

LINGUISTOCULTURAL CHARACTERISTICS OF ENGLISH AND UZBEKISTAN FOLK MEDICINE TERMINOLOGY: ON THE EXAMPLE OF “ISIRIK TUTATISH”*Tadjiboyeva Gulzoda Baxromjon kizi**Andijan State Institute of Foreign Languages**Faculty of English Philology Teaching Methods and Translation Studies**Department of Integrated Course of English Language Teaching**Independent Researcher**www.tadjiboyevaguli@gmail.com**+998990700721*

In Uzbek folk oral traditions, folk medicine terms have occupied a strong place in the treatment of diseases and maintaining health for centuries. They embody deep traces of national worldview, customs and historical experience. One of such ancient and multifaceted terms - “isirik tutatish” - is distinguished not only by its medical, but also by its spiritual, symbolic and ceremonial aspects. Recently, this tradition has also been given modern significance. Through the widespread custom of "isiriq tutatish", the Uzbek people have passed on values such as protection from disease, cleaning the house, and wishing for prosperity and health from generation to generation. At the same time, similar traditions exist in different nations, in particular, in English culture, such as "herbal smudging" and "incense burning". This article studies "isiriq tutatish" as a linguistic and cultural phenomenon and compares it with equivalent rituals in English folk medicine.

The plant called "isiriq" in Uzbek has long been used to protect against disease, the evil eye, and misfortune. "Isiriq tutatish" is usually performed during family ceremonies, when moving to a new house, the birth of a child, or illness. Lexical-semantic, "isiriq" refers to various representatives of the Artemisia (wormwood) family, while "tutatish" is a word that means releasing smoke into the air, that is, a ritual of purifying the environment or a person by smudging the plant.

In English culture, similar rituals are known as “smudging” or “burning incense.” Although the term “smudging” is primarily used in North American Native American smudging rituals, modern English uses the terms “herbal smudging” or “incense rituals.” Lavender, sage, rosemary, and in some cases wormwood (the English equivalent of isiriq) are burned.

In Uzbek culture, “isiriq tutatish” (burning incense) is more likely to mean warding off illness, getting rid of mental and domestic problems, protecting a child from the evil eye, and cleansing the house of evil spirits. Special prayers, intentions, and folk beliefs are of great importance during the smudging process. This is also expressed in the phraseologisms often used in the vernacular (for example, “Smudge the child with isiriq, it is unstable,” “the eye has touched us with isiriq tutamiz”).

In English culture, “Smudging”, “herbal cleansing”, “burning incense” rituals are often performed in a new environment, at home, or in a specific area to cleanse the air, bring spiritual balance and blessing, and get rid of negativity. Under the influence of personal beliefs and the modern “wellness” trend, smudging is considered to serve spiritual and emotional cleansing. Thus, phraseological combinations such as “to cleanse the air”, “ward off bad energy”, “invite harmony” have been formed in English.

In the Uzbek tradition, mothers and older women take the lead in smudging. The process always strengthens the connection between family, society and generations, as well as religious and social lessons. Smudging is usually performed for household purposes, and to protect children, patients and newcomers from misfortune, evil eye and unexpected illness. Ritual objects (isiriq, prayers) that are specific to regional differences or rituals also have a spiritual and symbolic meaning.

In English culture, the custom of burning incense has been preserved in modern life, but is not expressed as a religious or traditional spiritual ritual, but more in the form of “Wellness”, “mindfulness”, energy cleansing of places after a change, preparation for a new beginning. The English use more sage, lavender and incense sticks. The ritual is performed more personally than collectively, for human balance and peace.

In Uzbek, the term “isiriq tutatish” is metaphorically a sign of movement, hope and renewal, a symbol of salvation from illness and grief, and the elimination of problems. In English, expressions such as “to cleanse the air”, or “to ward off bad vibes” are also symbolic, but more of a symbol of stress, personal problems and inner harmony.

The tradition of burning incense and incense sticks has similar common values in both cultures: preserving human health, creating a sacred and harmonious environment, and warding off evil intent and negative energy. However, their ritual appearance, lexical connotations, and social context are reflected differently.

In conclusion, “Isiriq tutatish” is not only one of the ancient layers of Uzbek folk medicine, but also a symbol of the spiritual heritage of the people, social solidarity. The rituals of “herbal smudging” and “incense burning” in English culture also have their place, serving to preserve human health and spirituality, purify the environment, and pray for peace and harmony. A comparative analysis shows that the process of incense burning in both peoples has a common root from a historical and cultural point of view: the desire for harmony between man and nature, society and family. The preservation of such traditions in language and culture strengthens the harmony of cultural memory, traditional values and modern life in the minds of the people.

List of used literature.

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