

NATIONAL DESIGNATION OF NAMES OF DISEASES OF UZBEK AND ENGLISH FOLK MEDICINE AND THEIR STRUCTURAL SEMANTIC AND LINGUISTIC ANALYSIS

Tadjiboyeva Gulzoda

*Teacher, Department of Integrated English Language Teaching Course,
Faculty of English Language Teaching Methodology and Translation Studies,
Andijan State Institute of Foreign Languages*

Email: tadjiboyevaguli@gmail.com

Phone: +998 99 070 07 21

Annotation. This article is devoted to the study of the naming of diseases in Uzbek and English folk medicine and their linguistic, structural-semantic, and linguocultural analysis. It highlights the national peculiarities of folk medicine terminology and its connection with people's religious beliefs, customs, culture, and lifestyle. The article presents a comparative analysis of the names of diseases such as natal teeth and the common cold (zuqom), examining their semantic, symbolic, and cultural interpretations in Uzbek and English. Furthermore, it discusses the linguistic differences between folk medicine terminology and modern medical terms, as well as their roles in popular culture.

Keywords: Folk medicine, Terminology, Structural-semantic analysis, Linguocultural analysis, Natal teeth, Common cold, National naming, Uzbek and English languages, Traditional beliefs, Cross-cultural comparison.

Since the creation of humankind, language has been the greatest gift bestowed upon us. It performs its functions as a means of understanding humanity, the world, and society. Language serves as a bridge between the individual and reality, between the distant past and the present, as well as among peoples, nations, and ethnicities of the world. It exists as a social phenomenon that expresses the manifestation of various forms of social consciousness: religion, science, literature, morality, law, politics, and others. Over the centuries, language has been continuously forming and developing.

As time passes, people's worldviews change, and with the growing interest and need to study the laws and mysteries of life, various efforts, approaches, and directions aimed at determining the essence of language and comprehensively understanding it have emerged in world linguistics. These developments hold significant importance in the field. However, language is such a complex and multifaceted phenomenon that it is impossible to study all its aspects as a whole. Consequently, throughout the history of linguistics, we can observe the emergence of diverse and distinct approaches to the phenomenon of language. When examining these approaches, we observe that a specific aspect of language was used as a foundation, with efforts made to illuminate this aspect more deeply. All the unique characteristics related to the complex nature of language were then investigated from this perspective. For instance, we can cite structural-semantic research, terminology studies, ethnolinguistics, linguoculturology, and other fields as examples. The quest to fully uncover the essence of language and find ways to conduct comprehensive studies continues to this day.

In linguistics, theoretical perspectives on terms, terminology, and terminological systems constitute a specialized branch dedicated to the study of words and their systems that express specific concepts in scientific, technical, and other fields. The emergence of terminology and terminological systems is a result of linguists' efforts to study language more comprehensively. Terminology as an independent discipline was established at the beginning of the 20th century. Austrian scholar Eugen

Wüster is considered the founder of modern terminology. He viewed terminology as a scientific field related not only to linguistics but also to other sciences.

In this article, we will share our perspectives on folk medicine terminology, which is emerging as a branch of terminology.

The study of folk medicine terms is an interdisciplinary field closely linked to linguistics, ethnography, cultural studies, and medical sciences. Throughout its long history, folk medicine has played a significant role in society's way of life, and its terms have been intricately connected with the language, culture, customs, and worldview of that society. The origins and terminology of folk medicine have been of great importance in people's lives since ancient times, encompassing methods and concepts used in treating diseases and maintaining health. Typically, folk medicine practices have originated not from written sources but from oral traditions, being passed down from generation to generation among the people for centuries.

Terms related to this field are closely intertwined with the religious views of the people, their relationship with nature, and their daily lives. These terms are often associated with folk healing methods, plants, minerals, and animal products. For example, the names of plants widely used in folk medicine and their treatment methods have shaped the unique terminology of each society. Additionally, it is worth noting the colloquial usage of medical terms for naming diseases among the general population. For instance, the birth of a newborn with teeth (natal teeth) is interpreted differently in Uzbek and English cultures. This article analyzes the linguistic, structural, and semantic aspects of such phenomena and similar occurrences, as well as examines the differences in folk medicine practices.

In Uzbek folk medicine, natal teeth are not referred to by a specific term, but there are rich symbolic and religious traditions associated with this phenomenon. For example: “Bo‘rivoy” “Bo‘ri”, “Ibor” Names like these served to protect newborns from evil forces. Structurally, the word for “wolf” (symbolizing protection and strength) occupies a central place in the meaning of this name. Semantic analysis reveals that this term expresses the harmony between child and nature, and carries a strong symbolic significance in the beliefs of the Uzbek people. “Bo‘rivoy bolalarni ota-onalari alohida parvarish qilardi, chunki xalq tabobatiga ko‘ra, ular sog‘lom va bardoshli bo‘lishardi. Ular kelajakda buyuk ishlar qilishga mo‘ljallangan bolalar sifatida ko‘rilardi.”¹

“Onasi chaqaloqning tishini ko‘rdi-yu, qo‘rquv aralash quvonch bilan qaradi. ‘Bo‘rivoy!’ dedi shivirlagancha. Bu chaqaloq oddiy emas, taqdir unga qanday sinovlar tayyorlab qo‘ygan ekan?”²

“Bo‘rivoy bolalar tug‘ilganda ota-onalar ularni alohida e‘tibor bilan qarshilardi. Bunday bolalar doim maxsus bolib, ularga kelajakda katta ishlar ishonilardi. ‘Bo‘rivoy’ tug‘ilishi – bu Xudo tomonidan berilgan belgi, deb qabul qilinardi.”³

In English, natal teeth are called “natal teeth.” This term comes from the Latin word “natis” (birth) and refers only to a medical phenomenon. Structurally, this term is objective and medical; semantically, it is neutral and is used only to describe a medical condition in an infant. However, in some sources, metaphorical meanings associated with this term are also noticeable. For example, due

¹ I.R. Asqarov, “O‘zbek xalq tabobati lug‘ati”, Toshkent, 2017

² (Nazar Eshonqul, “Xalq e‘tiqodlari va marosimlari”, Toshkent, 2018)

³ Mirzakalon Ismoilov, “Farg‘ona tong otguncha”, Toshkent, 1980

to the rare occurrence of this condition, in the past, this eruption anomaly was associated with folklore, superstition, and heresy, and was believed to be connected with good or bad omens. "This condition has been documented in numerous records dating back to 59 BC, as evidenced by cuneiform inscriptions discovered in the 19th century." The existence of natal and neonatal teeth has been linked to interesting beliefs over time. Early beliefs considered the presence of natal teeth as a prediction of catastrophic events. Later, however, it was believed that male infants with natal teeth were destined for a wonderful future, while for girls, this phenomenon carried a negative symbolic meaning. In many African tribes, children born with teeth were killed immediately after birth, as they were thought to bring misfortune to those around them. In England, children born with teeth were believed to become famous soldiers, while in France and Italy, this condition was seen as a guarantee for world conquest. For example, historical figures such as Hannibal, Louis XIV, Mazarin, Richelieu, Richard II, and Napoleon may have also benefited from the presence of natal teeth.⁴

In Uzbek folk medicine, natal teeth are also perceived as a mystical phenomenon and are considered either a positive or negative omen for the child's future. The birth of a baby with a tooth can sometimes be seen as the birth of a strong child, while in other instances, it may be interpreted as a sign of danger. For this reason, the baby is given protective names such as "Burivoy," "Buri" (Wolf), or "Ibor," or special rituals are performed. "Chaqaloq dunyoga kelishi bilan uning og'zida tishlari borligi ma'lum bo'ldi. Odamlar bu holni hayrat bilan qarshi oldilar. "Bo'rivoy bo'ldi-ku, buning umri uzoq bo'ladi," deyishardi kampirlar."⁵

In English folk medicine, natal teeth rarely held mystical significance. In some folkloric accounts, these teeth were considered a sign indicating the child's future, but in practice, such beliefs were not widespread. The English relied more on medical approaches.

Uzbek folk medicine is typically based on traditional beliefs. For instance, folk healers recommend remedies or protective amulets made from special plants. At the same time, there are instances of resorting to modern medicine; for example, if a tooth poses a threat to an infant's health, dental care is provided. In English practice, natal teeth are clinically assessed. In medicine, modern methods for tooth extraction or treatment of oral injuries are employed in such cases. Traditional medicine practices are rarely used.

The Uzbek name "Bo'rivoy" is morphologically composed of two parts: bo'ri (a symbol of protection and strength) and voy (a suffix denoting attention or a call). This structural combination demonstrates the richness of the language and linguistic creativity through folk beliefs.

The term "natal teeth" in English is a two-word structure with functional significance. This term is simple and clearly structured for medical classification purposes and reflects an objective approach rather than linguistic specificity.

There are profound linguo-cultural and semantic differences in the interpretation of natal teeth in Uzbek and English cultures. Uzbek culture enriches this phenomenon with symbolic meaning and explains it through beliefs and rituals in folk medicine. English culture, on the other hand, favors a medical approach, which is reflected in the absence of metaphorical expressions in the language and a

⁴ Boden hoff J, Gorlin RJ. Natal and neonatal teeth: folklore and fact. *Pediat*

1963;32:1087-93

⁵ Xudoyberdi To'xtaboyev, "Sariq devni minib"

greater emphasis on scientific objectivity. These differences allow for a deeper understanding of how national traditions influence folk medicine and modern medical practices.

The next term used in folk medicine is the word *Zuqom*, which in Uzbek folk medicine refers to an ailment that occurs in the nose and throat, primarily caused by viral infections. Structurally, it is a single word, and no prefix or affix is used in its morphological composition. Originally derived from the Arabic word “*zūkām*,” it refers to inflammation of the nose. It is a noun, primarily used in medical terminology to describe a condition characterized by symptoms such as runny nose due to cold exposure or infection, nasal congestion, and headache. This term is often expressed in folk medicine as “catching a cold.”⁶ For example, this is cited in Abdulla Qahhor's novel “*Sarob*” (Mirage). “*Bolaligimda qishda zuqom bo‘lsam, onam zanjabil bilan choy ichirardi, keyin esa issiq adyolga o‘rab qo‘yardi.*”⁷

In semantic analysis, in terms of denotative meaning, the term “*zuqom*” in Uzbek folk medicine refers to an illness caused by a cold or infection of the nose and throat. In English, the main expression for this disease is “common cold,” which includes symptoms such as runny nose, cough, and fever. In terms of connotative meaning, in Uzbek folk medicine this term is often associated with nature: it is believed to occur due to cold winds, humid air, or inappropriate clothing. In English culture, however, it is mainly considered a viral disease associated with infection transmission. In the linguocultural analysis, in Uzbek folk medicine the occurrence of “*zuqom*” is often attributed to the effects of cold weather. Therefore, folk remedies recommended for treating “*zuqom*” include hot teas (for example, ginger tea or honey tea), nasal rinsing, use of aromatic herbs, and herbal infusions. As a linguacultural feature, the phrase “*Sovuq urdi*” (literally “struck by cold”) indicates the cause of *zuqom* (the common cold). Practices like “resting warmly” or “drinking hot tea” play an important role in treatment.

In English, the main term for this illness is “common cold,” which includes symptoms such as runny nose, cough, and fever. The common cold is a viral infection of the upper respiratory tract and usually manifests with nasal congestion, sore throat, cough, and headache. This condition is also often referred to as “rhinitis,” meaning inflammation of the nasal mucous membrane. Common cold: a mild viral infection of the upper respiratory tract, also called “ordinary cold.” Rhinitis: inflammation of the nasal mucous membrane.

In English culture, the “common cold” is associated with healthcare and hygiene. Remedies such as hot tea or folk medicine are used less frequently; instead, medicinal preparations (antihistamines, decongestants) and rest are typically recommended.

Among linguacultural features: “Catch a cold” means to contract a contagious illness after being chilled. “Stay hydrated” emphasizes the importance of fluid intake for maintaining health. For example, in Jane Austen’s *Sense and Sensibility*, the term is used as follows: “It was a chilly winter evening, and Emily caught a common cold. Her mother wrapped her in a warm blanket and gave her hot lemon tea.” [Jane Austen, “*Sense and Sensibility*,” adapted version] John Steinbeck, *esa o‘zining “The Grapes of Wrath”* Described the common cold as follows: “The doctor diagnosed him with rhinitis and advised plenty of rest and hydration.” [John Steinbeck, “*The Grapes of Wrath*”]

⁶ Qodirov Q., “O‘zbek xalq tabobati: Terminologiya va davolash usullari.” Toshkent, 2020.

⁷ Abdulla Qahhor, “*Sarob*”

References:

1. Аскарлов, И.Р. “Халқ табобати тарихи ва унинг жамиятдаги ўрни”. Тошкент: Фан, 2015.
2. То‘xtayev, Q. “O‘zbek xalq tabobati terminologiyasining qiyosiy tahlili” (dissertatsiya). Toshkent Davlat Sharqshunoslik Universiteti, 2019.
3. Crystal, D. “The Cambridge Encyclopedia of the English Language”. Cambridge University Press, 2010.
4. Kovecses, Z. “Language, Mind, and Culture: A Practical Introduction”. Oxford University Press, 2006.
5. Матёхин, В. И. “Фольклорная медицина и ее роль в традиционной культуре”. Москва: Наука, 2003.
6. Barber, E. “Cultural Approaches to the Study of Folk Medicine”. Oxford University Press, 2012.
7. Halliday, M.A.K. “Language as Social Semiotic: The Social Interpretation of Language and Meaning”. Edward Arnold, 1978.
8. O‘zbek tilining izohli lug‘ati. Toshkent: O‘zbekiston milliy entsiklopediyasi, 2006.