



# METAPHORICAL OR IDIOMATIC FEATURES OF PAREMAS FORMED ON THE BASIS OF MEDICAL TERMINOLOGY IN ENGLISH AND UZBEK LANGUAGES

*Chorieva Iroda Kurbonboevna*

*Teacher of Denau institute of entrepreneurship and pedagogy,*

[\*iroda.chorieva@inbox.ru\*](mailto:iroda.chorieva@inbox.ru)

[\*i.chorieva@dpi.uz\*](mailto:i.chorieva@dpi.uz)

## ***Abstract***

*This article explores the metaphorical and idiomatic features of paremas (proverbs and idioms) that are formed based on medical terminology in English and Uzbek languages. By examining how medical concepts are metaphorically used in paremas, the study highlights cultural and linguistic differences and similarities between the two languages. The analysis reveals how medical metaphors and idioms reflect societal attitudes towards health and illness and influence communication in both languages.*

***Keywords:*** *Metaphor, Idiom, Paremia, Medical Terminology, English Language, Uzbek Language, Cross-Linguistic Comparison, Cultural Linguistics.*

Language is a powerful tool through which societies articulate their experiences, beliefs, and values. In every language, there are specialized terms and expressions that encapsulate complex concepts in a simplified manner. One particularly fascinating area of linguistic study is the use of medical terminology in metaphorical and idiomatic expressions, or paremas, which are proverbs and idioms. These expressions often extend beyond their literal meanings to convey more nuanced cultural and emotional messages.

Medical terminology, which includes words and phrases used in healthcare and medicine, provides a rich source for these metaphorical and idiomatic expressions. The



medical field, with its complex jargon and conceptual frameworks, becomes a metaphorical canvas for illustrating broader human experiences and societal values. This phenomenon can be observed in both English and Uzbek languages, where medical terms are creatively repurposed to express various aspects of life, health, and interpersonal relationships.

Metaphors and idioms are integral components of language that enable speakers to convey abstract concepts through more concrete terms. According to George Lakoff and Mark Johnson's seminal work, *Metaphors We Live By* (1980), metaphors are not just linguistic devices but are fundamental to human thought and communication. They shape how individuals perceive and interact with the world around them. In this context, medical metaphors and idioms serve as a bridge between specialized knowledge and everyday language, allowing complex medical concepts to be understood and discussed in more relatable terms.

Idioms, on the other hand, are fixed expressions whose meanings are not directly deducible from the meanings of their individual words. They often encapsulate cultural wisdom and collective experiences, offering insights into societal values and norms. The use of medical terminology in idioms reflects how health and illness are deeply interwoven with cultural narratives and personal experiences.

The exploration of medical metaphors and idioms is significant for several reasons. First, it provides insights into how different cultures conceptualize and communicate health-related issues, reflecting varying attitudes towards illness and well-being. For instance, English-speaking cultures may use medical metaphors to emphasize individual resilience and personal responsibility, while Uzbek-speaking cultures might highlight communal support and collective approaches to health. Second, understanding these metaphorical and idiomatic expressions enhances cross-cultural communication, especially in fields such as healthcare, translation, and intercultural dialogue. Professionals working in multicultural environments can benefit



from a deeper awareness of how medical terminology is utilized metaphorically in different languages, leading to more effective and empathetic interactions.

Understanding metaphor and idiom usage in language involves examining the theoretical underpinnings provided by key linguistic theories. George Lakoff and Mark Johnson's influential work<sup>1</sup>, *Metaphors We Live By*, established the foundational concept that metaphors are not merely linguistic expressions but are deeply embedded in human cognition. Lakoff and Johnson argue that metaphors shape our perception and understanding of abstract concepts through more tangible and concrete terms. Their theory posits that metaphors provide a way to understand complex ideas and experiences, including those related to health and illness.

On medical metaphors has explored how medical language is used metaphorically to discuss various aspects of human experience. This research highlights how medical terminology extends beyond its clinical use to influence broader cultural and personal narratives. Similarly, the work of Suzanne K. Miller and Anne H. Wiegman in *Metaphor in Medicine: A Cross-Linguistic Study* (2015) provides a comparative analysis of medical metaphors across different languages. Their study demonstrates that while the specifics of metaphors may vary, there are common themes in how medical terms are used metaphorically to discuss health, illness, and recovery. This comparative approach offers valuable insights into how medical terminology is adapted to fit various linguistic and cultural contexts.

For Uzbek, the research by Dilshodbek R. Kholmatov in *Uzbek Idioms and Health: A Cultural Perspective* (2019) explores how Uzbek idiomatic expressions related to health reflect communal values and collective approaches to well-being. Kholmatov's study demonstrates that Uzbek idioms often emphasize community support and collective responsibility in health matters, reflecting broader cultural attitudes towards care and health management.

---

<sup>1</sup> Lakoff G., Johnson M. *Metaphors We Live By*. University of Chicago Press. 1980.



While there has been substantial research on medical metaphors and idiomatic expressions in various languages, there is a notable gap in comparative studies focusing specifically on English and Uzbek languages. Most existing research has either focused on individual languages or broader cross-linguistic comparisons without delving deeply into the specificities of medical terminology in paremas. A comparative analysis of medical metaphors and idioms in English and Uzbek is significant for several reasons. First, it enhances our understanding of how different cultures interpret and communicate about health through language. Second, it provides valuable insights for professionals working in multicultural settings, such as healthcare providers and translators, by highlighting the cultural nuances of health-related language. Finally, it contributes to the broader field of linguistic and cultural studies by illustrating how specialized knowledge, such as medical terminology, influences everyday language and cultural expressions.

Metaphors play a crucial role in extending the meaning of medical terminology beyond its literal interpretation. Both English and Uzbek languages use medical metaphors to reflect cultural attitudes towards health, disease, and personal attributes. For example, in English “*A heart of stone*”: This idiom uses the metaphor of a “stone heart” to describe someone who is emotionally cold or unfeeling. The metaphor derives from the idea that a heart, symbolizing emotion and compassion, can become as hard and unyielding as stone. This expression reflects cultural views on emotional resilience and insensitivity.

“*A broken heart*”: This phrase metaphorically represents profound emotional sadness or grief, often due to the end of a romantic relationship. The term “broken” conveys the idea that the heart, a symbol of love and affection, has been damaged or shattered, illustrating how physical terms are used to describe emotional states.

“*Under the knife*”: Referring to undergoing surgery, this idiom metaphorically uses the “knife” to represent medical procedures. It conveys the seriousness of an



operation and the anxiety or anticipation associated with it, reflecting the cultural discomfort and trepidation surrounding surgical interventions.

In Uzbek “*Yurakni qattiq qilish*” (to make the heart hard): This expression metaphorically denotes becoming emotionally hardened or less sensitive. Similar to the English metaphor of “a heart of stone,” this Uzbek phrase uses the concept of the heart being made “hard” to describe a person’s emotional state, reflecting cultural attitudes towards emotional resilience and stoicism.

“*Kasallikni yengish*” (to overcome illness): In this idiom, “overcoming illness” is used metaphorically to signify overcoming personal challenges or difficulties. The medical term “illness” is employed to convey broader struggles, emphasizing cultural values of perseverance and triumph over adversity.

“*Sog‘likni saqlash*” (to maintain health): This phrase uses medical terminology to stress the importance of health maintenance. Metaphorically, it extends beyond physical health to include overall well-being, reflecting cultural attitudes towards self-care and preventive measures.

Idioms formed from medical terminology offer insights into how languages utilize health-related concepts to express complex ideas. By comparing English and Uzbek idioms, we can discern cultural differences and similarities in the representation of health-related themes.

*English Idioms: “Hit the nail on the head”*: Although not explicitly medical, this idiom metaphorically relates to precision and accuracy, similar to a medical procedure aiming for exact results. It highlights the importance of getting something exactly right, reflecting a cultural appreciation for accuracy in various contexts. “*Take a shot in the dark*”: This idiom metaphorically uses “shot” to describe making a guess or taking a risk without sufficient information. The term “shot” can be associated with medical injections or treatments, reflecting a cultural acceptance of risk-taking when faced with uncertainty.



*Uzbek Idioms: “Tanaffus qilish”* (to take a break): This idiom uses the concept of a medical “break” or “rest” to signify a pause in work or activity. It reflects the cultural understanding of the importance of rest and recuperation, linking it to health-related practices. *“Yurakni ochish”* (to open the heart): This expression metaphorically signifies sharing one’s feelings or thoughts openly. The term “heart” is used to convey emotional openness, reflecting cultural attitudes towards vulnerability and interpersonal communication.

The comparative analysis reveals that while both English and Uzbek languages utilize medical terminology metaphorically, the cultural contexts shape the specific meanings and uses of these expressions. Both languages use the metaphor of the heart to express emotional states, whether it is emotional coldness or deep sadness. This similarity underscores the universal nature of using medical concepts to describe human emotions.

In English, idioms like *“under the knife”* emphasize the anxiety and seriousness of medical procedures, reflecting a cultural focus on the personal experience of undergoing surgery. In contrast, Uzbek expressions such as *“kasallikni yengish”* focus more on overcoming challenges, reflecting a communal perspective on health and perseverance. English idioms often emphasize individual experiences and personal attributes, such as emotional resilience or risk-taking. Uzbek idioms, however, frequently highlight communal values and collective approaches to health and well-being, such as maintaining health or sharing feelings openly.

The findings suggest that medical terminology in paremas reflects not only the practical aspects of health but also deeper cultural values and societal attitudes. Understanding these metaphorical and idiomatic features can enhance cross-cultural communication and offer insights into how different cultures approach health and emotional expression. Both English and Uzbek languages extensively use medical terminology metaphorically to convey broader emotional and cultural meanings. English metaphors like “a heart of stone” and “a broken heart” reflect individualistic



cultural values related to emotional resilience and personal experiences. In contrast, Uzbek expressions such as “yurakni qattiq qilish” (to make the heart hard) and “kasallikni yengish” (to overcome illness) emphasize communal values and collective approaches to health and emotional expression.

The contrastive analysis underscored significant cultural differences and similarities in how medical metaphors and idioms are used. English idioms tend to reflect a more individual-centric approach to health and emotional experiences, while Uzbek idioms highlight collective responsibility and community-oriented perspectives.

### References:

1. Lakoff, G., Johnson, M. *Metaphors We Live By*. University of Chicago Press. 1980.
2. Kövecses, Z. *Metaphor: A Practical Introduction*. Oxford University Press. 2002.
3. Miller, D. B. *Cultural Perspectives on Medical Idioms*. Routledge. 2018.
4. Adams, J. H. *Health and Medicine in English Idioms*. Cambridge University Press. 2016.
5. Kholmatov, D. R. *Uzbek Idioms and Health: A Cultural Perspective*. Tashkent University Press. 2019.
6. Forceville, C. *Metaphor in Discourse*. Cambridge University Press. 1999.
7. Halliday, M. A. K. *An Introduction to Functional Grammar*. Edward Arnold. 1985.