

## Valeological Assessment in Linguistics: Using The Example of Chinese Phraseological Units

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### ABSTRACT

*The article performs an analysis of Chinese-specific phraseological units (成语 - chéngyǔ) through valeological assessment principles which represent health-related aspects. This article utilizes about 50 chengyu works to demonstrate how these phrases apply Traditional Chinese medicine principles which include linguistic pattern regulation and emotional control and health prevention practices.*

*Through analysis of Chinese phraseological units against modern medical research and cultural healthcare concepts we substantiate that chéngyǔ serves as a cultural link between ancient wellness practices and contemporary health approaches. The development of public health ideology depends on language according to scientific research which also offers effective communication methods for public health professionals.*

**Keywords:** Valeological assessment, health linguistics, Chinese phraseology – chéngyǔ, traditional Chinese medicine (TCM), cultural semantics, preventive care, metaphor, cultural codes, linguistic anthropology.

### INTRODUCTION

A valeological assessment prescribes a certain attitude towards certain physiological characteristics of an individual in terms of their compliance with the criteria of human health and a healthy lifestyle. The broad definition of valeological assessment looks at

how environment and lifestyle patterns and human conduct directly influence human health.

From the perspective of Chinese language phraseological units a valeological assessment defines physiological attributes of human beings either positively or negatively when their health condition deviates slightly from the typical standard.

Few studies have examined how the linguistic phenomenon of Chinese phraseological units – chengyu spreads health-related principles. The research investigates this matter through an examination of two fundamental questions.

1. Through what linguistic methods does chengyu put into practice its medicine-based value principles?
2. Understanding the value of these principles matters in several ways to medical intercultural communication.

The research team supports variations because they function as teaching instruments which alter difficult phraseological units into actionable instructions through metaphorical expressions and analogies along with imperative language structures. This paper examines linguistic features to create new research findings for medical linguistics and cultural activity development.

#### *Health linguistics and valeology*

Health-related phraseological units analyze human views about health together with behavioral patterns and health results [1]. Valeology provides in-depth study of health-focused phenomena while stressing the importance of better health attention in harmony with the distinctive principles of balance and disease prevention found in chéngyǔ [2]. Research confirms that anger can harm the liver similarly to the way TCM describes 怒伤肝 nùshānggān [3].

#### *The expression of culture in Chinese phraseology*

The philosophical traditions of Chinese phraseological units appear in Chéngyǔ through references to historical events and philosophical philosophies. Medical standards transmit through

generations because of their structural law which equal four characters and precise semantic content. This example illustrates the principle 流水不腐，户枢不蠹 *liúshuǐbùfǔ, hùshūbùdù* which states that water flowing freely will not spoil while active door components always evade degradation.

#### METHODOLOGY

In this article, 50 chengyu were selected and analyzed from the following sources: *Xinhua Chengyu Dictionary* (2018), *Comprehensive Dictionary of Chinese Idioms* (中华成语大辞典, 2009).

The semantic analysis was carried out according to the following circumstances:

1. Nutrition and longevity: phraseological units linking nutrition with life expectancy.
2. Emotional balance: phraseological units related to stress regulation.
3. Physical/social harmony: phraseological units linking work and social cohesion with well-being.

#### *Linguistic analysis*

- Conceptual metaphors (for example, health as a balance) were implemented using the analysis of Kövecses.
- Pragmatic functions were analyzed according to the peculiarities of their speech manifestation.

#### RESULTS

Phraseological units related to diet and longevity: food as medicine

Chéngyǔ often associate their eating habits with life expectancy, which, in turn, reflects the doctrine that the phraseology 同源食药 *tóngyuánshíyào* – food and medicine have the same origin. Examples:

1. 一日三枣, 长生不老 yīrìsānzǎo, chángshēngbùlǎo – three dates daily ensure eternal youth.  
**Analysis:** In TCM, dates (枣, zǎo) tonify “qi” and blood, addressing deficiencies linked to fatigue [4].
2. 粗茶淡饭 Cūchá dàn fàn – coarse tea and plain rice.  
**Analysis:** Advocates simplicity in diet to prevent “internal dampness” – 湿邪 shīxié, a TCM pathogen linked to metabolic disorders [5]. Modern studies associate minimally processed diets with lower risks of obesity [6].
3. 心平气和 Xīnpíngqìhé – calm heart, harmonious “qi”.  
**Analysis:** Aligns with TCM’s 七情内伤 qīqíngnèishāng – internal injury from seven emotions [7].
4. 怒发冲冠 Nùfà chōngguān – translates as anger makes the hair stand on end, hats fly off the head.  
**Analysis:** Illustrates TCM’s belief that anger stagnates liver – “qi”, causing headaches or hypertension [8].
5. 未雨绸缪 wèiyǔchóumóu – repair the roof before it rains.

*Physical and social harmony*

Chéngyǔ links physical activity together with social cohesion to well-being through its usage:

6. 流水不腐, 户枢不蠹 – liúshuǐbùfǔ, hùshūbùdù – flowing water never stagnates; a moving hinge never rusts.
7. 起居有常 qǐjūyǒucháng – body health requires both customary sleeping patterns and timeliness in rising and resting: 如果你想身体健康, 必须起居有常, 不能熬夜 – If you need to remain healthy you should maintain regular daily schedules alongside avoiding late-night activities.
8. 饮食有节 yǐnshíyǒujié – a moderate food intake: 饮食有节、不暴饮暴食的人通常身体更健康 – People who have a regular diet and do not overeat are usually healthier.
9. 劳逸结合 láoyìjiéhé – one must achieve balance between work and rest according to the principle: 学习很重要, 但也不要忘了休息, 劳逸结合才能保持健康 – Learning is very important, but don’t forget to rest. Only by combining work and rest can you stay healthy.
10. 未病先防 wèibìngxiānfáng – involves wellness prevention before symptoms appear: 经常锻炼就是未病先防的 – 种好方法 –

Regular exercise is a good way to prevent illness before you get sick.

11. 养生之道 yǎngshēngzhīdào – compliance with the regime: 每天喝温水是最简单有效的养生之道 – Drinking warm water every day is the simplest and most effective regimen.
12. 心平气和 xīnpíngqìhé – expresses the essence of being calm and peaceful: 遇到事情时尽量心平气和, 这对健康也有好处 – Try to be calm when encountering things, which is also good for health.

#### DISCUSSION

##### *Linguistic mechanisms of health transmission*

Chéngyǔ links physical activity together with social cohesion to well-being through its usage.

1. Complex traditional Chinese medicine concepts including “qi” receive semantic clarification by using concrete metaphors – 阴阳平衡 Yin-Yang equilibrium.
2. Medicinal directives with imperative statements such as 病从口入 bìngcóngkǒurù– Illness enters through the mouth provide urgent mandates that enforce healthcare behavioral standards.
3. The references to historical figures like 张仲景 Zhāng Zhòngjǐng in health advice bestow authority through connections to Chinese ancestral wisdom [9].

Traditional Chinese medical wisdom combines ancient age concepts with present-day knowledge systems within its practice. The epistemological basis of chéngyǔ matches contemporary scientific discoveries although they were written before modern times.

Through restoration resulting from peace – jìngyǐxiūshēnwē will find future applications of mindfulness-based stress reduction (MBSR) techniques [10].

##### *Cross-cultural implications*

The chengyu principles provide public health marketing campaigns with a strategic approach to include cultural

storytelling elements. Ghana exhibits comparable effectiveness when using proverbs to promote HIV prevention through a research model identical to Airhihenbuwa[11]. When translating traditional terms such as “qi” healthcare professionals must use precise adaptation techniques so reductionism does not occur during translation.

#### CONCLUSION

Through traditional Chinese chengyu expressions society displays valeological wisdom through a language space which draws from empirical studies and philosophical thinking and the ethical functions of society. Research in health linguistics advances farther through this analysis while helping to establish medical intervention methods that respect Chinese cultural values. Additional investigation needs to analyze Sinosphere health concepts by comparing chengyu with Japanese Kotowaza expressions to develop broader interpretations of wellness.

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