



# LINGUOCULTURAL ANALYSIS OF ENGLISH AND UZBEK MEDICAL PHRASEOLOGICAL UNITS DESCRIBING PHYSIOLOGICAL PROCESSES

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<b>Received:</b> November 26 <sup>th</sup> 2020	In this article we tried to analyze linguocultural peculiarities of some phraseological units describing physiological processes in two languages. Studying medical phraseological units by linguocultural approach defines the concept of the current article.
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## 1. INTRODUCTION

Approaching to the language from both cultural and national point of view is clearly important in these pandemic circumstances, in addition it defines the language's level in world linguistics and in turn, it reflects to the development of the concept of national character. The approval of cultural linguistics as an independent direction in the science of language has become auspicious due to the possibility of faction into a single complex the issues arising around the idea that language and culture are interconnected synchronously and interdependent diachronically. As A.S.Mamontov fairly points out that "the linguoculturological aspect of the study of the manifestation of the specifics of the "national personality" is associated with a significant massif of vocabulary, where the dominant component is, in particular, the "system of ideas" [2. P. 63].

## LITERATURE REVIEW

The history of linguocultural study begins with the ideas of Wilhelm von Humboldt, who believed that the cultural ingenuity and construction of the language are interconnected and accompaniment with each other [5]. The scientists who did their best in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok.

A number of works are being carried out in the field of linguoculturology in Uzbek linguistics. In particular, A.Nurmonov's "Linguoculturological direction in the Uzbek language", N.Mahmudov's "In search of perfect research ways of language", Sayidrahimova's articles "Some remarks on the scientific basis of linguoculturology", "Components of linguoculturology", D.Khudoyberganova's "Anthropocentric study of the text" articles and monographs can be marked as a fact of the researches that are being carried out in the field. The essence, subject and objects of linguoculturology were investigated in the above-mentioned works.

In linguistics, phraseology is the study of set or fixed expressions, such as idioms, phrasal verbs, and other types of multi-word lexical units in which the component parts of the expression take on a meaning more specific than or otherwise not predictable from the sum of their meanings when used independently. From another point of view, in a composite system of linguistic units, there is a set of pointers that are carriers and sources of national-cultural information and most obviously represent the national-cultural specifics of the people. V.A.Maslova points out that idioms have an essential role in the identification of national and cultural peculiarities. They are the soul of every national language; they asseverate the spirit of the language and the distinctness of the people. Phraseological units do not simply describe the world around us – they are called to interpret it, to evaluate, to show our subjective attitude to it [4, P. 82].

## 2. MAIN PART

Linguoculturological analysis of phraseological units studies the national colour of their origin. In every linguocultural study we can encounter phraseological units with national-cultural features. For example, it is difficult to find idiom of Uzbek language "*musichaday beozor*" than in any other languages. In analogical model of the idiom has national-cultural connotative meaning. We can see the vivid reflection of "harmless" quality that is typical for Uzbek nation. However, in English language we can observe "dove" as a harmless prototype, such as "As harmless as a dove".

Phraseological units have covered many areas of our life. Studying material on a medical topic, you can find stable combinations. Knowledge of figurative professional medical phraseological units plays an important role in the formation of the professional qualities of the future physician, contributes to the development of a cultural speech, as well as enrichment of horizons. We can say that medical phraseological units clearly emphasize the external signs of the disease and, thus, clearly indicate a disease of the internal organs. Medical discourse uses not only metaphors but also idioms. Since idioms are so culture-specific, one may wonder why they are used at all in a variety of English which is for an international audience. In fact, in the average text they are not used frequently, accounting for only about 1% of the text. They are characteristically found in sections of text expressing the author's opinion. This confirms that even scientific communication cannot be divorced entirely from the author's cultural background, and indeed that a completely neutral and aseptic style would be impossible (Webber 1996:42).

So, in the modern world, conditions have developed when the demand for a medical worker in the labor market, his competitiveness largely depend on the availability of competent speech (oral and written), the ability to communicate effectively, on knowledge of speech techniques, persuasion. The peculiarity of medical phraseological units is that their meaning, evaluativeness are determined by their origin, similarity with something or someone. Having considered and studied the figurative medical terminology, we combined them into several groups, classified them according to the disciplines studied. Knowledge of professional phraseological units contributes to the development of professional speech culture, as well as the enrichment of the professional and general outlook (history, etymology of words, etc.). - Knowledge of figurative professional medical phraseological units is one of the integral directions of the formation of the professional qualities of a future medical specialist.

Phraseological units have covered many areas of human life. Medicine is also not without this phenomenon, and we can safely say that, delving into your profession, you increasingly meet them in clinical terminology. Since ancient times, in medicine, to designate various symptoms, syndromes, diseases and health norms, practitioners have often used and are still using not strict professional terms, but figurative names and expressions, or metaphors. Doctors strove for imagery in describing the course of the disease and making a diagnosis, so the first anatomical designations were associative. Metaphorical terms represent a concentrated comparison and do not lose their role even now, when medical science has made great strides forward. The metaphor provides faster and more solid memorization of the term.

In medicine, from ancient times to the present, not strict terms inherent in the exact sciences are used, but figurative expressions, mythological and folklore names. These expressions may not always be clear to the beginning doctor. But, as you know, emotionally colored information is assimilated better and more fully. In a conversation with patients, it is advisable to speak in simple language: kindly, to avoid scientific expressions loaded with incomprehensible words - hyperthyroidism, cardiac seizure, sebaceous liver.

In the following items we can see the reflection of some phraseological units describing some physiological processes. They can be used in the speech of doctors' communication processes according to avoid imparting directly the patients' physiological position. For instance, in English language we can utilize following idioms instead of "die": *to pass away, breathe one's last, gone to a better place, go to the big place in the sky, join the great majority, kick the bucket, step off* and so on. In Uzbek language we can encounter the phraseological units that can be used instead of "to die": *ko`zi tindi, dunyodan o`tmoq, ko`z yummoq, umr o`tkazmoq, umr ko`rmoq, olamdan o`tmoq*. As we going on to list idioms clarifying physiological processes we can input the phraseological units used instead of "to bear". Following idioms can give the linguocultural description of the verb "to bear": *give birth to, bring into being, bring to life, give life to, call into existence, and endow with life*. We can see the Uzbek equivalents of the given idioms: *ko`zi yorimoq, dunyoga keltirmoq, kindik qoni to`karmoq, dunyoga kelmoq*.

Moreover, there are some idioms or phraseological units that conjuring up physiological scenes suchlike puberty, senility, being ill, recovering from illness. Equivalently, subsequent line of idioms can be applied as a linguocultural alternative of "puberty": *to be no spring chicken, age of majority, awkward age, going through puberty, leading strings*. Furthermore in Uzbek language one can discover the samples that implemented instead of "puberty age": *esini tanimoq, og`zidan ona suti anqib turgan, , ko`zga tashlanmoq, ko`zga ko`rinib qolmoq*. Senility age is considered to be one of the physiological procedures of human beings. While communicating with old people doctors should pay their concentration on explicating their plight. In this moment, they can address to them with idioms suchlike: *to have senior moment, to be not over the hill yet, to be in her early twenties, to be young at heart, long in the tooth*. In additional, in Uzbek nationality we can be witness of using idioms explaining senility age: *yoshi bir joyga yetmoq, alifdek qomati bukarmoq, yoshi o`tmoq, sochlari oqarmoq* so on and so forth. Given examples describe linguocultural colour of the both language.

### 3.CONCLUSION

Considerations of phraseological units provide ample opportunities for the formation of cultural competence. Studying the phraseological units by linguocultural approach can lighten the national colour of the target language. Medical phraseological units have the great importance in doctors' communication process. Such expressions can strengthen the patient's confidence that he suffers from severe organic diseases, enhance his neurosis, obsession, obsessions and, presumably, psychogenic, somatic suffering, push him, thus, to a special psychophysical state of "disability". So, it becomes obvious that a doctor needs to have a high culture, science, real art.

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