

FOLK AND TRADITIONAL MEDICINE IN ANCIENT TURKS AND MEDICAL TERMINOLOGY IN “DEVONU LUG‘ATI-T-TURK”

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Abstract

The work "Devonu lug'ati-t-turk" written by Mahmud Koshgari, a great linguist of the Turkic peoples, in the second half of the 11th century, is not only a source of linguistics, but also a source of social history of the Turkic peoples in ancient and medieval times. - It is of particular importance as a primary source that provides extensive information about political and economic-cultural life. The work contains thousands of words and phrases used in daily life by many Turkic peoples, natural climate and geographical conditions, areas where Turkic peoples are spread, household and economic lifestyle of the population, ancient Turkish society, family and relatives. Brief and primary information about agricultural traditions, ethno-cultural situation in the region, material and spiritual life of different peoples, health, ideology, religion, etc. If we refer to the words and terms related to the health of the population and folk medicine, reflected in "Devon", it can be seen that the ancient Turks had a unique medical culture in this regard.

Key words: Devonu lug'ati-t-turk, dictionary, words and phrases, medicine, folk and traditional medicine.

Introduction

Rifat Bilge from Kilis, who created the first edition of Devonu dictionary-t-turkhaq, wrote an article about what he knew about its discovery: "This diamond requires a lot of work." ends with the words (1970, p. 270).¹ The past proved Bilge right. Various studies on Devonu Lug'ati-t-Turkhaq have proved how important it is for the Turkish language and the world of culture.

On the other hand, Ahmet B. Ercilasun and Ziyat Akkoyunlu Devonu, in their comprehensive text on Lug'ati-t-Turk, state that the dictionary has about 9,000 Turkish words with Arabic alternatives (2018, p. XVII). gave the figure as 8000.

In "Dîvanu Lugati` t-Turk" about 8000 words are used for each clause (Kaçalın, 1994, p. 448). Various topics were directly or indirectly touched upon in their

explanations. The address of one of these contacts is folk medicine. Mahmut from Kashgar often mentioned the names of diseases and their treatment methods in his dictionary. Folk medicine, which has reached a serious level in the dictionary with its companions, occupies an important place in this regard in Devonu dictionary-t-turk. So much so that the medical terminology in Divanu Lugati`-t-Turk appears almost one-tenth, especially when compared to each word.

Literary review

Currently, there are some studies (Tryjarski, 1992; Akkoyunlu and Chinar, 1994; Bayat, 2003) on the connection of "Devonu Lug'ati-t-Turk" with folk medicine. However, they were approached from a broad perspective. Leaving aside some attention between the lines, the relationship of these studies to the magical and rational healing methods of folk medicine, explained in more detail below, is limited. Therefore, this study aims to eliminate the mentioned shortcoming, to classify magical and rational treatment methods in the dictionary with an independent perspective on the subject. For this purpose, in the research, which of the treatment methods in "Devonu lug'ati-t-turk" is magical and rational? the question is answered.

Today, it can be said that medicine, which is mainly known for its modern diagnostic and treatment methods and continues to develop in the industrial direction with the technical innovations it has experienced, is essentially based on tradition. In other words, it can be said that in the early days, medical practices were embodied around traditions. The traditions mentioned on this Earth can also be described as a body of knowledge based on trial and error, strengthened by experience, but its validity is relative, that is, it varies from person to person, from time to time, from place to place. These are gathered under the umbrella of folk medicine under the common name, and according to its above-mentioned characteristics, folk medicine in some sense represents the primitive form of today's medical science.

"Folk medicine", "traditional medicine", "traditional medicine", "medical folklore", "folk medicine", "home treatment", "alternative medicine", "complementary medicine", "local medicine", "folk medicine" and "Folk medicine" (Saygi, 2018, p. 9), folk medicine is a set of methods and treatments used by people who do not have the means, do not or cannot go to a doctor. in order to identify and treat diseases (Boratav, 2013, p. 139). Methods and processes mentioned include local or home-made remedies (Example, 1973, p. 32). These practices are usually natural and magical in nature (Acıpayamli, 1978, p. 31).

The treatment methods of folk medicine developed as a result of protective, preventive and curative care are manifested in two main planes, magical and rational. The first of them aims to heal by using people and objects that have the spirituality and extraordinary power of holy places, i.e. Yatirs, furnaces, amulets, etc. The treatment methods of the second group have a completely realistic-rational character, and today they are called "land's treatment" or "home treatment" (Boratav, 2013, pp. 140-145). "Devonu Lug'ati-t-Turk" contains examples of both of the above-mentioned methods of folk medicine. However, it should be noted. Rational healing methods in Divanu Lugati`-t-Turk are spread over a much wider range than magical methods, especially in terms of variety. In addition, treatment methods in the

dictionary XI. This allows us to draw some conclusions about the dimensions of faith and the level of medical development of the Turks who lived in the 19th century.

The great scholar of the Turkic peoples, Mahmud Koshgari, in his work "Devonu lug'ati-t-turk" (The Library of Turkish Words) (11th century) not only provided an Arabic explanation of thousands of Turkish words and terms, but also He wrote down a lot of information about the lifestyle, customs, ethnic composition, language and dialects, material and spiritual culture of the Turkic people. In particular, the scholar's information about the Turkic folk medicine is distinguished by its extensiveness. It is interesting that a large number of medical words and terms found in "Devonu Lug'ati-t-Turk" (hereinafter "Devon" - N.R.) are still used today in most Turkic languages, including preserved almost unchanged in the Uzbek language.

"Devon" contains hundreds of words and terms related to the health system, which can be divided into several categories. Including diseases and their cure, treatment methods, human health and healthy lifestyle, folk medicine, medicinal herbs, practical treatment methods and medical equipment. Below we will consider the information about the health system existing in the ancient and medieval Turkic peoples in "Devon" under several headings depending on their characteristics:

Words about disease in "Devon".

Discussion and Result

Analyzing the names of the diseases in the work from the point of view of language, it should be emphasized that these words still exist in most of the Turkic peoples today. For example, the word "pain" found in the Uzbek language and used to describe the state of illness appears in "Devon" as "pain" (Koshgariy, 1: 000). Also, the swelling that appears in the body due to various hormonal changes in the human body, blood circulation disorders, is mentioned in "Devon" with the general name "tumor" or "gland" (Koshgari, 1: 000). It is worth noting that in Eastern peoples, the malaria disease transmitted to humans through parasitic insects appears in the form of "malaria" without changing its original state (Koshgari, 1: 000). In the work, the word "buqaq" disease is preserved in the Uzbek language as "buqoq", the information about this disease is given in the form of "in Fergana..." (Koshgari, 1: 000) is also noteworthy.

The examples given in the following table also confirm that a significant part of the disease names found in "Devon" are used in the Uzbek language and dialects as they appear in the work (see Table 1):

No	Name of the disease in DLT	In Uzbek	Explanation
1	Ag'rig'	og'riq, kasallik	
2	Bez	Bez	
3	Bezgak	Bezgak	
4	Buqaq	Buqoq	a goiter
5	Bukri	Bukri	
6	Bo'kan	Po'kon	Appendicitis
7	issiglik	issig'i chiqmoq	

8	Iq	hiqichoq, iyq	
9	sarig'lig'	Sariq	
10	sizlag'	sizlavuq	
11	Sil	Sil	tuberculosis
12	Sish	Shish	swelling
13	So'gul	So'gal	
14	temraku	temratki	
15	tirsgak	terskan, terskay, tirsak	
16	tumag'u	Tumov	
17	Tutug'	tutqanoq, tutuq	
18	to'lg'ag'	To'lg'oq	
19	qizalmuq	qizamiq	
20	CHekak / chechak	CHechak	
21	chibqan	Chipqon	
22	O'sal	O'sal	
22	utuk / o'tuk	O'tish	Diarrhea
23	Uchquq	Uchuq	Flu

Words and terms related to the health system

There are many words and terms related to human health found in "Devon". The word "health", originally derived from the Arabic word "Salim" and adopted into the Uzbek language, was used in the forms "sag" and "sag'lig" in ancient Turkish. The words "health" and "healthy" that are widely used in Uzbek today are actually formed on the basis of this ancient Turkish word. In the work, this word is found in the form of "sag" and is preserved in almost all modern Turkic languages.

The following words related to human health and treatment are found in "Devon", and most of them are used almost unchanged in the Uzbek language (Table 2):

№	Name of the disease in DLT	In Uzbek	Explanation
1	atasag'un	Tabib	
2	Em	em, da`vo	
3	Emchi	emchi, tabib	
4	esän	Eson	
5	ot (o't)	dori, dorivor o't, giyoh	
6	otachi (o'tachi)	tabib, o'tarchi	
7	sag'	Sog'	
8	tig'raq	tiyrak, sog'lom	

In "Devonu Lug'ati-t-Turk" the word "sag" (health) related to human health is found, jiniñ sag'mu? "Is your body healthy?" there is an expression. In our opinion, this phrase was used in connection with the custom of asking how people are doing when meeting each other. This idea is expressed in "Devon" by the verb "esänlämək" (to comfort, to be safe, to ask how things are) and the related word "ul menga esänlädi" is noted and this sentence is replaced by "he greeted me, hand It is also confirmed by commenting in the form of "They asked about the situation". Another important aspect of this information is that, just like today, a thousand years ago,

when representatives of the Turkish population met each other, it was customary to be interested in each other's health in the first place. It is interesting that this tradition has reached almost the same condition as it did a thousand years ago. In our people, during a mutual meeting, along with asking "assalamu alaykum" borrowed from Arabic, i.e. "I wish you health", we often ask "how are you", "are you safe", "How are you?" It can be seen from the above example that in the ancient Turkish language the word "esän" is used in the meaning of "health", "health", and in "Devon" the word esän is defined as "esan, sog". relative to "are you?" (are you safe? are you healthy? are you healthy?), "esändä eväk nok" - there is no rush in health. This phrase (under) is used to indicate that one should not rush, not haste when working"¹.

In "Devonu Lug'ati-t-Turk" the term munzuz is found for people who are sick and have no health problems, and the following information is given in connection with it: mün (mün) - disease, deficiency; mun(suz) person is a person with a pure heart ². Also, Mahmud Koshgari quoted the following proverb related to this word: "Jalīnuq oğlī munsuz bolmas - a human child is not without diseases and defects"³.

Although the word "mun" is not found in the Uzbek literary language, in a number of our dialects this word is min "deficiency, fault, defect", munjuv "chewed and inevitable words" that it is still in use in examples such as "p talker, ezma (nickname)".⁴ should be mentioned. In this place, the use of the vowel "u" (u, ü) in the forms ", i" in some Kypchak dialects of the Uzbek language, as in our literary language and in many Turkic languages, as in ancient Turkish⁵ It should not be overlooked that such a language phenomenon has occurred. Therefore, it is natural that the word mün (mün) in "Devon" is found in the form of "min". The fact that the word min has been preserved in the meaning of "deficiency" in the peoples who are close relatives of Uzbek Kipchak, in particular, in the peoples who speak the Kipchak dialect of Turkic languages, especially in the Kazakhs⁶ also supports this view.

On the other hand, in the "Devonu dictionary-Turkish" there are many expressions and terms related to the opposite of human health and health, illness, discomfort in the human body and psyche, and pain. For example, the words "iglig" and "so'köl" in the meaning of "sick", which are the opposite of the word "healthy" in Devon, and the word "igchil" in the meaning of "sick" recorded. In the work, the general name of diseases is mentioned as "ig", "pain". It is interesting that the word "ig" appears in the same meanings in ancient Turkish inscriptions created almost three hundred years before this work of Mahmud Koshgari. Today in the Uzbek language, this word has been replaced by Arabic "hasta" and Persian "sick, pain", but "pain, pain in the joints", " in the meanings of "pain, pregnancy" in the forms "i:g, iy", "igli" in the Khorezm and Bukhara Oghuz dialects of the Uzbek language⁷, "the

¹ Кошғарий Махмуд. Туркий сўзлар девони (Девону луғотит турк). I том. ..., б. 106.

² Кошғарий Махмуд. Туркий сўзлар девони (Девону луғотит турк). III том. ..., б. 154; Masattaş Â. Dîvânü Lugâti't-Türk'te halk hekimliği büyüsel ve rasyonel tedavi yöntemleri // TEKE – Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi, 9(4), 2020. – S. 1351.

³ Кошғарий Махмуд. Туркий сўзлар девони (Девону луғотит турк). III том. ..., б. 154.

⁴ Нафасов Т. Қашқадарё халқ сўзлари луғати. – Тошкент: Мухаррир, 2011. – Б. 186.

⁵ Жўраев Б. Юкори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969. – Б. 15.

⁶ Бектуров Ш., Бектурова а. Қазақша - орысша сөздік. – Астана: Фолиант, 2001. – Б. 185.

⁷ Ўзбек халқ шевалари луғати ..., б. 114, 119.

flesh will run away, the bones will be visible, and it will become a wound", "to suffer excessively due to hard work or suffering", "to suffer severely from excessive work" It is noticeable that the forms "iyy', iyyy" in the meaning "to lose weight" have been preserved in Kipchak dialects.⁸

In addition, in "Devon" the words "kem" in the meaning of "disease, deficiency" and "kemlandi" in the meaning of "became sick, became defective" are found.⁹ For example, in the work there is information in the meaning of "the horse fell ill"¹⁰. Although the word "kam" is similar in form to this word in the Uzbek language, this word, which expresses the meaning of "little, little", is somewhat different from "kem" in "Devon". At the same time, in some of our dialects, the word "lack" has been preserved, as in the old Turkish language, in the sense of "sadness, sorrow caused by the lack, absence of something, or any other reason."¹¹

Judging from the form and meaning of such words and terms related to common diseases in the Middle Ages, it is worth noting that most of them have a purely Turkish origin. Measles is associated with red sores on the human body, while jaundice is explained by yellowing of the face and eyes. Also, the origin of the word "fever" is the rise of body temperature, the body heats up, Yel pinmak is based on the word "wind, wind", Yel is the root of the word "wind", and tutug is the word "seizure". the occurrence of various actions in a person, slowness in movement, seizures and stopping. Tolgaq "labor, labor, pain", "heartache" disease is derived from the old Turkish verb tolganmak "to be full, to suffer". turns out to be z. The root of the word tumaggu "tumov" is the ancient Turkish words tum "cold" and tumlitmaq "to cool". We think that the formation of the word tuman in the Uzbek language today is connected with the ancient Turkish word "tum" (cold), and the meaning of "cold, cold air" lies at its core. In addition, it can be considered that the word "hiccup, iyq" in the form of "iq" in "Devon" is made from sound imitation.

A brief introduction to the terms related to medicine, i.e., medical terminology found in "Devonu Lug'ati-t-Turk", shows that the ancient Turks had unique rich traditions in this field. First of all, it should be emphasized that the traditions related to health care and treatment in different nations are studied by researchers in the following areas: "folk medicine", "traditional treatment", "traditional medicine", "medical folklore", "home treatment", "alternative medicine", "auxiliary medicine", "local medicine", "folk medicine", and "public health care", etc. Under these phrases and terms, there are traditions related to folk medicine - mainly treatment at home, turning to traditions existing in the community without going to any doctor or specialist, with family members or neighbors, elderly people. treatment methods are provided in consultation. These methods include local or home remedies¹². Bu kabi amaliyotlar yalpi olib qaraganda, tabiiy va psixologik (magiya, sehr-jodu va afsungarlik) uslublari negizida amalga oshiriladi.

⁸ Нафасов Т. Қашқадарё халқ сўзлари луғати ..., б. 118.

⁹ Кошғарий Маҳмуд. Туркий сўзлар девони (Девону луғотит турк). I том. ..., б. 325; Кошғарий Маҳмуд. Туркий сўзлар девони (Девону луғотит турк). II том. ..., б. 295; Кошғарий Маҳмуд. Туркий сўзлар девони (Девону луғотит турк). III том. ..., б. 315.

¹⁰ Кошғарий Маҳмуд. Туркий сўзлар девони (Девону луғотит турк). II том. ..., б. 295.

¹¹ Нафасов Т. Қашқадарё халқ сўзлари луғати ..., б. 138.

¹² Örneк S. V. Budunbilim terimleri sözlüğü. – Ankara: TDK Yay., 1973. – S. 32.

In our opinion, there is soul in these opinions about folk medicine. At the same time, most of the Turkic peoples, especially the Uzbeks, have their own characteristics of folk medicine, the traces of which have been preserved in Turkish folk medicine. That is, in the ancient and middle ages, the treatment traditions specific to the Turks - the "Turkona treatment method" were widespread, and it is noteworthy that this method has been preserved among the Turkic peoples, mainly among the Uzbek people. That is, the use of expressions such as "Turkona method", "Turkona method", "Turkona drugs" among our people in relation to local folk medicine and treatment with medicinal herbs clearly confirms this opinion. When the "Turkona method" is defined among the people, it is often explained as a "simple method of treatment", "folk", "home (at home)" method of treatment. It should be mentioned here that, unlike Uzbek, Turkish Turkish uses terms related to folk medicine, such as "kojagari ilachlari" (folk remedies), "ev ilachlari" (home remedies)¹³.

It is interesting that the roots of this method go back to ancient times, and it is noteworthy that a number of "Turkonian styles" used today are found in "Devonu Lug'ati-t-Turk", "Boburnoma" and other works. In particular, Zahiriddin Muhammad Babur in his work "Baburnoma" (16th century) touched on folk medicine in several places, and the following information given by the scholar in connection with bone fractures is worthy of attention: They sent a Mongolian surgeon from the Atika Bakhsh to treat my wound. The Mongolian people (nomadic Turko-Mongolian clans - dissertation student) say that they also give the surgeon. He was very fond of surgery. If a person had a sore throat, he would give him medicine, and if there were any kind of wound, he would treat it easily. He used to apply ointment to some wounds, and to others he gave medicine. He ordered to light a candle on my foot, but did not put a wick. He ate something like a root. I used to say that someone's thin stalk was broken and a bunch of earth was broken into pieces. Instead of a medicine, he took an arrow. I said, "What a strange and strange thing, regional surgeons (palace doctors) are so weak in medicine"¹⁴.

This information indicates that in the medicine of the Turkic peoples, the practice of breaking body parts, that is, "fracture" in Uzbek, is very advanced. It is known that in the folk medicine of the peoples of Central Asia, especially the Turkic and Mongolian peoples, where nomadic herding traditions prevail in the way of life of the region, practices related to bone fractures and their treatment were much developed. It was not for nothing that highly skilled healers developed among the local people, who are related to "bakhshichilik", i.e. "sinikhilik", which is a branch of "Turkona style". The basis of this is the occurrence of many traumatological diseases in connection with the household life, lifestyle and profession of the Turkic and Mongolian peoples in the ancient and middle ages. Mainly composed of horsemen, inhabiting mountainous areas such as the slopes of the Khingan (Mongolia), Altai, Tangritog (Tianshan) and Ural mountains, narrow mountain gorges, and the vast Eurasian steppes. , in Turkic and Mongolian peoples, who mainly lived by animal

¹³ Boratav P. N. 100 soruda Türk folklore ..., s. 140-145.

¹⁴ Бобур Захириддин Муҳаммад. Бобурнома. Нашрга тайёрловчи П. Шамсиев. – Тошкент: Юлдузча”, 1989. – Б. 98.

husbandry, most of their lives were spent in migrations and military campaigns, due to natural climatic conditions, body parts fractures often occur was This, in turn, leads to the widespread development of the profession of "bakhshi" - "siniqchi" in these peoples. When the time comes, it should be mentioned that "bakhshi" in the information "Mongolian people (nomadic Turko-Mongol clans - dissertation student) say they also give surgeons money" recorded by Babur. Some terms related to the term (surgeon) have also been preserved in Uzbek language dialects, Andijan¹⁵, In the dialects of rural residents of Kashkadarya, Samarkand and a number of other regions, the word "bakhshi" is used in the meanings of "healer", "fortune teller", "girov (poetry, storyteller").

In short, Mahmud Koshgari's work "Devonu Lug'ati-t-Turk" covers almost all areas of the ancient Turkish society, the work covers Central Asia and its neighboring regions - Eurasian latitudes stretching from Eastern Europe to the Far East. and serves as a primary source on the language, history, and ethnography of the Turkic peoples who lived in Southern Siberia, Eastern Turkestan, and the Amudarya-Syr Darya region. In the work, the daily life of many Turkic peoples, geographical location, household and economic lifestyle of the population, nomadism and settlement, cities and villages, clothing and food culture, ancient Turkish society, family and relatives. There is information related to Chil traditions, through which one can have certain ideas about material and spiritual life, health, ideology, religion, etc. in the region. The information about the medical culture of the ancient Turks included in the work indicates that traditions specific to the Turks were formed in this regard.

Conclusion

In conclusion, the magical healing methods in Devonu Lug'ati-t-Turk are like a synthesis of Islam and ancient Turkic religion. The following examples of healing methods are mainly based on the phenomenon of "jin", a metaphysical entity that entered the life of the Turks with the adoption of a new religion and contained all the previous good and bad. souls are under one roof. They continued their faith in the new religion based on the principle of "belief in demons and angels" (Akarpınar and Arslan, 2010, p. 343). On the other hand, the treatment of the disease caused by this creature with a Turkish name is also a remnant of the old Turkish religion, which once occupied many professions, from priests to medicine, from poets to musicians, and is still possible today. do one or more of them (Köprülü, 2014, p. 97) and "kam", which appears in the dictionary as "fortune teller". The rational treatment methods included in "Divanu Lugati`-t-Turk" show that along with traditional medicine, i.e. folk medicine, scientific medicine, which is described as "modern" today, exists in various levels and varieties. shows. It can meet the needs of young people. In fact, it has been called by three different names, and it has been called by the names of herbal medicines and medical materials, as recently shown by people in the medical profession. the dictionary on the subject confirms this. It has not lost its relevance even now.

¹⁵ Ўзбек халқ шевалари луғати. Масъул муҳаррир Ш.Ш. Абдурахмонов. – Тошкент: Фан, 1971. – Б. 44;

Mahmud Koshgari's "Devonu Lug'at-it-Turk" was written in the 11th century when Central Asia and neighboring Altai, Dashti Kipchak, Caucasus, North India, Khorasan, Iran, Asia Minor and a large part of Arabia were mostly Turkic. dynasties ruled, and this period is also called the Turkish-Islamic period in world history. During this period, the Karakhanids dominated most of Central Asia, the Seljuks in the Middle East, Iran and the Caucasus, the Ghaznavids in Afghanistan and North India, Dashti Kipchak and Altai a number of Turkic families ruled, and Mahmud Koshgari wrote his work in such a way. wrote in a political environment. This scholar, who traveled to almost all of the Turkish world, which consisted of a nomadic herdsman lifestyle, and a part of sedentary farmers, artisans and city dwellers, and collected the available information, wrote down the real realities of his time. had reduced it.

It is known from "Devon", which covers hundreds of words related to the socio-political, domestic and cultural life of Turkic peoples, that the Turks, who became one of the most advanced peoples of their time, had a healthy lifestyle, medicine, in general, they paid a lot of attention to the health system.

"Devon" contains about 500 words and terms related to folk medicine, and a significant part of them are traditions related to treatment, medicines, medicinal plants, animal parts, stones and other names of mines. At the same time, the great attention paid to human health by Turkic peoples at that time is reflected in dozens of words and phrases and proverbs mentioned in "Devon".

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