

ANALYSIS OF STYLISTIC DEVICES IN ENGLISH AND UZBEK PROVERBS CONTAINING MEDICAL LEXEMES

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Abstract:

Proverbs encapsulate deep cultural wisdom and values through concise, often metaphorical language. Those containing medical lexemes offer insights into traditional perceptions of health, illness, and treatment while also showcasing a range of artistic imagery tools. This study explores how metaphors, similes, contrasts, and other figurative devices are employed in proverbs related to medical themes in both English and Uzbek languages. The research finds that artistic imagery in these proverbs enhances their educational, moral, and aesthetic appeal, providing a rich source of linguistic and cultural information.

Keywords: Proverbs, metaphor, simile, contrast, personification, culture, language, doctor, healing, prevention.

Introduction

Proverbs are a vital element of cultural heritage, reflecting societal norms, values, and collective wisdom. In both English and Uzbek traditions, proverbs frequently address themes related to health and medicine, utilizing medical lexemes to convey deeper meanings about life, morality, and human behavior. For example, the English proverb “An apple a day keeps the doctor away” [6;28] emphasizes the importance of prevention and healthy habits through a simple, yet metaphorical, statement involving the lexeme “doctor”. Similarly, in Uzbek, “Tabibga ishonmagan bemor darddan xorij bo‘lmas” [4;54] (A patient who does not trust the doctor will not be cured of illness) underscores the necessity of trust in medical professionals for effective healing, employing the lexemes “tabib” (doctor) and “dard” (illness).

These proverbs often utilize artistic imagery tools — such as metaphors, similes, contrasts, and symbolism — to effectively communicate complex ideas in a simple, memorable form. In both languages, proverbs involving medical terms extend beyond their literal meanings and delve into moral, philosophical, and sometimes even spiritual dimensions. For example, the English proverb “Good language cures great sores” [5;68] (Shirin til yomon yaralarni tuzatadi) employs a metaphor to suggest that emotional well-being plays an equally significant role in recovery as any physical treatment. Being an equivalent to the given English proverb, “Kasalni tabib emas, habib tuzatar” [3;229] (A sweet word heals the sick, not a doctor) also utilizes metaphorical language to describe situations where professional help is essential for recovery, symbolizing not just physical ailments but emotional or psychological issues as well.

This study aims to examine the use of artistic imagery in proverbs containing medical lexemes. By analyzing proverbs from both English and Uzbek linguistic contexts, we seek to understand how these linguistic devices enrich the meaning and impact of the proverbs. For instance, the use



of contrast in “Prevention is better than cure” [6;406] — which juxtaposes two medical-related terms, “prevention” and “cure” — adds rhetorical force to the message that foresight is more beneficial than remedy. Likewise, the Uzbek proverb “Tabib tabib emas, boshidan kechirgan tabib” [4;54] (It’s not the doctor who knows illness, but the one who has experienced it) uses contrast to highlight the difference between theoretical knowledge and lived experience.

This cross-cultural examination aims to uncover not only linguistic differences but also the underlying beliefs about health, illness, and the role of medical practitioners, revealing the deep interconnection between language, culture, and medicine in both societies.

LITERATURE ANALYSIS AND METHODOLOGY

This study employs a qualitative approach, emphasizing both semantic and stylistic analysis of proverbs containing medical lexemes in English and Uzbek. Proverbs are selected based on the presence of key medical-related terms such as “illness”, “doctor”, “remedy” and their Uzbek equivalents like “bemor” (patient), “shifokor” (doctor), and “dard” (illness).

Data Collection

Proverbs were gathered from a variety of sources, including proverb dictionaries, linguistic studies, and folklore compilations, such as:

“The Oxford Dictionary of English Proverbs” (for English proverbs)

“O‘zbek xalq maqollari” (for Uzbek proverbs).

Relevant academic research on the symbolic and metaphorical use of medical terminology in both languages.

Examples include:

English proverb: “An ounce of prevention is worth a pound of cure” [2;219], which employs medical lexemes “prevention” and “cure” to emphasize the greater value of foresight.

Uzbek proverb: “Dard arigisi kelsa, tabib o‘z oyog‘i bilan kelar” [3;125] (When the time for recovery comes, the doctor will come on his own feet), which utilizes the lexemes “dard” (illness) and “tabib” (doctor) to reflect a cultural reliance on divine intervention for recovery.

Artistic Imagery Tools: Categorization and Analysis

The artistic imagery tools identified in the proverbs, such as metaphors, similes, contrasts, and personification, were then categorized and analyzed for their contribution to communicative power and cultural significance. The study focused on:

Metaphors: Common in both languages, metaphors often equate health-related concepts with broader life experiences. For example:

English: “Laughter is the best medicine” [2;163] (metaphorically suggesting that emotional well-being promotes physical health).

Uzbek: “Jahl dori – sukut” [3;181] (The cure for anger is silence), where “dori” (medicine) is a metaphor for spiritual and emotional resilience in overcoming anger.

Similes: These figures of speech often make direct comparisons between medical conditions and other life situations, adding vividness:

English: “An hour of pain is as long as a day of pleasure” [5;94] compares time spent in pain to



time spent in pleasure.

Uzbek: “Qarilik - xastalik” [4;262] (Old age is an illness), using a simile to highlight the physical and mental decline often associated with aging, suggesting that it brings various challenges, vulnerabilities, and limitations similar to those caused by sickness.

Contrasts: Many proverbs employ contrasts between different medical concepts to highlight choices or outcomes:

English: “Prevention is better than cure” [6;406] contrasting “prevention” and “cure” to stress the benefits of proactive health measures.

Uzbek: “Dard botmonlab kelsa ham, misqollab chiqar” [3;125] (Even if pain comes in tons, it leaves in drams), here contrast is used to highlight the disparity between the overwhelming arrival of pain or suffering and its slow, gradual departure.

Personification: In some proverbs, medical conditions or treatments are personified to give them human characteristics, enhancing the proverb’s imagery:

English: “Health is not valued till sickness comes”, [2;116] where personification is used to give “sickness” the human-like ability to “come”.

Uzbek: “Dard kelaru dard ketar, Jon qadrini anglatar” [3;126] (Pain comes and pain goes, but it teaches the value of life), personifying pain as a disruptive force.

DISCUSSION AND RESULTS

The use of artistic imagery in proverbs containing medical lexemes serves multiple functions, notably enhancing the memorability of these sayings and enabling their transmission across generations. Proverbs such as “An apple a day keeps the doctor away” [6;28] and “Tabib tabib emas, boshidan kechirgan tabib” [4;54] contain medical lexemes like “doctor” and “bemor” (patient), yet their impact is magnified through the artistic tools of metaphor, contrast, and symbolism. These tools add layers of meaning, transforming the proverbs from simple health-related advice into profound reflections on life, human experience, and the intricate balance between health, suffering, and healing.

Artistic imagery plays a crucial role in making proverbs memorable. Metaphors, in particular, help convey abstract ideas in a vivid and relatable manner. For example, in the English proverb “Laughter is the best medicine” [2;163], the metaphor equates laughter with a medicinal treatment, symbolizing the healing power of joy and emotional well-being. Similarly, in the Uzbek proverb “Jahl dorisi – sukut” [3;181] (The cure for anger is silence) the lexeme “dori” (medicine) is metaphorically depicted as a remedy or cure for anger. Just as medicine heals physical ailments, silence is portrayed as a remedy that soothes or neutralizes the negative effects of anger. This metaphor implies that silence can calm or resolve anger, much like medicine treats an illness. These metaphors provide vivid imagery that is easy to remember, ensuring that the moral lessons they convey are passed down through generations.

The artistic devices in these proverbs also introduce layers of meaning, often blending practical health advice with moral and philosophical reflections. In “An ounce of prevention is worth a pound of cure” [2;219], the medical lexemes “prevention” and “cure” not only provide practical



advice about avoiding illness but also suggest a broader life philosophy about the importance of foresight. The same applies to the Uzbek proverb “Dard arigisi kelsa, tabib o‘z oyog‘i bilan kelar” [3;125] (When the time for recovery comes, the doctor will come on his own feet), which uses the lexemes “dard” (illness) and “tabib” (doctor) emphasize the idea that healing or relief comes naturally when the time is right. It suggests that when a person is destined to recover or the illness has run its course, the right help (represented by the doctor) will appear without effort. This emphasizes the concept of natural resolution or the inevitability of recovery when circumstances align.

In both cultures, the proverbs often transcend their literal meanings, becoming metaphors for human behavior, emotions, and spirituality. The English proverb “A stitch in time saves nine” [2;253] uses the medical term “stitch” to emphasize the importance of timely action in preventing larger problems, while in Uzbek, “Dard botmonlab kelsa ham, misqollab chiqar” [3;125] (Even if pain comes in tons, it leaves in drams) conveys a similar sentiment, implying that illness can strike unexpectedly, but recovery requires patience and persistence.

In both English and Uzbek cultures, health is viewed not merely as a physical state but as a complex interplay between the body, mind, and spirit. The artistic devices used in these proverbs reflect this holistic understanding of well-being. For instance, the metaphor in “Laughter is the best medicine” suggests that positive emotions such as joy can contribute significantly to healing, a reflection of the English cultural value placed on emotional health. Meanwhile, in Uzbek, “Bemorga shirin so‘z, Aqlsizga ko‘z kerak” [3;73] (A kind word is needed for the sick, eyes are needed for the foolish) acknowledges the distinction between physical and emotional healing, suggesting that different types of remedies are needed for each.

Uzbek and English proverbs often emphasize the spiritual aspect of healing, reflecting a cultural belief in the interconnectedness of body and soul. The English proverb “God heals, and the doctor takes the fee” [1;127] uses the lexemes “heal” and “doctor” to indicate that true healing comes from divine intervention, with the doctor acting as a facilitator. In the Uzbek proverb “Dard bergan darmonini ham berar” [3;125] (The one who gives the illness will also give the cure) which has the lexemes “dard” (illness) and “darmon” (remedy) it is also emphasized the idea of hope and trust in balance or divine providence. Though the word “God” is hidden here, it suggests that hardships, such as illness, come with the possibility of resolution or healing, often believed to be provided by a higher power or natural balance. This reflects a spiritual perspective on health, where fate and divine will play crucial roles in recovery.

A comparison between English and Uzbek proverbs reveals shared themes such as the importance of prevention and the limitations of medical knowledge. The English proverb “Prevention is better than cure” [6;406] and the Uzbek equivalent “Dardingning vaqti o‘tsa, Tabibdan o‘pkalama” [1;284] (If your pain passes, do not blame the doctor) both emphasize the value of foresight in health. These proverbs highlight a universal understanding that maintaining health through preventive measures is more effective than treating illness after it has occurred.

CONCLUSION:

Proverbs containing medical lexemes offer a profound glimpse into the cultural, moral, and philosophical attitudes toward health and healing in both English and Uzbek societies. These proverbs transcend their literal meanings, acting as carriers of wisdom that encapsulate societal



values, beliefs, and understandings of the human condition. By utilizing artistic imagery tools such as metaphors, similes, contrasts, and personification, these proverbs transform practical health advice into deeper reflections on life, ethics, and the interconnectedness of body and soul.

This study has demonstrated that medical-themed proverbs in both languages encapsulate the complex relationships between health, society, and individual experience. They offer a holistic perspective on well-being, where physical, emotional, and spiritual elements are interconnected. The metaphors and artistic tools employed in these proverbs are not merely linguistic embellishments but serve as essential components of their communicative power, helping to convey societal wisdom and cultural values.

The findings of this study highlight the rich potential for further exploration of medical-themed proverbs across cultures. Proverbs containing medical lexemes offer valuable insights into how different societies understand and address the complexities of health, illness, and healing. Future research could expand this study by including more languages and cultural contexts, offering a broader perspective on how the human experience of health is shaped by diverse philosophical and cultural influences.

Moreover, further research could explore the role of proverbs in contemporary medical discourse, examining how traditional wisdom is integrated into modern healthcare practices. Understanding the cultural and linguistic nuances of medical proverbs can provide healthcare professionals with insights into patients' attitudes toward health, potentially improving communication and care across different cultural backgrounds.

In conclusion, proverbs containing medical lexemes not only provide practical health advice but also serve as a reflection of a society's broader values, ethics, and philosophies. They reveal the intricate balance between body, mind, and soul in the human experience of health and illness, offering timeless wisdom that transcends cultural boundaries. As this study has shown, the use of artistic imagery tools in these proverbs enriches their meaning and ensures their continued relevance across generations.

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