

ENGLISH PROVERBS INCLUDING FREQUENTLY USED MEDICAL TERMS AND COMPARATIVE ANALYSIS WITH THEIR EQUIVALENTS IN UZBEK LANGUAGE

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ANNOTATION

This article works with proverbs formed on the basis of medical lexical units, and they are mainly analyzed semantically. The English medical terms found in the given proverbs are divided into groups and the proverbs including medical terms compared with paremiological units in the Uzbek language.

In addition to the fact that most of the proverbs given as examples are used in their meaning – in the medical context, they also talk about metaphorical approaches.

Keywords: paremiologik units, drugs, illness, pain, doctors, folk healers, healthy and unhealthy habits.

ANNOTATSIYA

Mazkur maqolada tibbiy leksik birliklar asosida shakllangan maqollarga murojaat qilinib, ular asosan, semantik jihatdan tahlil qilinadi. Keltirilgan maqollarda uchraydigan inglizcha tibbiy terminlar guruhlariga ajratilib, o'zbek tilidagi ma'no jihatdan mos paremiologik birliklar bilan qiyosiy o'rganilib chiqiladi.

Namuna sifatida berilgan maqollarning aksariyati o'z ma'nosida, ya'ni tibbiy mazmunda ishlatilishi bilan bir qatorda, ulardagi metaforik yondashuvlar haqida ham so'z boradi.

Kalit so'zlar: paremiologik birliklar, dori-darmonlar, kasallik, og'riq, shifokorlar, tabiblar, sog'lom va nosog'lom odatlar.

АННОТАЦИЯ

В данной статье речь идет о пословицах, образованных на основе медицинских лексических единиц, и они в основном анализируются семантически. Английские медицинские термины, встречающиеся в пословицах, разбиты на группы и сопоставлены с паремиологическими единицами узбекского языка.

Помимо того, что большинство пословиц, приведенных в качестве примеров, употребляются в своем значении, точнее медицинском контексте, в них говорится еще и о метафорических подходах.

Ключевые слова. паремиологические единицы, лекарства, болезнь, боль, врачи, здоровые и вредные привычки.

INTRODUCTION

Being a unique cultural heritage of each nation proverbs are considered a linguistic unit of special importance in linguistics. That is why paremiology, a field of proverbs, is always in the attention of world scientists.

To date, the study of proverbs in medical terms has hardly been observed. However, much scientific research has been conducted on paremiological units which are on medicine in general. In one of the researches, Sayf Hatem Abdulhakeem Ali Al-Khazragy mentions that “Medical proverbs uttered by people constitute pithy observations, opinions and advices across a whole array of human existence, covering life, death, illnesses, and relations of doctors and patients.”¹

In Uzbek scientific research some proverbs including medical words can be found with their explanations: “Kasal dardini sog‘ bilmas, Och qadrini to‘q bilmas. Tirik jon bor ekan uning isitmasi ham bor. O‘sha holatga tushgan bemorning ahvolini, hissiyotlarini u kabi holatda bo‘lmagan inson tushunmaydi. Ushbu maqolda aynan shu fikr o‘z ifodasini topgan.”² Here the term “kasal” (“ill”, “sick”) is used and direct translation of this proverb is “A healthy person cannot feel the pain of a sick man, a full man cannot understand the condition of a hungry person”. In another source, proverbs with the same meaning are interpreted in the following way. “...in Uzbek proverbs, the lexemes “bemor” (“patient”) and “kasal” (“sick”) are used as the translation of the word “ILL” and often come with the meanings as “Bemor bemorning qadriga yetar” (Meaning: “A sick person appreciates a sick person”).³

DISCUSSION AND RESULTS

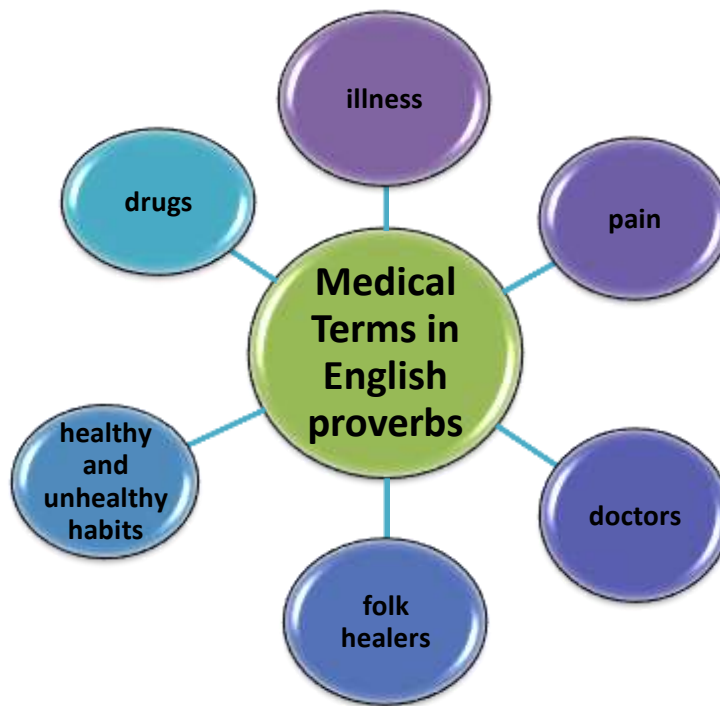
As long as every language exists, it certainly has its own proverbs. Short and concise paremiological units – proverbs refer to different topics. In terms of content, proverbs have been studied a lot in relation to various topics. In this scientific research, several proverbs containing medical terms were collected and analyzed by dividing them into groups according to the content of the medical lexical units in them.

Although there are many medical terms in languages, several groups of medical terms can be found in English proverbs such as drugs, illness, pain, doctors, folk healers, healthy and unhealthy habits and some others. (Picture 1.)

¹ Sayf Hatem Abdulhakeem Ali Al-Khazragy. Pragmatics of Medical Proverbs in English with Reference to Arabic. 2012.

² Navruzova, M. (2023). O‘ZBEK XALQ MAQOLLARIDA TIBBIY BIRLIKLARINING QO‘LLANILISHINI KORPUS VOSITASIDA TADQIQ ETISH. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 28(28).

³ Chorjeva Iroda Kurbonboevna. (2023). TRANSLATION PROBLEMS AND THEMATIC VARIETIES OF THE ENGLISH AND UZBEK PROVERBS WITH THE CONCEPT “ILL”. Neo Scientific Peer Reviewed Journal, 8, 51–56.



Picture 1. Medical terms English proverbs

There are several words which are close to the word “**drugs**” (remedy, medicine, etc) in meaning, and their usage in proverbs is analyzed as follows:

“Patience is a **remedy** for every sorrow”⁴ (Har qayg’uning davosi – sabr-qanoat). This proverb mentions that a solution to any problem will be found at some point, and it requires patience. We can provide some more proverbs with similar meaning: “Patience is a **plaster** for all sores”⁵, “Time is a great **healer**”⁶, “No **remedy** but patience”⁷.

Another example is “There’s a **remedy** for everything except death”⁸ (Meaning: “O’limdan boshqa barcha narsaga davo bor”). It means that diseases can be cured, but death cannot be avoided. Uzbek proverb “O’limdan qochib bo’lmas” is used in exactly this sense. Among the English people, “Avoidance is the only remedy” (Meaning: “Yagona chora muammodan qochib qutulishdir”) is used in the opposite sense to above mentioned proverbs.

As a medical lexical unit, “**medicine**” is one of the frequently used terms in English proverbs: “Food without hospitality is **medicine**”⁹. From this it is not difficult

⁴ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 221.

⁵ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 221.

⁶ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 274.

⁷ John Ray. A Compleat Collection of English Proverbs. – London: Forgotten Books, 2013. – P. 153.

⁸ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 262.

⁹ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 71.

to understand that one cannot enjoy refreshments offered with ill grace, or without friendly companionship. Here, not the medicinal value of “medicine”, but mainly the unpleasant taste for consumption is taken into account. In this situation, the Uzbek people use the proverbs “Ochiq yuz – oshdan shirin”, “Mehmonxonang tor bo’lsa ham, Mehri diling keng bo’lsin”, “Osh-tovog’ing kerak emas, Qosh-qovog’ing kerak”.

If we take “Laughter is the best **medicine**”¹⁰ as the next parema, we know that laughing is an excellent remedy for disorders of the body or mind, as cheerfulness and merrymaking are good for health. Here Uzbek proverb “Kulgu – umr, yig’i – zavol” (Laughter – life, crying – trouble) is a suitable equivalent to the given one.

“Like **cures** like” is about the best remedy for a disease or affliction is something that is capable of causing the same condition. English people use “Fight fire with fire” in the same sense which is completely equal in meaning to Uzbek proverb “Achchiqni achchiq kesadi”.

“Prevention is better than **cure**”¹¹ is used, firstly, in its real meaning, that is, one of the basic rules in medicine. This is because many diseases can be prevented if a healthy lifestyle is followed. Secondly, it is assumed that precautions should be taken before any unfortunate incident occurs in normal daily life. English people also use “An ounce of prevention is worth a pound of cure”, “A stitch in time saves nine”, “Who repairs not his gutters repairs his whole house”. Among the Uzbek people, the proverb “Kasalni davolagandan oldini olgan yaxshi” is widely used in this regard.

“A good name is better than precious **ointment**”¹² means that “your good name should be your most cherished possession” and “A good reputation is more valuable than money” can also be used in this situation. Uzbek version of this proverb is “Er yigit nomi bilan, Mehnatda shoni bilan”.

Some medical terms such as cold/shamollash, fever/isitma, cough/yo’tal belong to the next group – “**illness**”. Here we can provide several examples:

“Feed a **cold** and starve a **fever**”¹³. The meaning of this paremiological unit is that you should eat well when you have a cold but fast when you have a fever (Shamollashda baquvvat ovqatlanib, isitmada ochlik saqlagan ma’qul) and it has another version in English language: “Stuff a **cold** and starve a **fever**”. From the medical point of view eating healthy food will provide the body the extra energy it needs to fight illness, but can also help the body generate heat.

¹⁰ Jennifer Speake. The Oxford Dictionary of Proverbs: Fifth edition. – USA.: Oxford University Press, 2007. p.228.

¹¹ Jennifer Speake. The Oxford Dictionary of Proverbs: Fifth edition. – USA.: Oxford University Press, 2007. p.406.

¹² Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 328.

¹³ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 86.

“Love and a **cough** cannot be hid”¹⁴ is used when it is difficult to conceal the fact that you are in love with somebody. “Love and smoke cannot be hidden” is also possible here and in Uzbek language “Kasalni yashirsang, isitmasi oshkor qilar” is one of the best equivalents to this proverb.

The next group is “**pain/ache**” and there are a number of proverbs including this leksema in English language:

“There’s no pleasure without **pain**”¹⁵. It is about a happy or enjoyable experience which is always accompanied by some sorrow or suffering, because nothing can be achieved without effort, suffering, or hardship; often applied specifically to physical exercise. Proverbs expressing similar meaning: No **pain**, no gain, no joy without annoy; there’s no rose without a thorn, there are no gains without pains; no sweat, no sweet. In Uzbek language people use several variants of these proverbs: “Mehnat qilmay rohat yo’q”, “Togga chiqmasang, do’lona qayda, Jon kuydirmasang, jonona qayda”, “Mehnat, mehnatning tagi – rohat”, “Azob ko’rmay rohat yo’q” and many others.

The following proverbs are “The tongue ever turns to the **aching tooth**”¹⁶ and “The tongue always returns to the **sore tooth**” which are totally the same meaning: A person’s attention is constantly drawn back to something that troubles him. Uzbek equivalents of these proverbs are “Kampirning dardi g’o’zada”, “Itning dardi – suyakda”, “Har kimning har dardi bor, Kal qizning er dardi bor”, etc.

The next word is “hurt” which can be found in many English proverbs. The followings can be cited as selected examples:

“Don’t cry before you’re **hurt**”¹⁷ is used when a person is upset about something bad that may or may not happen, and it corresponds semantically to some Uzbek proverbs such as “To’ydan oldin nog’ora chalma”, “Buzoqdan oldin qoziq qoqilmas”, “Podadan oldin chang ko’tarma” and others.

“The truth **hurts**”¹⁸ exists in each nation, although it has different forms, because it is a characteristic of all mankind that they do not like the truth when told to them. Uzbek versions of it are “To’g’ri gap tuqqaningga yoqmas”, “To’g’ri so’z ko’zni o’yar”, “To’g’ri so’z quloqqa yoqmas”, etc.

There are such situations in life that a person can never feel another's hardship or suffering. Proverb “The wearer best knows where the shoe **pinches**”¹⁹ helps to explain

¹⁴ Jennifer Speake. The Oxford Dictionary of Proverbs: Fifth edition. – USA.: Oxford University Press, 2007. p.314.

¹⁵ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 266.

¹⁶ Jennifer Speake. The Oxford Dictionary of Proverbs: Fifth edition. – USA.: Oxford University Press, 2007. p.506.

¹⁷ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 60.

¹⁸ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 280.

¹⁹ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 289.

these situations among English people. “Dardlining dardini dardsiz na bilar”, “Uyi boshqa g’am bilmas, Tanasi boshqa – dard” Uzbek proverbs can be used in exactly this sense.

“A bad **wound** may heal, but a bad name will kill”²⁰ is one of the paremiological units which include medical terms and it is to emphasize the superiority of a person's dignity and honor above all else. There are some more proverbs which have similar meaning in English linguistics: “An ill **wound** is cured, not an ill name”, “He that has an **ill** name is half hanged”, “Give a dog a bad mane and hang it”, “Better death than dishonor”. Uzbek variants of them are “Yomon atalib tirik yurguncha, Yaxshi atalib o'lgan yaxshi”, “Yomon oting chiqquncha, totli joning chiqsin”²¹.

The next proverb is “Time heals all **wounds**”²² which means grief, shock, wounded feelings, and so on will fade with time. Variants of this proverb: Time is a great **healer**; Time will heal; Proverbs expressing similar meaning: patience is a remedy for every sorrow; time works wonders. In Uzbek “Har bir dardga vaqt davo” is used in order to console a person who is in grief and in pain.

In some English proverbs we can meet the names of medical specialists which belong to the “**Doctors**” group according to our classification:

“After death the **doctor**”²³ is used when needed help sometimes comes too late. ²⁴“Hayitdan keyin arafa” and ²⁵“Vaqt o'tgandan keyin qilichingni toshga chop” are used in this sense in Uzbek language.

²⁶“An apple a day keeps the **doctor** away” is directly a health proverb, it has no any metaphorical meaning here as fruit is an important part of a healthy diet.

“Death defies the **doctor**”²⁷ means that all patients will eventually die, whatever the doctors do. Proverbs expressing similar meaning: “Medicine can prolong life, but death will seize the doctor, too”; “There’s a remedy for everything except death”.

Originally, “**physician**, heal thyself”²⁸ is a biblical proverb that teaches not to reproach another person for something that you are equally guilty of; also used to imply that you should solve your own problems before you try to deal with those of other

²⁰ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 239.

²¹ Kurbonboevna C. I. TRANSLATION PROBLEMS AND THEMATIC VARIETIES OF THE ENGLISH AND UZBEK PROVERBS WITH THE CONCEPT “ILL”. – 2023. – Pp.52-53.

²² Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 274.

²³ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 3.

²⁴ Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – T.: Sharq, 2005. -B. 175.

²⁵ Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – T.: Sharq, 2005. -B. 209.

²⁶ Jennifer Speake. The Oxford Dictionary of Proverbs: Fifth edition. – USA.: Oxford University Press, 2007. p.28.

²⁷ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 185.

²⁸ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – P. 223.

people. Proverb expressing similar meaning is sweep your own doorstep clean. In Uzbek language there are many paremiological units that have the same meaning: “Avval o'z aybingni bil, So'ngra boshqadan kul”, “Avval o'zingga boq, keyin nog'ora qoq”, “Nodon o'z aybini ko'rmay, Kishi aybini qidirar”.

Healer -tabib

“Time is a great **healer**” is mentioned above with “Time heals all **wounds**” which can be translated into Uzbek as “Vaqt – buyuk davolovchi” or “Barcha dardning davosi vaqtdir”.

From ancient times people have paid special attention to healthy lifestyle that's why there are many sayings associated with **healthy and unhealthy habits (sog'lom-nosog'lom odatlar)** in English language as well. Although there are no specific medical terms in these proverbs, they all serve to promote a healthy lifestyle:

English proverb	Meaning	Equivalents in Uzbek language
The early bird catches the worm.	Those who are late to act, arrive, or get up tend to miss opportunities already seized by those who came earlier.	Erta turgan yigitning bir rizqi ortiq, Erta turgan ayolning bir ishi ortiq.
Good health is above wealth.	Health is more valuable than all the wealth in the world.	Sog'lig'ing – boyliging.
Eat to live, do not live to eat.	The main purpose of eating is to stay fit and healthy— it should not be regarded solely as a source of pleasure, which inevitably leads to excessive consumption of the wrong types of food	Yeyish uchun yashama, Yashash uchun ye.
Laugh and grow fat	Cheerfulness and merrymaking are good for your health	Kulgu – umr, yig'i – zavol.

CONCLUSION

In all languages, there are many proverbs with medical content and related to health. However, English and Uzbek proverbs containing medical terms have not been studied much. For this reason, medical terms were first divided into groups, and proverbs based on words related to each group were studied. It is known that proverbs have their own and metaphorical meanings, no matter what field the words contained in proverbs belong to. In this study, while analyzing proverbs formed on the basis of medical lexicon, special attention was paid firstly, to their medical content. At the same time, their other meanings were analyzed and their equivalents in the Uzbek language were shown.

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