



An Analysis of Scholarly Studies Pertaining to the Lexicon Associated with Illnesses and Unhealthy States

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ABSTRACT

Our article will delve into the theoretical aspects that pertain to defining the characteristics of the Dialectal Dictionary of Diseases. After careful consideration of the appropriate individuals to study the medical dictionary of diseases and conditions, we will divulge the distinctive linguistic characteristics of this section and the techniques used in its creation. The science community thoroughly examines the classifications of this glossary which includes detailed explanations of the distinct names and cases of diseases in different dialects. Observations have been made regarding the distinctions between folk medical language and scientific language.

Keywords:

medicine, modalities, social, scientific, societal progress, conscientious, intentional, medical terminology.

Introduction: Throughout our existence, it is incumbent upon us to observe a myriad of processes, phenomena, and objects within the surrounding environment. In this context, it is imperative to assign a distinct nomenclature to each entity, articulated through the modalities of linguistic expression. Through the act of assigning designations and nomenclature to the phenomena and objects comprising the immediate environment, an individual engages in the process of categorizing such material. This procedure may entail classifying the entities into discrete thematic groups or systematically organizing them. The lexicon of any given language tends to mirror the alterations experienced in the public sphere. Initially, lexical units have the propensity to respond to any alterations occurring within the domains of social, scientific, and societal progress. Terminological systems are developed by consolidating lexicons about various areas of expertise. The lexicon comprising technical terms is an indispensable aspect of literary discourse, and it follows established conventions in its evolution.

According to Manerko's (2000) assertion, terminological nomination falls under the category of general language nomination which adheres to standard language conventions and entails a conscientious, intentional, and innovative process that involves both cognition and communication. [1]

Literature review: Numerous requisites are frequently enforced upon a term, leading to its unintentional detachment from the confines of vernacular speech and casting it as a decidedly artificial construct stemming from linguistic origins. The primary objective of this paper is to investigate the lexicon of ailments and excruciating states, and medical terminology, to enhance our understanding of the subject matter. The field of medical terminology can be deemed one of the earliest areas of inquiry due to its inherent significance in providing individuals with an essential understanding of diseases and their corresponding curative interventions. This notion is underpinned by the crucial role that medicine, as a discipline, and the knowledge of illnesses and their

treatment methodologies play in the overall well-being and survival of all individuals. Drawing upon fundamental ethnolinguistic research encompassing folk medicine and spiritual culture, this study aligns with the contemporary scientific emphasis on integrated approaches. Accordingly, we focus on one of the fundamental concepts central to this subject matter: disease. There have been numerous valuable contributions to the classification of folk beliefs about treatment methods, as well as the origins and causes of diseases. These contributions have been made by medical practitioners such as M.M. Dobrotvorsky, V.F. Demich, V. Deriker, G.I. Popov, and E.Ya. Zalensky, as well as by experts in the fields of ethnography, philology, and linguistics including A.A. Potebnya, A.A. Makarenko, G.S. Vinogradov, S.V. Maksimov, V.S. Arefyev, V.I. Dal, P.S. Efimenko, A.E. Bogdanovich, M.V. Krasnozhenova, E.N. Eleonskaya, K.D. Loginovsky, and M. Zabylin. The ethnolinguistic perspective delineates various components of the folk medical corpus, including etymology, ritual deception, the structural role of movement in the healing rite [2], the East Slavic conspiracy tradition, folk disease and apotropaic magic, illness, and death as portrayed in funeral and memorial rites, disease as seen in both anthropological and somatic perspectives, disease within mythological characters, illness through the lens of maternal symbolism in folk medicine [3], sickness as a result of breaking festive prohibitions, and the link between disease and the attributes of calendar rituals. Recent research has placed particular emphasis on the vocabulary of traditional medicine. This includes works such as E.L. Berezovich's 2007 publication, S.M. Pozdeeva's 2005 publication, Yu.A. Krivoshchapova's 2007 publication, N.S. Gantsovskaya's 1994 publication, K.V. Pyankova's 2008 publication, T.V. Volodina's 1997 publication, and L.Y. Rineva's 2001 publication. These studies adopt a complex and multi-level approach to analyzing linguistic material in this field. Within the discipline of philology, scholars direct their attention towards the scrutiny and interpretation of the linguistic dimension inherent in the realm of

traditional medicine in various languages such as Karelian. Several studies have addressed the linguistics and characteristics of a variety of languages, including Nikonchuk (2007), Badenkova (1999), Faychuk (1985), Abdulhamidova's analysis of the Shugnan language (2006), and Kardanov's exploration of the Kabardino-Circassian languages (2002). When evaluating the contemporary medical terminological system, linguists engage in an onomasiological examination of the autochthonous Russian lexicon Abramova, G.A., 2003; Trafimenkova, T.A., 2008. During the late nineteenth to the early twentieth centuries, extensive efforts were focused on publishing medical textbooks of the seventeenth and eighteenth centuries. These materials, along with handwritten medical textbooks, have not undergone a thorough examination from a linguistic perspective. Several ethnographic and historical works have included partial analyses of medical terminology; these have primarily focused on investigating the naming conventions of diseases in Slavic languages and tracing the origins of specific lexemes. Examples of such works include those authored by A.N. Afanasyev in 1995, A.S. Budilovich in 1878, and R.N. Popov in 1903. The investigation of folk medical terminology, as documented in Russian handwritten medical texts from the seventeenth and eighteenth centuries, was not undertaken until the mid-twentieth century, when V.S. Terekhova conducted an in-depth analysis of this matter within the context of her doctoral dissertation. According to Terekhov (1891), it can be inferred that... This study delves into the lexicons containing terminologies denoting both afflictive ailments and stable phrases serving as a folk medical terminological system. Subsequently, T.V. Oleshchuk undertakes an analysis of disease and pain nomenclature in the Old Russian language, as documented in Oleshchuk's scholarly work.

Research Methodology: During this particular time frame, linguists are actively conducting research in the domain of etymology concerning customary Slavic medical nomenclature. They are also meticulously

scrutinizing the vernacular medical vocabulary of Ukrainian and Russian medical professionals while closely analyzing the structure and semasiological features of foreign medical terminology, among other pursuits. V.A. Merkulova conducted a scholarly investigation into the etymology of disease nomenclature in the language. The aforementioned publication titled «Folk Names of Diseases» divulges the etymology of various afflictions including, but not limited to, «corn», «fire fever», «falling epilepsy», «freckles fever», «pruritus scabies», «Bonecrusher rheumatism», «groin conjunctivitis», and «master abscess». These afflictions are scrutinized about semantics, syntactic structures, and word-building patterns from an academic standpoint. According to the referenced article by Merkulova (1969), it is feasible to identify the roots of Russian dialectal designations for maladies and distressing afflictions in various foreign languages. In one of his scholarly works, E.L. Berezovich undertakes an examination of the traditional appellations ascribed to the ocular ailment known as barley, with a particular focus on two distinct domains. The aforementioned domains exhibit parallel structures consisting of a semantic core and a foundation for generating constituents. Specifically, the initial field pertains to a «barley» model of grain while the latter field relates to canines [4]. In her scholarly article titled «The Organization of the National Terminological System» N.N. Shcherbakova places considerable emphasis on discerning native Russian designations for diseases as well as their imported counterparts, which have infiltrated regional dialects through written language and have weathered an array of phonetic and grammatical transformations. Underscoring the systemic configuration of the disease grouping under examination is also a critical aspect of her examination. According to N.N. Shcherbakova, there exist certain criteria which must be fulfilled by terminologies designating illnesses. Initially, it should be noted that the term is monosemantic, as postulated by Danilenko (1997; 68). That is to say, in every particular field of application, a given term ought to denote a single concept,

and conversely, each distinct concept should be associated with only one term for optimal designation. The concept of neutrality in emotional and expressive terms concerning derived words and the avoidance of semantic diffuseness and doublets are crucial considerations, as elucidated by Shcherbakova (2013; 115).

As posited by E.V. Velmezova (1999:71), an individual's mythopoetic ideas about illnesses are discernible not only through folklore texts but also via the language employed within a specific cultural tradition. Such linguistic elements include syntagmatic, which entails phraseological units and stable combinations that elucidate the connotative meaning of corresponding words, as well as the internal form of lexemes. Research on diseases and painful conditions using Perm materials was undertaken by I.I. Rusinova and L.S. Nechaeva. The present study utilizes the works of L.S. Nechaev, specifically his investigation entitled «The Image of the Disease in Traditional Culture» which draws upon the lexicon of Perm dialects, to establish a foundation for our research. Nechaev endeavors to reconstruct the customary conceptualization of disease as a sentient entity, a viewpoint that is characteristic of individuals possessing mythological consciousness. According to a source authored by Rusinova in the year 2008... The current work portrays the disease as a zoomorphic entity that gradually deteriorates the human body through persistent consumption, while also featuring lexemes that signify various afflictions that are attributed to the influence of sorcery, such as spoilage, hiccups, and sly practices. Furthermore, the text analyzes the lexemes associated with Satan and his assistant sorcerer, who is believed to possess the ability to inhabit and cause harm to the human body. This study investigates the lexicon about the semantic domain of «Disease», specifically examining two distinct categories: the first delineates the deeply ingrained cultural associations of «forcible invasion of the human body» (capturing, seizing, grasping, etc.), while the second centers on the notion of a disease as a condition that is communicated to the patient

through violent external forces (acquiring, detecting, attacking, etc.). Based on her research, L.S. Nechaeva has determined that disease is commonly perceived as being linked to grief, evil, and sadness. Additionally, she has found that the names assigned to diseases exhibit a motivational correlation with the popular naming conventions of demonological entities. These diseases are regarded as the byproduct of supernatural powers possessing humanlike attributes, which can penetrate the human body and instigate diverse ailments. In her research entitled «Motivational Analysis of the Names of 'Inhabiting' Spirits,» I.I. Rusinova explores the nomenclature of spirits that are believed to incite a range of afflictions and unpleasant states in humans.

Analysis and results: This study explores how the notions surrounding said species manifest in the structural composition of lexical items, commonly referred to as «inhabiting» spirits. This study highlights the areas of motivation that lead to the classification of certain entities as «Demon» «Animal» «Man» or «Object» Among the various designated domains, the category of «Man» is frequently employed to a significant extent. The subject under examination encompasses a series of motivational categories, namely, human conduct, personal nomenclature, expressive language, and generated auditory stimuli. In the realm of the supernatural, the animating essence that is believed to coexist within a being is bestowed with appellations that are exclusive to human individuals, such as a sorcerer, a male, an elderly man, a youngster, or a person. Additionally, the concept of personification can be applied to the spirit, which is endowed with a distinct name. Throughout the research, it is inferred by I.I. Rusinov that the diverse range of lexical units found within the study group can be attributed to the taboo practice of naming malevolent spirits. According to Rusinova's scholarly work in 2009, a substantial portion of the terminology utilized pertains to euphemisms.

Conclusion: Based on a comprehensive analysis of scholarly sources, it can be inferred

that disease is a highly individualized phenomenon that has detrimental effects on an individual's health and well-being. Additionally, it is perceived as a supernatural entity with an independent agency, often associated with malevolent spirits or the devil. Conclusively, this suggests that the perception of disease is culturally and historically constructed and subject to a complex interplay of social, cognitive, and religious factors.

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