

SIGNIFICANCE OF FOLK MEDICINE TERMS IN EXPRESSING THE SCIENTIFIC VIEW OF THE WORLD

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Abstract: *In this article, the author tries to express his opinions about the terms of English folk medicine, the terms of folk medicine are studied as the main research material. In the process of preparing the article, the author critically approached the views of English and Uzbek linguists and boldly expressed his opinions. The article may be useful for those who study English and Uzbek translation studies and its lexicology.*

Key words: *the people, medicine, translation studies, gender, disease, anemia, claim, pneumonia.*

Expressions with a cultural component mean a disease spread by representatives of a certain people or a certain disease region. Thus, the expressions «French disease» (French disease) and «Gallic disease» (Gallic disease) are used to denote «syphilis». In French, syphilis is called «mal Napolitain» (Napoleon's disease), «le mal de Naples» (Naples disease)²³. *The expression The English Disease is used to refer to rickets in children: The English Disease is the Dutch name for rickets or weakness of the ankles, from which children mostly suffer*²⁴. Rickets in children was first discovered in England in the 17th century. In Danish, Engelsche-ziekte (The English Disease) means rickets, weakness of the ankles in childhood. According to some assumptions, the name comes from «enkel-niekte» (ankle disease), which later became «engel-ziekte» and later «Engelsche-ziekte». «English sweat» or «English sweating sickness» (sudor anglicus) was a disease with a very high mortality rate, unknown at the time. This disease appeared several times in Europe, for the first time, in Tudor England between 1485 and 1551.

«The Devonshire man's disease» is mentioned in the ethnographic collection «Leans' collection»: «Many people in this area, when asked how they were they answer: «I am neither sick nor healthy, I can eat and drink, but I do not have the ability to work.»²⁵

There is also a group of compounds added by the color component, and it often originates from a reference to the external appearance of the disease. For example, «the yellow disease» or «jaundice» is a disease diagnosed based on the yellowing of the skin. There are also other names for this disease: «gulsa», «jaundice»: Gulsa-whelk, the garden snail. Gulsa, or the yellow disease, was treated with oil obtained from the gulsa whelk or garden snail» (Wright, 1898/1905).

²³ Brissaud, E. (1888). Histoire des expressions populaires relatives à l'anatomie, à la physiologie et à la médecine. Paris: Georges Chamerot, imprimeur-éditeur

²⁴ 6. Palmer, A. S. (1882). Folk-etymology: A dictionary of verbal corruptions or words perverted in form or meaning, by false derivation or mistaken analogy. London: George Bell & Sons.

²⁵ Lean, V. S. (1903). Collections by Vincent Stuckey Lean of proverbs English and foreign, folklore and superstitions, also compilations towards dictionaries of proverbial phrases and words, old and disused. Bristol: Forgotten Books.

One of the names of anemia, which is considered a disease of anemia, was «Green disease». Initially, the main symptom of the disease was believed to be an appetite for unhealthy food, and the name comes from the Scottish form of «wexh green» or «grene» (desire, craving). Other sources, including Johnson's Dictionary or Francis Grose's Dictionary of the Vulgar Language, refer to the disease as the «disease of maids» or «virgin's disease». In addition to «green sickness» the condition was also called «morbus virgineus» (virgin disease) or «febris amatoria» (lovers' fever). «Green disease» is defined as: a disease of women caused by celibacy. In this case, it can be concluded that the adjective «green» is used as an intensifier of «white in color». The scientific name of the disease is derived from the Greek word «chloros» (green). However, in Wales the disease is known as “glaswst”, which means “green” or “pale”²⁶.

We can observe that the lexemes referring to the disease also originate from the meaning of the person. In this case, newly formed compounds reveal the relationship of the disease to a certain population group. For example, «Infant disease» and «infant rickets». It was believed that this disease affected children of poor families more²⁷. *«A new disease. - There is a disease of infants and an infantile disease called in Latin rickets; In this case, the head waxes very large, and the legs and lower parts cool very»*²⁸.

A disease known as the «woman disease» was known in Great Britain and was believed to be caused by the incredible actions of supernatural beings. It was believed that *«People cannot spin black thread at night, because the evil eye is transmitted through black threads, and it is cursed: the disease of women who spin black thread at night be upon you»*. The root of this superstition is the belief that black threads disappear at night or are carried away by fairies and can only be brought back in the morning²⁹.

Hysteria is popularly called “the disease of the Mother”, “the widow’s disease” or “the disease of the Womb”. It was believed that this disease can only affect women who are not sexually active³⁰.

Kidney stones are called student's disease. In England, doctors did not know about kidney stones until beer became widespread in the early 16th century. This is because such a disease is very rare. The cause of this disease being associated with students is that students consumed a lot of poor quality beer, which caused a lot of kidney stones, and as a result, an association between this disease and students appeared³¹.

²⁶ Palmer, A. S. (1882). Folk-etymology: A dictionary of verbal corruptions or words perverted in form or meaning, by false derivation or mistaken analogy. London: George Bell & Sons.

²⁷ Ihde, A. J. (1974). Studies on the history of rickets. Recognition of rickets as a deficiency disease. *Pharmacy in History*, 16(3), 83-88. Retrieved from <https://www.jstor.org/stable/41108858>

²⁸ Palmer, A. S. (1882). Folk-etymology: A dictionary of verbal corruptions or words perverted in form or meaning, by false derivation or mistaken analogy. London: George Bell & Sons.

²⁹ Magnus, H. (1908). *Superstition in medicine* (L.L. Salinger, Trans. and Ed.). New York, London: Funk & Wagnalls Company.

³⁰ Booth, D. (1835). *An analytical dictionary of the English language, in which the words are explained in the order of their natural affinity, independent of alphabetical arrangement*. London: Simpkin, Marshall, and Co

³¹ Lean, V. S. (1903). *Collections by Vincent Stuckey Lean of proverbs English and foreign, folklore and superstitions, also compilations towards dictionaries of proverbial phrases and words, old and disused*. Bristol: Forgotten Books.

The name of one of the lung diseases is called "McDonald's disease". Because of this, people believed that representatives of the MacDonalld family could cure this disease in mystical ways. After convincing people about this, this family earned a small amount of income.

The names of "elf disease" and "devil disease" are derived from beliefs in supernatural forces. The English "evil eye" was called the "elf disease" because elves were believed to transmit such disease. In the books, it was stated that these diseases were fought with the help of "magical" prayers. Various "preventatives" were also used against "Elves" or "Elven Disease". The disease, which was believed to be possessed by demons, was called "devil's disease": "To get rid of this disease, that is, to get rid of "devil's disease", take three ounces of poisonous mandrake (a type of plant) from the body. , infuse it in warm water and drink it, and you will get suave." the ethnographer writes in his work.

The mythological image of the supernatural power of "Hungry Grass" is expressed in the phrase "Hunger Disease". "If a man treads on the grass when he is hungry, he will never be satisfied and will always be hungry," says Irish mythology. In Irish legends, this herb was believed to be planted by the "fairies" in places where sacrifices had not been made. A person who comes to plots where such herbs grow, begins to suffer from endless satiety.

In addition, the group of phraseological units shows the state of connection with the semantics of certain diseases and organs. For example, pulmonological diseases are called lung diseases. That is, there is a different list of prescriptions, herbal remedies, and drugs for lung diseases like tuberculosis than for pneumonia³².

At the intersection of folk medicine and terminology, many terms representing diseases are often described euphemistically. For example, epilepsy is called "the outside disease", and smallpox is called "the good woman"³³.

Leprosy was euphemistically called "the rough disease". The word meaning "gross disease" is translated by Mr. Cockayne as "leprosy," but I do not think it is clear that this disease is meant (Payne, 1904).

"Dry disease" (theor desease - in Saxon) used to denote swollen areas in the eye, etymologically dating back to Old Saxon³⁴.

Some disease names metaphorize concepts from the temporal realm. For example, fever can be called "spring disease", because such diseases often occur in spring: they described headache and eye diseases as "temptations of the devil".

In everyday English, people don't often use folk medicine terms to describe illnesses. However, when they do so, they tend to attribute human-like qualities to diseases, portraying them as actively harming or abandoning humans. For example, there is a well in County Dublin called "Chink's Well". Although it is covered with salt water, it always

³² Payne, J. F. (1904). English medicine in the Anglo-Saxon times; two lectures delivered before the Royal College of Physicians of London. Oxford: Hard Press Publishing

³³ Campbell, J. G. (1900). Superstitions of the highlands & islands of Scotland. Glasgow: James MacLehose and Sons.

³⁴ Payne, J. F. (1904). English medicine in the Anglo-Saxon times; two lectures delivered before the Royal College of Physicians of London. Oxford: Hard Press Publishing

remains clean during floods. People believe that if they leave a piece of bread at the edge of a well and the next stream carries it away, their illness will be carried away with it³⁵.

In English vernacular verbs are often used to express state. For example, when someone has a sudden illness, they may say that they have been 'attacked by elves'. Similarly, if a cow suddenly became ill, it was also described as being 'attacked by the elves' and its life was believed to be in great danger if left untreated³⁶.

Folk medicine often used unconventional methods, including magical practices. Incantations and spells were used not only to cure diseases, but also to cause or even cause death through curses in the name of evil. For example, in England there was a practice of burying the person who died with it in a specific place with ashes and iron to get rid of a disease such as epilepsy, to ensure that it would never return.³⁷

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³⁵ Wilde, L. (2000). *Ancient cures, charms, and usages of Ireland. Contributions to Irish Lore*, by Wilson Stephen, *The magical universe: Everyday ritual and magic in pre-modern Europe*. London; New York: Hambledon and London.

³⁶ Wright, E. M. (1913). *Rustic speech and folklore*. London: Humphrey Milford Oxford University.

³⁷ Wilde, L. (2000). *Ancient cures, charms, and usages of Ireland. Contributions to Irish Lore*, by Wilson Stephen, *The magical universe: Everyday ritual and magic in pre-modern Europe*. London; New York: Hambledon and London.