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THE CONCEPT «SOUL/RUWX» IN ENGLISH AND KARAKALPAK/KAZAKH PHRASEOLOGICAL AND PAREMIOLOGICAL UNITS

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Abstract. The concept "Soul/Ruwx" in English and Karakalpak represents a complex and multifaceted dimension of human experience, often associated with emotions, identity, and spiritual essence. While inherently abstract, this concept is rendered tangible and comprehensible through the creative and evocative power of language. This study explores the conceptualization of "Soul/Ruwx" within English and Karakalpak phraseology, investigating how they shape and reflect cultural understandings of this fundamental human attribute.

Drawing on the theoretical framework of Conceptual Metaphor Theory this research posits that abstract concepts like "Soul/Ruwx" are primarily understood through mappings onto more concrete domains of experience. By analyzing a carefully selected corpus of Karakalpak and English phraseological units and idiomatic expressions, this study aims to identify the prevalent conceptual metaphors that structure the understanding of "Soul/Ruwx" within these specific cultural contexts.

By examining the linguistic encoding of "Soul/Ruwx", this research seeks to illuminate the cultural values, beliefs, and worldviews embedded within Karakalpak and English language and contribute to a deeper understanding of how abstract concepts are shaped and transmitted through linguistic expression.

Key words: conceptualization, conceptual metaphor, phraseological unit, proverbs, paremiology.

Introduction

The concept "Soul" (or "Ruwx" in Karakalpak/Kazakh) represents a complex and multifaceted dimension of human experience, often associated with emotions, identity, and spiritual essence. While inherently abstract, this concept is rendered tangible and comprehensible through the creative and evocative power of language. This study explores the conceptualization of "Soul/Ruwx" within English and Karakalpak phraseology, investigating how they shape and reflect cultural understandings of this fundamental human attribute.

Drawing on the theoretical framework of Conceptual Metaphor Theory, suggested by George Lakoff and Mark Johnson (1980), this research posits that abstract concepts like "Soul/Ruwx" are primarily understood through mappings onto more concrete domains of experience. By analyzing a carefully selected corpus of English and Karakalpak phraseological units and idiomatic expressions, this study aims to identify the prevalent conceptual metaphors that structure the understanding of "Soul/Ruwx" within these specific cultural contexts. Further, we will consider the ontological implications of these metaphorical mappings: is the soul primarily conceptualized as an object, a force, a substance, or a container?

By examining the linguistic encoding of "Soul/Ruwx," this research seeks to illuminate the cultural values, beliefs, and worldviews embedded within Karakalpak language and contribute to a deeper understanding of how abstract concepts are shaped and transmitted through linguistic expression.

Literature review

The changes that occur constantly in every society is directly reflect not only on the people's mind, but also on linguistic phenomena, and peculiarities. A deeper understanding of these

phenomena is facilitated by examining the phraseology of the language, as it encompasses a unique national mentality, or national-cultural and historical specificity. In English linguistics, Charles Bally, Fernanda Cintra, Firth J.R., Michael Halliday, Kunin A.V., Korjonen A., Peter Newmark; in Russian linguistics, Alefirenko N.F., Chernyshev I.I., Potebnya A.A., Smirnitsky I.A., Semenenko N.N., Shansky N.M., Telia V.N., Vinogradov V.V., Zemskaya E.A.; and in Uzbek and Karakalpak linguistics, Abduazizov Z.A., Bekniyazov Q., Eshbaev J., Khasanov T.I., Karimov N.M., Kidirbaeva G.K., Kayumov G.H., Khudaybergenov A.A., Pakhratdinov Q., Pirniyazova A.Q., Rakhmatullaev Sh.A., Sadullaeva A.N., Usenova G.A., Yusupova B.T. have conducted in-depth research on phraseology.

N.F.Alefirenko and N.N. Semenenko, discussing whether phraseologisms can be synchronic or contemporary, and diachronic or historical, expressed the following view on what they encompass: The subject of studying phraseology is also called phraseologisms, phraseological units, and phrasemes [1]. Therefore, it is better to call all phraseology in a given language as "phraseology", because in this case uniformity arises.

According to A.A. Khudaybergenov, phraseological units in language, as carriers of national culture, endure across centuries. They traditionally reflect the people's historical experience, life observations, distinctive evaluations of events, attitudes towards individuals, aspirations, dreams, emotional-expressive worldview, cognitive understanding of the world, and, as a linguistic sign, the speaker's and listener's connotative sympathy or antipathy [7].

Regarding the study of these culture-carrying tools, Russian scholar V.N. Teliya stated: The "language of culture" is embodied in various semiotic systems. In natural language, its artistry and relevance are not only concentrated in the content of names for cultural "things" and concepts but also find expression in folk wisdom, precepts, proverbs, sayings, various linguistic patterns, standards, symbols, as well as well-known phrases, maxims, and other elements in precedent texts [5]. Thus, the concept "Soul" can also reveal patterns, standards, and symbols connected with the historical experience and life observations of people within the phraseological realm of a given culture.

Methods

Componential analysis, also known as feature analysis or semantic decomposition, is a method used in linguistics to break down the meaning of words or phrases into their minimal, contrastive semantic features or components [10]. This approach seeks to identify the fundamental building blocks of meaning and understand how they combine to create more complex concepts. In the context of phraseological and paremiological units, componential analysis considers a valuable tool for exploring the conceptualizations of abstract notions, such as "Soul/Ruwx" across different languages and cultures. "Soul/Ruwx" is considered a philosophical term related to such phenomena as existence, manifestation, creation, and eternity.

When analyzing phraseological and paremiological units related to the concept "Soul/Ruwx" in English and Karakalpak languages, we kept the following steps of componential analysis:

1. Data Selection was used to identify a representative corpus of phraseological units (idioms, fixed expressions) and paremiological units (proverbs, sayings) in both English and Karakalpak languages that explicitly or implicitly relate to the concept «Soul" and "Ruwx" respectively.

2. Semantic Decomposition was used to decompose each selected unit into its constituent semantic features. This requires careful consideration of the literal and figurative meanings of the unit, as well as its cultural and historical context.

3. Feature Identification was necessary for us to identify the key semantic features that are consistently associated with "Soul/Ruwx" in the analyzed units. These features may include:

- Essence: The fundamental nature or core identity of a person.
- Emotion: The capacity for feeling and experiencing emotions.
- Spirituality: The connection to something greater than oneself, or a sense of purpose and meaning in life.
- Morality: Principles concerning the distinction between right and wrong or good and bad behavior.

- Vitality: The state of being strong and active;
- Individuality: the quality or character of a particular person or thing that distinguishes them from others of the same kind.

4. Cross-Linguistic Comparison was used to compare the semantic features associated with "Soul" in English and "Ruwx" in Karakalpak to identify similarities and differences in their conceptualizations. This revealed culturally specific understandings of the concept "Soul/Ruwx", as well as universal aspects of human experience.

5. Interpretation was helpful for us to interpret the findings in light of relevant cultural and historical contexts and consider how the identified semantic features reflect the values, beliefs, and worldviews of English and Karakalpak speakers.

6. Analytical Approach was used to analyze phraseological units based on semantic, cultural, and cognitive aspects, and identify recurring patterns, standards, and symbols.

The theoretical framework of the study is based on the works of leading scholars like A.A. Khudaybergenov, N.F. Alefirenko, and V.N. Telia.

Results

This study identified a significant number of phraseological units reflecting the concepts of "Soul" in English and "Ruwx" in Karakalpak. Specifically, analysis of "Qaraqalpaq tiliniń qısqasha frazeologiyalıq sózligi" and "Qaraqalpaq tiliniń frazeologizmler sózligi" revealed 11 phraseological units directly related to the lexeme "Ruwx" and an additional 37 units related to the closely associated term "Jan," resulting in a total of 48 relevant phraseological units in Karakalpak. English equivalents were identified for each of these units.

Initial analysis focused on the componential structure of selected illustrative examples. For instance, the following phraseological units were examined:

- break free (English) - 2 components. Example: When the soul break free from earthly chains, it rises up to meet the infinite plains (Byron).
- hold on (English) - 2 components. Example: The soul holds on through storm and strife, clinging to dreams that kindle life (Byron).
- júrek sızlaw (Karakalpak) - 2 components. Example: Kemeler qawsağan qayırdá tozıp, Kórseń júrek sızlar, dártleriń qozıp (I.Yu.).
- jandı qurbanlıqqa beriw (Karakalpak) - 3 components. Example: Qayıtp berer bolsa Araldı bizge, Jandı qurbanlıqqa bergim keledi (I.Yu.).

The lexical composition of these units revealed a range of components: break, free, hold, on, júrek, sızlaw, jan, qurbanlıq, and beriw.

Structural analysis categorized these components according to their word class: break, hold, sızlaw, qurbanlıqqa beriw as verbs; free as an adjective; on as a particle; and jan as a noun. The observed structural patterns included:

1. Verb + Adjective (e.g., break free)
2. Verb + Particle (e.g., hold on)
3. Noun + Verb (e.g., júrek sızlaw)
4. Noun + Verb (e.g., jandı qurbanlıqqa beriw)

Semantic analysis revealed the core meanings associated with these units:

- break free: to resist restrictions
- hold on: to be patient and enduring
- júrek sızlaw: to experience sorrow and suffering
- jandı qurbanlıqqa beriw: to dedicate oneself wholeheartedly

All components have a lexical category of verb.

These examples demonstrate the multifaceted nature of phraseological units, encompassing emotional-expressive, stylistic, grammatical, and national-cultural properties. B. Yusupova's definition underscores the key characteristic of phraseological units: their meaning extends beyond the sum of their individual components: "...units consisting of a stable sequence of two or more words, expressing a meaning distinct from the meanings of their constituent components, and distinguished by their fixed composition and structure, are referred to as phraseological units in language." [12]

The table below analyzes Karakalpak and English expressions related to concept "Soul/Ruwx" to identify the conceptual metaphors at play. In it we placed the component structure (grammatical analysis of the phrase), metaphorical (identifying the metaphorical mapping), and ontological structures (identifying the type of entity the "Soul" is being conceptualized) of the analyzed concept.

Table 1. Analysis of Karakalpak/Kazakh and English expressions related to the concept "Soul/Ruwx"

№	Karakalpak/English	Componential structure	Metaphorical structure	Ontological structure
1	Ruwxi sóndı / Lost spirit	noun +verb = verb/adjective + noun = noun phrase	Ruwx sónedi / Ruwx can be switched off	star/discovery
2	Ruwxi bálent/biyik High spirits	noun + adjective =adjective/ adjective + noun = adjective ph.	Ruwx kóteriledi/ Ruwx can be rosen	height
3	Ruwxin kóteriw / Raise someone's spirits	noun +verb = verb/verb+pronoun + noun = verb ph.	Ruwx kóteriledi/ Ruwx can be raised	load
4	Ruwxi kóteriliw / upraised spirit	noun + verb = verb/verb + past participle =verb ph.	Ruwx kóteriledi/ Ruwx can be rosen	load
5	Ruwxin sindiriw/ Break someone's spirit	noun + verb = verb/verb + pronoun + noun = verb ph.	Ruwx sinadi/ Ruwx can be broken	bottle
6	Ruwxi túsiw / Low spirits	noun + verb = verb/verb + noun = verb ph.	Ruwx tómenge tusedi/ Ruwx can go down	A bird flying down
7	Ruwx beriw/ Give someone a boost	noun + verb = verb /verb + pronoun + noun = verb phrase	Ruwx ilhámlanadi/ Ruwx can be inspired	gift/space
8	Ruwxiy kúsh / Spiritual strength	adjective + noun = noun/ adjective + noun = noun phrase	Ruwx, bul – kúsh / Ruwx is a power	spirit/ magic
9	Ruwxiy álem /Spiritual world	adjective + noun = noun / adjective + noun = noun phrase	Ruwx, bul – álem/ Ruwx is a world	spirit/ magic
10	Ruwxiy aǵartıw / Spiritual enlightenment	adjective + noun = noun / adjective + noun = noun phrase	Ruwx oyanadi/ Ruwx can wake up	water/eye
11	Ruwxiy aziq/ Food for the soul	adjective + noun = noun / noun + prepositional phrase = noun phrase	Ruwx aziq boladi/ Ruwx can feed	food

In these examples we can see that the concept of "Ruwx" in the form of phraseology of a certain nation was able to convey consistent patterns, dimensions, and signs related to the life stories of these people in their historical experience. Below, the results of analysis of the concept "Soul/Ruwx" from a paremiological perspective:

1. «Soul/Ruwx» as friendship and camaraderie

1.1 The soul is worth more than gold/Juz sumin' bolg'ansha juz dostin' bolsin. Qiriq atanin' bolg'ansha qiriq dosin' bolsin.

1.2. A good soul is a sight for sore eyes/Ag'am barda arqam tamda.

1.3. The soul has its own secrets/Dostima aytim sirimdi, dushpanim bildi sirimdi. Dostin'a sir aytpa, dostin'nin'da dosi bar.

2. «Soul/Ruwx» as a mental, physical, emotional and spiritual power

2.1. The greatest wealth is the health of the soul/Kesellik qayda bolsa, janin' da sonda. Densawliq teren' bayliq.

2.2. May your soul rest in peace/Jani ja'nnette bolsin.

2.3. God is in the soul of every man/Adam g'arg'asa malin'di alar, alla g'arg'asa janin'di alar.

3. «Soul/Ruwx» as an inner world

3.1. A broken spirit dries the bones/Qalg'an kewil shiqqan jan.

3.2. Home is where the heart is/Awilim alis bolsa da, kewilim jaqin.

3.3. Out of sight, out of mind/Ko'zden jiraq, kewilden jiraq.

3.4. Follow your heart/Kewil buyirg'anin isle.

3.6. The eyes are the window of the soul/Kewil – da'riya, ko'z-nayza.

4. «Soul/Ruwx» as moral and human qualities.

4.1. Sell not your soul for gold/Jigit bolsan' dosin'a qiyanetlik isleme, qiyanetlik islesen' ol jaqsiliq belgisi emes.

4.2. Look into the soul, not the face/Tilin' menen kewilin'di bir tut/Adamnin' juzine qarama, so'zine qara.

5. «Soul/Ruwx» as a linguistic power and quality of wisdom.

5.1. Brevity is the soul of wit/Az so'z altin, ko'p so'z ko'mir.

5.2. Kind words are like honey, sweet to the soul /jaqsi so'z – jan azig'i.

5.3. What hurts one heals another/Birewge jan qayg'i, birewge mal qayg'i.

5.4. Keep your spirit up/Ma'rt maydanda sinalar.

Discussion

Phraseological units possess emotional-expressive, stylistic, grammatical, and national-cultural properties. They influence the speaker's ability to express thoughts sharply, effectively, and concisely. Phraseological units consist of multiple components and are equivalent to single lexical items in terms of meaning. B. Yusupova, in her work, states: '...units consisting of a stable sequence of two or more words, expressing a meaning distinct from the meanings of their constituent components, and distinguished by their fixed composition and structure, are referred to as phraseological units in language. [12]

In the presented article, we discussed about the structure of the concept "Soul/Ruwx", connection of conceptual units to each other in the example of phraseology, and analysed the concept "Soul/Ruwx" from a paremiological perspective. The structural analysis showed that in most phraseological units there dominated the structure noun + noun and noun + verb. There can be found the structure adjective+ noun. We defined the meaning of the word in terms of emotional-expressive states such as the high spirit of a human being, the existence of the anger, fear, and power. Soul can be inspired, can be broken, can be raised and can be switched off. It is magic, it can be a food for a human being. From a paremiological perspective there identified that both in English and Karakalpak languages the concept «Soul/Ruwx» means friendship and camaraderie, mental, physical, emotional and spiritual power, inner world, moral and wisdom.

Conclusion

Anthropocentrism is the study of human phenomenon in the field of scientific research, therefore, in the science of linguistics of the 21st century, it is necessary to study the comparative study of this phenomenon. The study aimed to explore the conceptualization of "Soul/Ruwx" within English and Karakalpak phraseology, investigating how they shape and reflect cultural understandings of this fundamental human attribute. In the context of the phraseology of English and Karakalpak, by means of componential analysis of phraseological units, similar and unique elements

of the concept "Soul/RuwX" were identified. Though the concept "Soul/RuwX" was distinguished with national and global differences in the compared languages which belong to two different systems, the idea that the concept has common properties to all nations as it shows the inner world of a human being was confirmed.

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«SOUL / RUWX» ҰҒЫМЫ АҒЫЛШЫН ЖӘНЕ ҚАРАҚАЛПАҚ/ҚАЗАҚ ФРАЗЕОЛОГИЯЛЫҚ ЖӘНЕ ПАРЕМИОЛОГИЯЛЫҚ БІРЛІКТЕРДЕ

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Андатпа. Ағылшын тіліндегі *Soul* және қарақалпақ тіліндегі *RuwX* (қазақ тіліндегі *жан, рух, ішкі әлем* ұғымдарымен мәндес) адам болмысының күрделі әрі көпқырлы концептілерінің бірі болып табылады. Бұл ұғымдар адамның эмоциялық күйін, тұлғалық сәйкестігін, моральдық-рухани болмысын және дүниетанымын сипаттайды. Табиғаты жағынан дерексіз

болғанымен, *Soul / Ruwx* концептілері тіл арқылы, әсіресе фразеологиялық және паремиологиялық бірліктерде нақты әрі бейнелі түрде көрініс табады.

Аталған зерттеуде *Soul / Ruwx* ұғымының ағылшын және қарақалпақ/қазақ тілдеріндегі фразеологиялық жүйеде концептуалдану ерекшеліктері қарастырылады. Тілдік деректер арқылы бұл ұғымдардың ұлттық-мәдени мазмұны, семантикалық өрісі және бағалауыштық сипаты айқындалады.

Зерттеу Концептуалдық метафора теориясына сүйене отырып, *Soul / Ruwx* сияқты дерексіз ұғымдардың адамның күнделікті тәжірибесіне негізделген нақты домендер арқылы танылатынын негіздейді. Ағылшын және қарақалпақ тілдерінен іріктелген фразеологиялық бірліктер мен идиомалық тіркестерді талдау нәтижесінде «жан/рух» ұғымын бейнелейтін жетекші концептуалдық метафоралар анықталады.

Soul / Ruwx ұғымының тілдік репрезентациясын салыстыра зерттеу арқылы бұл жұмыс ағылшын және қарақалпақ/қазақ халықтарының мәдени құндылықтары, дүниетанымы мен рухани бағдарлары туралы түсінікті тереңдетуге, сондай-ақ дерексіз ұғымдардың тіл арқылы қалыптасуы мен ұрпақтан ұрпаққа берілу тетіктерін айқындауға бағытталған.

Түйін сөздер: концептуалдану, концептуалдық метафора, фразеологиялық бірлік, мақал-мәтелдер, паремиология, жан, рух.

КОНЦЕПЦИЯ «SOUL / RUWX» В АНГЛИЙСКИХ И КАРАКАЛПАКСКИХ/КАЗАХСКИХ ФРАЗЕОЛОГИЧЕСКИХ И ПАРЕМИОЛОГИЧЕСКИХ ЕДИНИЦАХ

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Аннотация. Концепты *Soul* в английском языке и *Ruwx* в каракалпакском языке (соотносимые с казахскими понятиями *жан, рух, ішкі әлем* — «душа, дух, внутренний мир») представляют собой одну из наиболее сложных и многогранных категорий человеческого бытия. Данные концепты отражают эмоциональное состояние человека, его личностную идентичность, морально-нравственные и духовные ценности, а также особенности национального мировоззрения. Несмотря на свою абстрактную природу, концепт *Soul / Ruwx* получает наглядную и образную репрезентацию в языке, прежде всего в составе фразеологических и паремиологических единиц.

В настоящем исследовании рассматриваются особенности концептуализации *Soul / Ruwx* в фразеологических системах английского и каракалпакского/казахского языков. На основе языкового материала выявляется национально-культурная специфика, семантическое наполнение и оценочный потенциал данного концепта.

Теоретической основой исследования послужила теория концептуальной метафоры, согласно которой абстрактные понятия, такие как *Soul / Ruwx*, осмысливаются посредством соотнесения с более конкретными сферами человеческого опыта. Анализ отобранного корпуса фразеологических единиц и идиоматических выражений английского и каракалпакского языков позволяет определить ведущие концептуальные метафоры, структурирующие представление о «душе / духе».

Сопоставительное изучение языковой репрезентации концепта *Soul / Ruwx* способствует более глубокому пониманию культурных ценностей, мировоззренческих установок и духовных ориентиров англоязычного и каракалпакского/казахского языковых сообществ, а также механизмов формирования и трансляции абстрактных концептов посредством языкового выражения.

Ключевые слова: концептуализация, концептуальная метафора, фразеологическая единица, пословицы и поговорки, паремиология, душа, дух.