>7</sup>

Arvo Krikmann also studied proverbs and he made some contributions to the field of linguistics. Krikmann concentrated on comparative proverb studies and he also focused on the universal and culture-specific meanings. Krikmann concentrated on some metaphorical structures and organizations in proverbs. He made discoveries that his work demonstrated that many proverbs distribute universal thoughts and ideas across cultures, however every and each nation perceives concepts with distinct perspectives and with different approaches. It means that a proverb has a meaning and it is highly dependent on cultural understanding.<sup>8</sup>

Elisabeth Piirainen with her work in the field of cognitive and conceptual proverbs demonstrated some mentionable factors worth mentioning and paying attention. Piirainen made contributions through cognitive linguistics and she studied conceptual metaphors in proverbs and the way of how abstract notions are demonstrated with linguistic features linguistically. She also studied cross-culture phraseological concepts to make it easier for her to conduct her own studies. Piirainen discovered that people comprehend abstract concepts through the help of metaphors and language shows and reflects cognitive concerns structured by cultural circumstances. His contributions help us understand that “soul” becomes a conceptual unit in the field of paremiology.<sup>9</sup>

Claude Buridant brings the terms of semantic and structural proverb studies. Buridant studied and made analysis in semantic development of proverbs, he also analyzed figurative languages in historical linguistics with the role of metaphors in the process of moral evaluation. What he discovered and shared with us can be evident that there are some arguable points and the first of them is that proverbs can be used as semantic tools that

<sup>7</sup> Mieder, W. (2004). *Proverbs: A handbook*. Westport, CT: Greenwood Press

<sup>8</sup> Krikmann, A. (2007). Proverbs and proverbiality: Theoretical issues. In p. Grzybek (Ed.), *Semiotic and semantic aspects of proverb studies* (pp. 33-58). Tartu: University of Tartu Press.

<sup>9</sup> Piirainen, E. (2016). *Phraseology and culture in comparative perspective*. Berlin: De Gruyter.



show expressiveness of moral judgements and the second of them is that metaphor makes proverbs powerful with cultural circumstances and finally the third of them is that proverbs demonstrate and reflect ethical expectations related to societies. It can also be said that “soul” proverbs demonstrate the way of how cultures get in the process of evaluating sincerity and morality.<sup>10</sup>

The thesis work applies a qualitative and comparative approach to the study of proverbs denoting the concept of “soul” in English and Uzbek languages. The initial material of the research involves selected proverbs obtained from English and Uzbek dictionaries which are related to proverbs and paremiological sources. The proverbs were selected according to the presence of lexical units such as soul, heart, spirit in English and we have some Uzbek words which are included in this study research and they are ruh, jon, qalb, in Uzbek, which demonstrate the conceptual sphere of the concept of “soul”.

Semantic analysis	Conceptual analysis	Linguocultural analysis	Comperative method
This approach was utilized to interpret the meanings and some symbolic functions of the proverbs.	This approach helped to reveal the way of how the concept “soul” is shaped in the linguistic viewpoint of each culture.	This method was utilized to determine moral, spiritual, and national values embedded in the proverbs.	This method was used to allow the identification of similarities and distinct features between English and Uzbek representations of the concept “soul”.

In English paremiology, the concept of “soul” is basically utilized to illustrate an individual inner world, emotional depth, sincerity, and moral characteristics. Proverbs carrying the lexeme soul mostly demonstrate individual feelings and emotional states, and spiritual values containing human nature. Many English proverbs show the soul as the visibly true essence of each person:

- “A gold soul is better than a gold body”.

This above proverb highlights that moral purity and inner gold nature are more valued than physical presence and appearance. The soul is also considered to be the basic and main core of ethical identity.

English proverbs also connect the soul with emotions. They might be about sadness, joy, or fear:

- “His soul sank and drained within himself”.

Here, the soul is giving us the picture of weakness and the feeling of despair, demonstrating how psychological circumstances are described and expressed with metaphors.

In English culture, the soul, most of the times, expresses sincerity:

- “The eyes I am looking at are the window of the soul”.

This proverb is giving us the clue that a person’s true feelings and overall intentions can be represented and seen through their eyes, emphasizing openness and honesty.

In Uzbek paremiology, the concept of the “soul” and in Uzbek “jon”, “ruh”, “qalb” holds strong cultural, moral, and spiritual meanings which are very prominent to consider.

<sup>10</sup> Buridant, C. (1976). Nature et fonction des proverbas dans la recherche linguistique. *Revue des Sciences Humaines*, 163, 45-62.



However, unlike English proverbs, which often highlight individuality and emotional states, proverbs in Uzbek emphasize moral purity, patience, and emotional spirituality. The “soul” is regarded as the main core of human virtue and inner perspective which should be taken into consideration.

Uzbek proverbs most of the times link the “soul” with ethical characteristics and morally strong emotional states:

- “Jonning oltindek bo’lgani, aslida, oltindek bo’lgan tanadan yaxshiroqdir”.
- “Golden hearts, actually, are better than golden bodies”.

This proverb expresses that inner gold characteristics is more valued than outside appearance, highlighting the Uzbek concentration on ethical and spiritual choices and values.

- “Jon va dil bir bo’lsa, inson albatta mukammal bo’ladi”.
- “If soul and heart are united, a person definitely becomes perfect”.

This proverb demonstrates that the Uzbek ideal of harmony between internal feelings and expressions are actually more important and valued the most. According to cultural background knowledge, people depend on these expressions to show humanity and their traditional values which have been in the process of being preserved by the Uzbek nation and individuals to keep their identity.

The concept of the “soul” in English and Uzbek proverbs demonstrate both general human experience and culture-specific perspectives. Although both of these languages utilize the “soul” to emphasize inner life, morality, and emotional states with feelings, the emphasis and cultural perception and interpretation show differences and they are considered to be distinct. For example, it can be seen in this example below:

- “The eyes are regarded as the window of the soul”.
- “Jon rost bo’lsa, o’z yo’lida albatta, so’z ham rosst bo’ladi”.

English proverbs highlight more individuality and personal emotional experience and feelings. The concept “soul” is often associated with materialistic wealth:

- “What profit will a man obtain, if he gains the whole world but loses his soul?”

Uzbek proverbs concentrate more on moral, social, and spiritual harmony, the concept of the “soul” (jon, ruh) expresses ethical guidance, patience, and self-control and it really is seen during the usage of these expressions with Uzbek proverbs in use.

In conclusion, the study of proverbs denoting the concept of the “soul” in English and Uzbek languages from a linguocultural point of view has been conducted in this thesis work. This thesis demonstrates some universal features and, English and Uzbek proverbs demonstrate the “soul” as a symbol of morality, sincerity, and spiritual and emotional perspectives. From cultural features, English proverbs concentrate on individuality, personal emotions, and the comparison between materialistic and spiritual values, while Uzbek proverbs focus more on ethical guidance, patience, and social and spiritual harmony. The significance of this research work is that it contributes to paremiology, linguoculturology, and cognitive linguistics through demonstrating how spiritual and moral concepts can be embedded in languages. It also supplies comparative viewpoints into



the way of how English and Uzbek cultural conditions and identities conceptualize the concept of the “soul”.

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