

## Lexical Description of Some Medical Terms

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**Abstract:** The main part of medical terms arrived through various written sources, scientific, historical works of art and dictionaries compiled in different periods. As with all lexical resources of the Uzbek language, terms have their own ways of enrichment and they are in accordance with the general laws of the development of our language. Examination of medical terms from the historical and etymological point of view shows that most of the terms in it were created by a purely semantic method based on samples of folk art. The article analyzed the diachronic and synchronic forms, creation, ancient and current forms of medical units taken from the folklore language.

**Key words:** medical terms, medical unit, folklore language, diachronic and synchronic forms, lacuna, disease.

### INTRODUCTION

In Uzbek linguistics, a lot of work has been done on the study of terms. Many scientific books, pamphlets, dictionaries, scientific and popular scientific articles were written, dissertations were defended. In this regard, the publication of more than 200 dictionaries is a great achievement of our science. The following took the main place in the advancement of the terminology field to a higher level:

- Granting the status of the state language to the Uzbek language;
- Adoption of the Law “On the transition to the Uzbek alphabet based on the Latin script”;
- Establishment of the Terminology Committee under the Cabinet of Ministers of the Republic of Uzbekistan.

The formation of terms is as old as the history of the people. In inscriptions such as Tonyuq, Kultegin, Bilga Khagan, we find terms related to the crafts our people are engaged in. They were also present in folk legends and heroic songs. Scientific works related to medicine were written in Arabic, partly Persian-Tajik languages from the times of Abu Bakr al-Razi and Ibn Sina until the 20th century, and after certain periods, they were translated into Turkish, Uzbek and other languages. Most of these translations are preserved in manuscript form in various scientific institutions. The medical works of Razi, Ibn Sina, Zainuddin Jurjani, Nasriddin Tusi and others were translated into Turkish at different times [3]. Many words, like the terms of some sciences with a long history, have become specialized in medicine today and have become medical terms. Also, due to its active use in people’s daily life, it has reached us through the folklore language: somatisms such as head, hand, foot, paw, shoulder, heel, ear, nose, lung, liver, kidney, spleen are among these.

The main part of medical terms arrived through various written sources, scientific, historical works of art and dictionaries compiled in different periods. As in all lexical resources of the Uzbek language, terms have their own ways of enrichment and they are in accordance with the general laws of the development of our language. There is not a single language in the world that has not acquired foreign words. In order to express a new concept in all languages, either a ready-made term from another language is adopted, or a word or term existing in this language is used, or a new term is created. In addition, the medical terminology that we want to talk about has gone through its great development. When creating medical terms, the people relied on their observations and worldview.

**METHODS AND LEVEL OF STUDY.**

It is known that in the modern Uzbek language, there are many cases of word formation by changing the meaning of the word and moving the meaning. Also, the formation of a new word through the loss of connection between some meanings of a polysemantic word, the specialization of some of them, is called word formation by semantic or lexical-semantic method. Historical and etymological examination of medical terms shows that most of them were created by purely semantic method on the basis of examples of folk art.

Development of medical units and changes in historical stages are constantly taking place among the current problems. No matter how synchronic, that is, about the current state of linguistic phenomena, the term of any field is partly diachronic, that is, historical, because the material under study changes over a period of time. As a result of our research, we tried to study the diachronic and synchronic forms of several medical units in the folklore language.

Today, among medical units, lacunar units are being studied as a special research object. The term lacuna was scientifically justified for the first time by Canadian scientists J. Vine and J. Darbelne. Scientists in the book "Comparative method of French and English" defined the lacuna as a linguistic phenomenon that is determined in the comparison of two languages as follows: "A lacuna phenomenon occurs in places where a word in one language does not have an alternative in another language".

It is clear from the definition that this term is used to express a concept that is defined in the comparison of two languages, and there is no alternative in one of the two cultures and languages. This definition serves as the primary basis for the term lacuna to retain its original terminological characteristics despite the partial semantic changes of the later period. V. Gak, another scientist who seriously dealt with the problem of lacuna, explains lacunae as "gaps in the lexical level of the language, non-existence of words that should exist". It can be seen from this comment that the scientist admits that it is possible to identify and evaluate the lacunae in the lexicon of a language even without comparing it with another language [4]. Lacunar units are rarely studied in world languages, especially in Uzbek. B. Suyunov in his article "The problem of application of lacunae to medical terms" analyzes several medical lacunar units, we will mention some of them in our research.

**Ag'in (ag'iin)** means "mute", "tongueless", "unable to speak" by birth or acquired. This term is often found in historical works and is rarely used in our life today. For example, it is used in the same sense in Nasiruddin Burkhaniddin Rabghozi's "Qissas-ul Rabghozi" and Yusuf Khos Hajib's "Kutadgu Bilig". For example, "Those who don't work, one is a goat, the other is a deer, and the third is a goat" (N. Rabguzi, "Qissas-ul Rabguzi"). It is also used figuratively to refer to people who keep quiet or speak very little. For example, Naluk sozlamassen aginteg (Y.H. Hajib, "Qutadgu bilig").

**Ag'in** is a historical medical term that is the name of a disease that develops without a sign.

**Akashak** is a contraction of the arms and legs as a result of strong muscle tension.

- a) let your hand be akashak! (as a curse);
- b) a disease caused by immobility of a limb (mainly, a leg or an arm); paralysis;
- d) if you break something like that, won't you be caught and punished! "Youth";
- g) the condition of legs and arms that have become stiff and scratched. "When he saw the dead body with legs and hands, and his jaw was open like a comb, he screamed". (Kh. Sultanov, "My Mother's Land") [5].

The term **Akashak** is often used in the vernacular today. The peculiarity of this disease is that it occurs suddenly, unexpectedly, suddenly. It occurs as a result of compression of nerve fibers or vessels of human body parts. Therefore, it can be applied to a person's legs, hands, neck, tongue, etc. It also

expresses the meaning of “to endure” and “to be bent” in the texts. For example, Uncle Yefim took a hammer in his hand and went to the cart whose axle was bent like a crooked man. (H.Nazir, “Unquenchable lightning”).

The term **Akashak** means the general name of the disease related to the nerve fibers of the human body.

**Belangi** - A crippled loin or unable to lift his loins from heavy work. “I picked up a heavy stone and wrote it as a belt. No - no, don’t be rude! Don’t put a man in a belt until he says his song”. (A. Qadiri, “Small works”). “I became dizzy. I added marigold flowers to Pidina [mint] powder and put it on, did it help? I was cured”. (S. Nurov, “Narvon”). Belangi noun phrase.

Tirishma is the ancient name for today’s eye disease. The strain arises from the part of the worm-like tumor located in the lower part of the cecum, which has not grown during embryonic development. Inflammation of this tumor is called appendicitis. Latin appendix means tumor. Nowadays, the term appendicitis is not used in our life at all, and the Latin word appendicitis is used instead [6].

The skin is an important organ that protects the human body. In folk medicine, doctors who treat skin diseases with herbs study. Their main and necessary weapon and tool is their eyes. Usually, when making a diagnosis, it is important to examine mainly the mucous membranes of the skin. The main thing is to know what to see and what to look for. An accurate and correct diagnosis is the key to the most effective treatment. Skin diseases include measles, chicken pox, scabies, ringworm, ringworm, smallpox, smallpox, anthrax, leprosy, freckles, etc. Below are some disease names related to skin diseases and analyzed linguistically. Including:

**Qo’tir** is an infectious skin disease that causes blisters on the body and severe itching.

In the old Turkic language, this unit, which expresses the same meaning, was actually pronounced in the style of kotor. In the Uzbek language, the second syllable of this word is not lipped, narrow vowel i or lipped, lipped instead of middle wide vowel o, pronounced and used in confusion with narrow u vowel.

**Qizamiq** is an infectious disease characterized by a red rash and fever in children. In the mother’s eyes, her daughter’s face was covered with measles, and it looked like she was getting wet in the breeze.

**Qizamiq** skin disease also means skin disease in the ancient Turkic language and belongs to the noun family. Measles skin disease is expressed as measles in Mahmud Koshgari’s dictionary. Today, this skin disease is used and pronounced as measles both in medicine and among people.

The disease of **Chipqon** is explained as follows: “Chipqon or abscess is an infection that causes the appearance of a pus-filled sac under the skin. This can be caused by an infected hair or wool root. It can also be caused by a sting with a sharp object or an injection with a dirty needle. Patients with scaly skin disease experience painful conditions and the surrounding skin becomes red and hot. It can also cause swollen lymph nodes and fever”. Sh.Rakhmatullayev’s “Etymological dictionary of the Uzbek language” gives an explanation as “a large purulent discharge formed as a result of inflammation of the hair follicle and its surroundings”. Including: “You don’t have a chip on your lips, uncle”.

A hard round tumor found on the limbs, sometimes on the body, is known as scaly skin disease. For example, in the colloquial style, it is found in the form “My sister has a healthy body in her hands”.

Another skin disease is freckles. On the face, and in some cases on the body, it consists of holly yellow spots. For example, “I hate my aunt with freckles” (O’tkir Hashimov).

In short, by analyzing the names of skin diseases as a medical linguistic unit, the uniqueness of the Uzbek language, breadth of applicability, instead of appearing on the skin, the names of the diseases are named differently depending on the color and shape, folk solutions of the treatment methods indicate that the cooperation of medicine and tissue science is a social necessity.

## DISCUSSION AND RESULTS.

Every nation's culture has a set of views that represent the names of diseases. They embody the worldview, religion, customs, way of life and history of this people. In particular, in the practical speech of the Uzbek people, the names of dangerous diseases such as cancer, tuberculosis, and cholera have long been taboo. There are historical reasons for this. Although their cure has been found, our people are content with using the terms "severe disease", "bad disease", "severe pain". Our great thinker, Abu Ali Ibn Sina, in his work "The Code of Medicine" gave many terms that form the basis of medical science. In particular, leprosy is described by the terms "Lion's disease" and "Do ul-asad" in the "Code of Medicine". From this it is understood that the patient, taking into account the symptoms of the disease, is likened to a "lion" (animal).

The study of lacunar units related to the medical units of the Uzbek language is of great scientific and practical importance not only for the field of linguistics, but also for the science of the field of medical terminology. After all, although the above-mentioned medical terms such as akashak, agin, tirishma exist in the living language of the people, they are not used in science today. Making them a separate dictionary and applying them to modern medicine will further increase the efficiency in this field.

Each language has an integral relationship with the history of the people who speak it, their lifestyle, and their social status. Language is the common wealth of the nation, and it is created by the nation over centuries. Every language develops and enriches due to external opportunities, in addition to its internal capabilities, such as creating words and using words in new meanings that were not characteristic of it before. The acquisition of linguistic units from other languages is important for the enrichment of the language under the influence of external opportunities. The acquisition of linguistic units from other languages is not based on randomness, but on certain social and linguistic opportunities. Linguistic units that are taken from abroad serve to cover certain linguistic needs that have arisen in the language, because if a certain word or linguistic form is not needed, it is not acquired from another language. Due to this need, linguistic units change from one language to another. The acquired linguistic unit brings with it a new concept and a new meaning to the foreign language. Today, idioms play an important role in the formation and enrichment of medical terminology. This process is carried out by the exact assimilation of terms from other languages or copying of foreign language terms. In particular, the creation of new lexical units in the Uzbek language on the basis of international terms became active. In Uzbek medical terminology, it is clear to everyone that terms or morphemes borrowed from foreign languages, including Greek, Latin, Russian, Arabic, Persian and other languages, have been assimilated into Uzbek since ancient times. There is no field where a term is not formed with foreign terms or morphemes. In particular, if we take the term aerotherapy, which is widely used in the field of medicine, it means (in Greek) the meaning of the term aer - air, and therapeia - treatment. A method of using open air for the purpose of training and treatment of the body. Aerotherapy is often used to train the children's body and increase their tolerance to unpleasant factors of the external environment, as well as in the treatment of functional diseases of the lungs, bones, skin, joint tuberculosis, anemia, nervous and cardiovascular systems.

The term "quarantine" that has entered our lives rapidly in recent days was also interpreted by our great scholar. Ibn Sina worked on the treatment of diseases transmitted by microorganisms, bacteria, and viruses, and in order to prevent them, he introduced the method of self-isolation of the patient for 40 days, distancing himself from people. Ibn Sina called this method "Al-Arba'in iyya". This word means "forty days". The method he introduced spread to Italy and throughout Europe with the help of Venetian merchants. And the self-isolation method was given the name "quarantine" which means "forty nights" in Italian, and "quarantine" in English.

Similarly, the term immunity is derived from the Latin word *immunitas*, which means to get rid of something, to get rid of, to be free. That is, the reaction of protection against microorganisms

(pathogens), toxic substances, etc., which are genetically different from the organism itself with foreign characteristics, which harm its integrity and biological identity. Such immune protection is widely used in medical practice to protect people's lives and health. This term has meanings such as a special privilege used by diplomatic missions of foreign countries and their employees, immunity of members of state legislative bodies (deputies), that is, immunity. From the original action meaning of the lexeme of immunity, such as getting rid of, protection reaction, privilege, inviolability, object meanings have grown. The development of meaning has created meanings related to the noun group from the verb group. The above-mentioned meanings of the lexeme of immunity are interrelated, and they are related to the main meaning - to be free. This is an example of the metonymy method of transferring meaning in words.

## CONCLUSION.

As in all lexical resources of the Uzbek language, terms have their own ways of enrichment and they are in accordance with the general laws of the development of our language. There is not a single language in the world that has not acquired foreign words. In all languages, to express a new concept, either a ready-made term from another language is accepted, or a word or term existing in this language is used, or a new term is created.

In the modern Uzbek language, there are cases of word formation based on the change of the meaning of the word, the migration of the meaning. Also, the loss of connection between some meanings of a polysemantic word, the creation of a new word through the specialization of some of them is justified as word formation by semantic or lexical-semantic method.

Historical and etymological examination of medical terms shows that most of them were created by purely semantic method on the basis of examples of folk art.

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