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AN OUTLINE OF UZBEK AND BRITISH LINGUACULTURE
(on the example of some terms with the seme of “illness”)

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Abstract

Linguaculturology is a new branch of linguistics, which represents linguistic and cultural picture of each nationality. The paper contains an analysis of some terms with the seme of “illness” by implementing comparative, linguacultural, linguastatistical and other methods. By this research we could outline that the fund of Uzbek and British medical terms can serve as a valuable source which reflects the culture and outlook of both nationalities. Hence, the study helped to show more clearly ‘the intersection’ of Eastern and Western people. The linguoacultural aspect of medical terms has not yet been the subject of specific research in Uzbek linguistics.

Key words: culture, linguoculturology, eskicha kasal, fairy stroke, the King’s Evil, chechak, speckled monster, eshakyem, kuyonchik, hives, grand mal, petite mal

抽象的

语言文化学是语言学的一个新分支，它代表了各个民族的语言和文化图景。本文运用比较法、语言文化法、语言统计法等方法对一些带有“病”字义的术语进行了分析。通过这项研究，我们可以概括出乌兹别克语和英国医学术语基金可以作为反映两国文化和观点的宝贵资源。因此，这项研究有助于更清楚地显示东西方人的“交集”。医学术语的语言文化方面尚未成为乌兹别克语语言学具体研究的主题。

关键词: 文化, 语言文化学, eskicha kasal, 仙女中风, 国王的邪恶, chechak, 斑点怪物, eshakyem, kuyonchik, 荨麻疹, 大马, 小马

Introduction

Since childhood, a man learns the world around him and everything in it through language. Language is a means of disseminating information, in which all the knowledge around, including the culture of a nation is expressed. The broad meaning of the notion of *culture* can be seen in a number of definitions given in *the Uzbek Explanatory dictionary*:

- Set of achievements of the society in production, social, spiritual and enlightenment life;
- A set of such achievements of a social group, class, or nation in a given period;
- Education, enlightenment;
- Conditions that meet the requirements of a cultured person. [1, 521]

Thus, language is a mirror of culture and social life. All the events that happen in a daily life of a nation are usually fixed in the vocabulary of a language. This kind of approach to language has been supported by many scholars. Initially, W. von Humboldt put forward the idea that there is a close connection between the characteristics of language and nation, and that it is passed from generation to generation through language [2]. Moreover, Russian linguists Yu.M.Karaulov, S.G.Vorkachov, V.I.Karasik, V.V.Krasnikh, V.A.Maslova and others deeply studied the relationship between language and culture in their works and made a worthy contribution to the foundation and development of the field of linguoculturology.

According to V. Maslova, "Linguoculturology is a branch of science that was founded at the intersection of linguistics and cultural studies" [3, 208]. It should be noted that it is a complex set of knowledge about the national and cultural characteristics of people and the way of expressing these aspects in language. There are many scientific works done in this field in Uzbek linguistics. In particular, A.Bushuy, G.Atakhanova, A.Mamatov, O.Yusupov, A.Ziyaev, D.Khudoyberganova, D.Tosheva, N.Tukhtakhodjaeva, Sh.Makhmaraimova, U. Kuziev. In general, the relationship between language and culture is in the center of attention of foreign and national linguists.

If a language describes specific aspects of people (lifestyle, customs, religion, etc.), the terms that are its elements may serve as linguacultural units, called linguaculturemes. In particular, the fund of Uzbek and English medical terms can be a valuable source that reflects the culture. The study helps to show more clearly the intersection of Eastern and Western linguacultures. The linguacultural analysis of medical terms has not yet been the subject of scientific research in Uzbek linguistics.

Materials And Methods

In the Uzbek people, the disease is usually interpreted by using the word 'Allah'. That is the predominance of religious views. A typical example of this is, "Allah has sent down both the disease and the cure". Another interpretation is, "Illness is the punishment that Allah has sent down to his servants":

-Alloh sizni mag'firat kilsin, ey Abu Bakr. Axir, kasal bo'lmaysizmi, g'am-qayg'u chekmaysizmi, ochlikdan sillangiz qurimaydimi?

-Albatta, shunday.

"- O'shalar sizlarga berilgan jazodir", - dedilar. (Ibn Hibbon rivoyati) [4]

(- May Allah forgive you, O, Abu Bakr. After all, don't you get sick, don't you suffer, don't you starve?

-Of course it is.

He said, "Those are the punishments that have been given to you." [Ibn Hibban rivoyati].

The same could be seen in the worldview of the British people:

-The outbreak caught the whole world by surprise, and some people believe the virus was sent by God to punish humanity. (Sean Martin, Coronavirus claim: Disease outbreak is 'punishment from God')

When we study the linguaculture of the British people, we discover the following meanings of "disease", which do not exist in the Uzbek one:

"Illness" - pleasure:

I reckon being ill as one of the great pleasures of life, provided one is not obliged to work till one is better. (Samuel Butler, "The Way of All Flash")

"Disease" - the enemy:

About the best I can say to you is that I feel as though a half-track has rolled back and forth across my stomach nonstop for several days. The attack was successful, although I am expecting a counter attack any moment from all sides, if any more of those nodes are malignant. Notwithstanding, I have surrounded myself by barbed wire, land mines, and

several squads of infantry. (Ryan C, "A private battle")

Results And Discussion

In the culture of every nation there are some views that represent the names of diseases. They reflect the worldview, religion, customs, way of life and history of this people. For example, the names of the most dangerous diseases were tabooed in ancient times and this process is still going on. Linguist Denis Jamet gave the following reasons concerning this situation:

1. Diseases lead to death (e.g., cancer, AIDS, etc.);
2. Fear (e.g., fear of death, fear of illness, etc.) [5, 10]

Obviously, these two factors are noticeable in the folk nomenclature of disease names in both linguacultures. According to Kate Barridge and Keith Allan, "A study of medieval disease names shows that where there is fear and ignorance, there is usually a euphemism" [6, 180]. For instance, in the Middle Ages, the word "evil" was included in the names of many diseases in the West. For example: *the foul evil (pox)*, *the falling evil (epilepsy)*, *the king's evil (scrofula)* [6, 205]:

"Asturias, there is a foul evil in this land," said the knight. (Rosa Martha Villarreal, "A Story of the Fourth Crusade")

Even the word 'ill' in English, has the etymological meaning of 'evil':

Ill. c. 1200, "morally evil; offensive, objectionable" [7]

Since ancient times, the Uzbek people believe that evil spirits, so called *jins*, could cause a disease. That is meant in the name of an illness called as 'eskicha kasal'. This term may refer to any moral or physical disorder. It is usually treated by doing some kind of customs: praying God, 'kinna solish', cooking food devoting to passed people and so on:

*Mejdu prochim, Hiyol qoriga
uchrashesang ham bo'ladi. Dami
nihoyatda o'tkir – 'kuf' desa karni*

tuzatadi, 'suf' desa soqovni. (A.Obidjon, "Baloga qolgan futbolchi")

(If you know, you can visit Hiyol Kori. His power is very high, if he says 'kuf' – the deaf person will be healthy, if he says 'suf' – the dumb one will be cured. [A. Obidjon, "The player in trouble"])

In Britain, on the other hand, it is believed that evil forces, so called 'fairies' living on trees, embodied in the form of women, transmit diseases to humans [8, 15]. The term "fairy stroke" in a vernacular speech is associated with this idea:

'Fairy stroke' - the modern 'stroke' was then interpreted as the magical wounding of a person. [9]

The disease called "tuberculosis" in modern medicine, is characterized by the name of 'sil' among the Uzbek people:

Sut o'pka yarasi va silga qarshi ishlatiladigan xalq dori-darmonidir. (K.Maxmudov, "O'zbek tansiq taomlari")

(Milk is a folk remedy used against lung ulcer and *sil* (tuberculosis). [K.Mahmudov, "Uzbek delicacies"])

The term 'sil' is also used to call a patient with this disease (tuberculosis):

Sillarni davolamoq. Sillarni izolyatsiya qilmoq. [1, 500]

(Cure patients with *sil*. Isolate patients with *sil*). [1, 500]

In English, it is called 'tuberculosis', and can be used in an abbreviation form (TB):

TB can only be spread by people with infectious TB in the lungs. [10]

In ancient times it was called by various names among the people: "phthisis", "consumption" in the 18th century [11, 8]; "the white death" [12, 4], "the great white plague" - in the 19th century [13, 10]; "Robber of youth" [14, 783], "the Captain of all these men of Death" [15], "the graveyard cough" [16] and "the King's Evil" [17, 73]:

Cough! You don't need to tell me about a cough. I've always been subject to a

cough, all my days. When I was of Eva's age, they thought I was in a consumption. Night after night, Mammy used to sit up with me. O! Eva's cough is not anything. (Harriet Beecher Stowe, "Uncle Tom's Cabin")

Thus, it is possible to understand that this disease meant great horror in the life of the British people. In particular, the history of the origin of the term "the King's Evil" directly reflects the views of the British people. There was a belief that this disease was a manifestation of the king's wrath, and the king's touch treated sufferers. In fact, this was written in Shakespeare's tragedy named 'Macbeth' (Scene 4, Scene 3):

*(Macduff) What's the disease he means?
(Malcolm) 'Tis called the evil. A most miraculous work in this good king, which often since my here-remains in England I have seen him do. How he solicits heaven, Himself best knows, but strangely visited people, all swoll'n and ulcerous, pitiful l to the eye, the mere despair of surgery, he cures, hanging a golden stamp about their necks, put on with holy prayers. And, 'tis spoken, to the succeeding royalty he leaves the healing benediction. With this strange virtue, he hath a heavenly gift of prophecy, and sundry blessings hang about his throne, that speak him full of grace. (Shakespeare, "Macduff")*

This superstition reminds Uzbek's belief on 'kinna solish'. It is a kind of treatment done by special professionals on religion called *bakhshi, kori* and so on.

The term "chechak (smallpox)" is one of the units used in both modern and folk medicine. It is one of the most serious infectious diseases:

Chechak (yaralari) ko'ringanida ular, ko'pincha, flegmona rangiga ega bo'ladi, lekin ba'zan turli ranglarga: kurrang, binafsharang va qora rangda toshadi, chunki chechak (toshmalari)ga har xil tur va ranglar xosdir: ularning ba'zisi oq, ba'zisi sariq, ba'zisi qizil, ba'zisi ko'k,

ba'zisi binafsha rang bo'lib, ba'zisi esa qoramtir bo'ladi. (Abu Ali Ibn Sino, "Tib qonunlari")

(When rashes appear, they often have a phlegmonous color, but sometimes they come in different colors: grey, purple and black, because rashes are of different types and colors: some are white, some are yellow, some are red, some are blue, some are purple, and some are dark [Avicenna, "Canon of medicine"]).

It should be noted that etymologically, the word 'chechak' means "a flower" [18, 421]. Rashes on the patient's body 'decorate' the skin like a flower. Today, it is used in the meaning of "flower", too:

*Shamollar ichra men ham bir shamol,
Chechaklar atridan men ham sarmastman. (A.Oripov, "O'zbek shamoli")*

(In the winds I am also a wind, I'm also sick of the scent of flowers). (A. Oripov, "Uzbek wind")

In English, its equivalent (as a medical term) is *smallpox*. It was known as *red plague* [19, 100], *speckled monster* [20, 25-26] in ancient times. By these terms one can feel a strong fear of the British people for this disease. In particular, the fact that the disease resembled a monster is a sign that it was caused for many deaths. In the following work it was depicted:

When, two days before her eleventh birthday, her beloved father had died, and then the speckled monster had gnashed its teeth and leapt at her and her four brothers in turn. First Israel, then little George, then her favorite, Josiah had died. And then, last and most terrible, her mother. (J.L.Carrel, "The Speckled Monster")

In Uzbek, the term "eshakyem" is also distinguished by its unique linguistic and cultural feature. It is synonymous with the term "urticaria" in modern medicine, and is a disease characterized by puffy rashes. The linguistic and cultural aspect of the term is that according to the belief of the Uzbek people, if a sick person feeds a donkey, he will recover. This view is embodied

in the name of the disease (eshak (donkey) + yem (food) → “eshakyem”):

Nima deding? Medpo' nktga ketyapman? Ie, badaningga eshakyem toshgan bo'lsa, medpunktda balo bormi? Kechasi og'ilxonaga kirib, etagingda eshakka yem bersang, toshmalar uch kunda qaytadi. Mabodo, eshak topilmasa, mayli, unda do'xtirga bor. (A.Obidjon, "Baloga qolgan futbolchi")

(What have you said? I am going to a medical center? If urticaria developed the rash on your body, why to go to medical center? If you go into the barn at night and feed the donkey on your hands, your rash will disappear in three days. If you cannot find a donkey, you may go to a doctor). (A. Obidjon, "The player in trouble")

“Urticaria” has the following folk names among the British people: *hives* [21], *wheal* [22], *welts*, *nettle rash* [23, 52-57]:

If you get itchy bumps on your skin, it's usually because of bug bites or allergies. But some people get hives spontaneously and aren't sure what's causing them. [24]

Another medical linguacultureme is the term “quyonchIQ (quyon=rabbit)”. In modern medicine it has the name of ‘epilepsy’. Its sufferer usually has seizures, and acts like a rabbit:

Bu xonadonda meni andak tahlikaga solgan bir hol xususida gapirib o'tishim kerak. Haligi o'smir eshikdan chiqayotganda, birdan qalqib ketdi va uzala tushib yiqildi. Otasi yugurib borib, uni bosdi. Ha, ko'tarmadi, bar'aks bosdi. Komil ikkalamiz bir-birimizga savol nazari bilan qarab, bezrayib qoldik. O'smir tartibsiz tipirchilardi. Keyin balsam, yigitcha quyonchIQ kasaliga giriftor bo'lgan ekan. (N.Rahmat, "Buni hayot debdilar")

(I have to talk about a situation in this apartment that put me in a little danger. As the teenager walked out the door, he suddenly woke up and fell to the ground. His father ran and pressed him.

Yes, he did not lift, but pressed. Kamil and I looked at each other questioningly, frustrated. The teenager throbbed. Then I found out that the young man got *kuyonchik* (epilepsy). [N.Rahmat, "It is called a life"]

Its English equivalent is *epilepsy*, and the terms "Grand Mal" and "Petit Mal" are used to describe this disease in ancient times.

Brian said Sadie's grand mal seizures were reduced from 20 minutes to 10 minutes. [25]

He wasn't out of his petit mal yet. [26]

In addition to the above mentioned folk terms, eponymous units also play an important role in folk linguaculture. They enrich a national, cultural and historical heritage of each country. Unfortunately, there was not found any eponymous disease in Uzbek. However, in the British linguaculture there are a lot. On the basis of Internet materials [27] [28] I could collect all eponymous diseases, which contain: names of people, who lived in the territory of the UK (Scotland, Wales, England, Northern Ireland), and their fiction hero's names:

Abercrombie disease, Adams-Oliver syndrome, Adams-Stokes syndrome, Addison disease, Alice in Wonderland syndrome, Angelman syndrome, Babington disease, Baker cyst, Barlow disease, Batten disease, Bell palsy, Bright disease, Broadbent apoplexy, Brock syndrome, Brodie abscess, Bywaters syndrome, Cheadle disease, Christmas disease, Cockayne syndrome, Curling ulcer, Dalrymple disease, Dent disease, Donovan virus, Dorian Gray syndrome, Down syndrome, Edwards' syndrome, Graves' disease, Hodgkin disease, Leishmaniasis, Listeriosis, Mansonelliasis, McArdle's disease, Mortimer's disease, Othello syndrome, Paget's disease, Parkinson's disease, Paterson-Kelly syndrome, Peter Pan syndrome, Poland's syndrome, Pott's disease, Sandifer syndrome, Sheehan's syndrome, Sturge-Weber syndrome,

Treacher Collins syndrome, Ushda list of references:

Conclusion

Linguastatistical analysis of the cited eponymous units showed that the diseases, which were named after physicians were the most quantitative (87 percent). Hence, it may be concluded that in Western linguaculture, a person who is a founder of a disease tends to find his or her name in history. As a result, the British linguaculture enriches. Although many prominent medical scholars as Abu Ali Ibn Sina have made significant contributions to Eastern medicine, we do not see his and others' names in any medical term. In the past, diseases and other medical objects were named under the influence of the psyche of a historical period and the language in which people spoke a lot. In my point of view, the mentality of each culture caused for the spirit of personalism, which is understood from such eponymous nomenclature (English). However, such characteristics as *lack of self-expression, humility, antiegoism* belong to Eastern culture. Such a worldview has certainly had an impact on science, of course. That's why we do not see any Uzbek medical scholars' names in the nomenclature of diseases.

In short, medical terms can enrich not only medical science but also folk linguistics. The meanings and concepts that are understood in them reflect the national worldview. In particular, we have analyzed the above "disease" semantic units and learned about the similarities and differences between Uzbek and British linguocultures. Hence, medical terms can also serve as valuable linguacultural units.

Conflict Of Interests And Contribution Of Authors

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