

A STUDY OF ENGLISH AND UZBEK PROVERBS CONTAINING THE MEDICAL TERMS: A CULTURAL AND LINGUISTIC ANALYSIS

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Abstract:

This study explores the cultural and linguistic significance of proverbs containing the names of medical personnel in English and Uzbek. Through a comparative analysis, it identifies common themes, cultural values, and the role of medical professionals in both societies. The findings reveal how proverbs reflect societal attitudes towards health, medicine, and medical practitioners.

Keywords: Proverbs, medical personnel, doctors, illness, pain, health care, preventive care, culture, language, metaphor, comparison.

Introduction

Proverbs, short and often metaphorical sayings, encapsulate the collective wisdom, experiences, and values of a society. They serve as a cultural repository, reflecting deep-seated beliefs and attitudes towards various aspects of life. These pithy expressions are passed down through generations, often retaining their relevance and potency across time. Proverbs about health and medical practices are particularly revealing, as they provide insight into how different cultures perceive wellness, illness, and the roles of medical professionals.

In both English and Uzbek cultures, proverbs involving medical personnel — such as doctors, nurses, and healers — highlight the societal views on health care, the ethical obligations of medical practitioners, and the general public's expectations from those in the medical field. These proverbs can often reveal a society's approach to medical ethics, the perceived effectiveness of medical intervention, and the broader cultural significance attributed to health and wellness.

This study aims to conduct a comparative analysis of English and Uzbek proverbs that contain references to medical personnel. By examining these proverbs, the research seeks to uncover the cultural nuances and linguistic patterns that shape how each society views and values medical professionals. The study intends to explore:

- The thematic elements common in proverbs related to medical personnel.
- The cultural attitudes and societal values reflected through these proverbs.
- The linguistic structures and metaphorical language employed to convey these ideas.

Understanding these proverbs offers a unique lens through which to view the intersections of language, culture, and medicine. It can also enhance cross-cultural communication, particularly in the field of healthcare, by fostering a deeper appreciation of how different cultures understand and articulate concepts related to health and medical care.

LITERATURE REVIEW AND METHODOLOGY

The process of data collection for this study involved a systematic and comprehensive approach to ensure the inclusion of a wide range of proverbs containing references to medical personnel.



There are many sources that contain proverbs from both languages. Some of these may be dictionaries, while a few may simply be guides containing proverbs in alphabetical order, or books with slightly more comprehensive information.

Martin H. Manser, a professional reference-book editor, provides extensive information in his book “The Facts On File Dictionary of Proverbs” including some modern proverbs.¹ In this dictionary book all the proverbs are given by alphabetical order, excluding only at the beginning of a proverb. This arrangement helps to find the needed proverb or the word easily:

Crosses are ladders that lead to heaven

Cross the stream where it is shallowest

A crow doesn't pick out the eye of another crow

The cure may be worse than the disease etc. [3.49]

In addition, definition of each proverb, the best examples and the origin of proverbs is given:

better be the head of a dog than the tail of a lion. It is preferable to lead a relatively minor group of people than to have an inferior position in a more important body: “The ancient . . . spirit of Englishmen was once expressed by our proverb, ‘Better be the head of a dog than the tail of a lion’; i.e. the first of the yeomanry rather than the last of the gentry” (Isaac D’Israeli, *Curiosities of Literature*, 1791–1834). The proverb was first recorded in 1599. The earliest versions of the proverb had fox, mouse, or lizard in place of dog. [3.24]

Variants of most proverbs and other proverbs with similar meanings can also be found:

better be the head of a dog than the tail of a lion ... Variant of this proverb: better be the head of an ass than the tail of a horse.

Proverb expressing similar meaning: better a big fish in a little pond than a little fish in a big pond. [3.24]

The provision of proverbs with the opposite meaning also makes it possible to use this resource effectively:

clothes make the man ... Proverbs expressing opposite meaning: an ape’s an ape, a varlet’s a varlet, though they be clad in silk or scarlet; clothes don’t make the man. [3.44]

“O’zbek xalq maqollari”² (“Uzbek folk proverbs”) is a two-volume collection of about thirteen thousand proverbs collected throughout the republic of Uzbekistan by T. Mirzayev and B. Sarimsakov, candidates of philology. The examples of creativity cover all spheres of social and domestic life, and artistically express the experiences of the Uzbek people over the centuries.

In this source, proverbs are also listed in the order of the Cyrillic alphabet, and the first word is taken into account:

1. Абдулҳаким овга чикди,
Орқасидан ғовға чикди.
2. Абжир бўлса фарзандинг, чўлдан нон терар,
Ялқов бўлса фарзандинг, ердан дон термас.
3. Аблах дўст душмандан ёмон,
Не хийла билса, ишлатар осон.
4. Авайлаб сўзла сўзингни,

¹ Martin H. Manser. *The facts on file dictionary of Proverbs: Second edition.* – New York: Facts on File An imprint of Infobase publishing, 2002.

² T.Mirzayev, B.Sarimsoqov. *O’zbek xalq maqollari: I-tom.* – T.: O’zbekiston SSR “Fan” nashriyoti, 1987.
T.Mirzayev, B.Sarimsoqov. *O’zbek xalq maqollari: II-tom.* – T.: O’zbekiston SSR “Fan” nashriyoti, 1988



Деворнинг ҳам кулоғи бор.

5. Авайлаб учмаган куш

Қанотидан айриллар.

[1.41]

At the end of the proverbs, their thematic indicators are given:

ТЕМАТИК ҚҰРСАТКИЧ

Ватан ва ватанпарварлик. А — 90; Б — 9, 577, 955,956; В — 3—18; Д — 231, 339; Е — 104, 113; Ё — 508, 509, 512; Й — 29, Қ — 327, 385, 392, 393, 802; О — 418, 427—429, 679.

Коллективчилик ва худбинлик. А — 82—87; Б — 14; В — 27, 30, 303, 319, 320, 344. 387, 410, 417, 418, 457, 464, 483, 498, 504, 505, 510, 511, 513—523, 922, 1057; Д — 289; Ё — 107—119, 122—129, 132, 133; Ж — 56; И — 42, 51, 52, 79, 84, 182; Й — 145, 146, 206; Қ — 413—420, 570, 622, 627, 629, 644, 646, 648, 651, 656, 667, 702—706, 709—720, 722—733; М — 447.

Меҳнатсеварлик ва ишёқмаслик. А — 69, 172, 176, 194, 221, 263, 387, 459; Б — 78—80, 85, 173, 174, 178—185, 189, 193, 200, 216, 253, 256, 261, 273, 321, 327, 474, 499, 527, 542, 564, 612, 759, 901, 903, 905, 908—910, 917, 919, 924, 957, 1000, 1010, 1028; Г —

As a poetic indicator, proverbs used in their own sense, proverbs used in their own and figurative sense, proverbs used in a figurative sense are represented by their numbers in the book:

Ўз маъносида қўлланиладиган мақоллар. А — 2, 3, 4, 8, 9, 11, 15, 16, 24, 25, 27—30, 33—36, 39—41, 44, 45, 48, 49, 50—52, 54—56, 61—64, 67, 69, 72—77, 79, 88—90, 95, 101—108, 110—112, 114, 116, 117, 119, 120, 124, 125, 129—137, 139—141, 143, 147—150, 152—155, 157—158, 163, 167, 168, 176, 178—188, 194, 196, 197, 200, [1.347]

Ўз ва кўчма маънода қўлланиладиган мақоллар. А — 7, 12, 13, 14, 17—23, 31, 32, 38, 46, 47, 53, 66, 71, 78, 80, 81, 87, 91, 92, 94, 98, 109, 113, 115, 118, 126, 127, 128, 144—146, 151, 156, 160, 161, 164, 165, 169, 175, 177, 189, 190, 191, 198, 201, 202, 220, 229—231, [1.349]

Кўчма маънода қўлланиладиган мақоллар. А — 1, 5, 6, 10, 26, 37, 42, 43, 57—60, 65, 68, 70, 82—86, 93, 96, 97, 99, 100, 121, 122, 123, 138, 142, 159, 162, 166, 170, 174, 192, 193, 195, 199, 203, 204, 207—216, 218, 221, 238, 245—247, 250—255, 259, 262, 282, 405, 433, [1.350]

In addition, there is information about the origin of proverbs and from which sources they were taken:



МАНБАЛАР КЎРСАТКИЧИ

604. Хоразм области, ~, ё. о. Қаримов Буюк (1906—1945), фольклорист. ЎзССР ФА ТАИ илмий ходими. А — 62, 89, 148, 150, 187, 309, 353, 376, 378, 391; Б — 424, 524, 617, 636, 679, 688, 878, 951; Д — 141, 180; Е — 150, 167, 168; Ж — 52, 58; И — 35, 82, 185, 345; Й — 13, 164, 203; К — 112, 254, 746; М — 335, 472; Н — 141; О — 159, 237, 280, 525, 552, 785, 797.

643. Тошкент ш., айт. Ҳамдамов Барий, ё. о. Бозоров Ашур, 1938. А — 120, 214, 247; Б — 158, 193, 266, 481, 542, 757; Г — 12, 129; Д — 171, 331, 378; Е — 4, 8, 37; Ё — 92, 198, 267, 452; Ж — 81; З — 34; Й — 198, 216; К — 13, 87, 181, 243, 300; М — 526; Н — 57; О — 83, 133, 208, 356, 496, 546, 583, 669, 697, 751.

[1.351]

These kinds of sources are essential repositories of traditional sayings and provide a curated collection of proverbs with explanations of their meanings and origins. Besides, digital resources offer extensive and easily accessible collections of proverbs. Websites dedicated to linguistic studies, cultural heritage, and educational resources provided a diverse pool of proverbs from both English and Uzbek languages.

By employing this detailed and systematic methodology, the study aims to provide a comprehensive understanding of the cultural and linguistic dimensions of proverbs related to medical personnel in English and Uzbek. This approach ensures that the analysis is thorough, culturally sensitive, and linguistically informed, offering valuable insights into the intersection of language, culture, and medicine.

RESULTS

1. Common Themes

The analysis of English and Uzbek proverbs containing references to medical personnel revealed several common themes. These themes highlight the societal perceptions and roles attributed to medical professionals in both cultures.

The role of doctors and their good qualities

English Proverb: **“A good surgeon must have an eagle’s eye, a lion’s heart and a lady’s hand.”**
[4.69]

This proverb emphasizes the qualities that are essential for a skilled surgeon. It means that, a good surgeon must be able to see and understand the intricate details of the human body and the surgical procedure, also a surgeon needs to have the courage to make critical decisions, often under pressure, and to perform complex and potentially life-saving operations remaining calm and confident. The comparison to a "lady's hand" suggests a touch that is both careful and gentle, ensuring that the surgical procedure is done with the utmost care to minimize harm and promote healing.

Uzbek Proverb: **“Kasalni tabib emas, habib tuzatar.”** [1.229]

Translation: “A friend or loved one heals a sick person, not a doctor.”

The main meaning of the proverb is that not only doctors, but also emotional support, love and



care are of great importance in a person's recovery. This means that doctors, along with medical science, should have human qualities such as having positive relationship with patients and showing them love and care. Because the positive influence of close relationships between people and the positive effects that come from them on a person's health and healing process.

The importance of health and preventive care

English Proverb: **“An apple a day keeps the doctor away.”** [5.28]

This well-known proverb stresses the importance of preventive care and maintaining good health to avoid the need for medical intervention. It reflects a pragmatic approach to health management.

Uzbek Proverb: **“Saqlanganga balo yo’q, saqlanmaganga davo yo’q.”** [2.25]

Translation: “There is no harm to a careful person, and no cure to a careless person.”

Similar to the English proverb, this Uzbek saying emphasizes the value of preventive measures and maintaining a healthy lifestyle to avoid illnesses.

2. Cultural reflections English and Uzbek proverbs

The proverbs also reflect distinct cultural attitudes towards health, medicine, and medical professionals in English and Uzbek societies.

English Cultural Reflections

English proverbs often emphasize the practical and empirical aspects of medical care, reflecting a culture that values scientific evidence, efficiency, and individual responsibility for health.

Example: **“Physician, heal thyself.”** [3.223]

This proverb suggests that doctors should be able to solve their own problems before helping others, emphasizing self-reliance and practical competence.

Uzbek Cultural Reflections

Uzbek proverbs often emphasize that only a person who has experienced pain knows what real pain is and knows how to get rid of it:

Example: **“Tabib tabib emas, boshidan o’tgan tabib.”** [2.54]

Translation: “A doctor is not a doctor, but a doctor who has gone through the illness.”

The proverb means that theoretical knowledge is not enough; To truly understand something, one must experience it. This is especially true in the fields of treatment and counseling, because a person who has been through it has a deep sense of the severity of an illness or problem, and is therefore able to truly help others.

3. Linguistic patterns

The linguistic analysis revealed common structures and metaphorical uses in the proverbs from both languages. These patterns demonstrate how medical personnel are often used to convey broader life lessons and moral teachings.

Conditional Clauses

English Proverb: **“If madness were pain, you’d hear outcries in every house.”** [6.416]

This proverb uses a conditional clause to suggest that mental or emotional struggles, like madness, are widespread and affect many people, even if they aren't outwardly visible.

Uzbek Proverb: **“Dard arigisi kelsa, tabib o’z oyog’i bilan kelar.”** [1.125]

Translation: “When the cure for an ailment is destined to come, the healer will arrive on their



own.”

This Uzbek proverb uses a conditional structure to emphasize that when the time comes for a pain or problem to be solved, a cure is found, a person or opportunity will appear by itself to cure this pain or solve the problem. trust and adherence to medical advice.

Comparisons and metaphors

English Proverb: **“The best doctors are Dr Diet, Dr Quiet, and Dr Merryman.”** [5.140]

The proverb metaphorically refers to “Dr. Diet”, “Dr. Quiet” and “Dr. Merryman” as “doctors”, in other words the three elements are compared with doctors. By personifying diet, quiet (rest or peace), and merrymaking (happiness), the proverb suggests that these elements are as effective in maintaining health as a doctor would be in treating illness.

Uzbek Proverb: **“Ishqi yo’q – eshak, Dardi yo’q – kesak.”** [1.213]

Translation: “Like a donkey without love, like a donkey without pain.”

The main meaning of the proverb is that if there is no purpose, desire or motivation in a person's life, he becomes soulless and apathetic. This proverb emphasizes the importance of living purposefully in life, that a person should have dreams and aspirations. By using a donkey and clod, it is shown how a person loses his value in a state of indifference and insensitivity.

By examining these proverbs, the study highlights how both English and Uzbek cultures use language to express their views on medical personnel, health, and the broader moral and ethical dimensions of medical practice. The proverbs reflect not only linguistic creativity but also deep cultural values and societal attitudes towards health and wellness.

DISCUSSION

The findings of this study reveal that proverbs act as cultural artifacts, encapsulating societal values, beliefs, and attitudes towards health and medical practice. By examining proverbs from both English and Uzbek cultures, we can see how each society perceives and values the roles of medical personnel.

These differences in themes and emphasis illustrate how cultural contexts shape perceptions of medical professionals. English proverbs reflect a more individualistic and empirical view, whereas Uzbek proverbs emphasize communal values and the ethical responsibilities of healthcare providers.

Understanding proverbs from different cultures can significantly enhance cross-cultural communication, especially in fields like healthcare and international relations. Medical professionals working in multicultural environments can benefit from these insights by gaining a deeper appreciation of their patients’ cultural backgrounds and expectations.

CONCLUSION

This study underscores the cultural and linguistic richness of proverbs related to medical personnel in English and Uzbek, revealing the underlying values and attitudes that shape each society's perception of their medical professionals.

By analyzing a curated selection of proverbs, the study has highlighted how these succinct and metaphorical expressions serve as windows into the collective mindset of a culture. Proverbs encapsulate generations of wisdom, experiences, and societal norms, offering invaluable insights into the roles and expectations of medical personnel within different cultural contexts.



Both English and Uzbek proverbs often reflect a pragmatic and empirical approach to health and medical practice. Themes of self-reliance, preventive care, and the practical roles of doctors dominate, illustrating a culture that values scientific evidence and individual responsibility.

The study also revealed common linguistic patterns and metaphorical uses in both English and Uzbek proverbs. These patterns often include conditional clauses, comparisons, and metaphorical language, reflecting universal strategies in proverbial expressions. For instance, both languages use metaphors to depict doctors as guiding figures, such as lighthouses or stars, symbolizing hope and guidance in times of illness.

In summary, this study contributes to a deeper understanding of how different societies perceive and represent their medical professionals through proverbs. By revealing the cultural and linguistic nuances embedded in these sayings, it enhances our appreciation of the diverse ways in which health, medicine, and medical practitioners are valued and depicted across cultures. This knowledge is invaluable for fostering cross-cultural empathy, improving healthcare communication, and promoting global cooperation in the medical field.

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