

**DIACHRON STUDY OF ETHNOBIOLOGICAL TERMS IN
UZBEK LINGUISTICS****Berdieva Malikakhan**

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Until today, studies on terminology have been taking their place in Uzbek linguistics. This is explained by the growing process of the terminological lexicon as a result of the rapid development of science and technology, the increase in the volume of socio-economic, scientific and technical information. Based on this process, there is a need to scientifically study terms related to various fields.

In his monograph "Current Uzbeks", the American orientalist Edward Alworth looks at the history of the flora of Turkestan, and he tries to pay attention to "the antiquity of the naming of plants and the comprehensive meanings hidden at its core." "In Central Asia," he writes, "the names of plants go back to the Chigatai language and may have appeared under this language." Let's talk a little about the emergence of the Chigatai language here: the primary meaning of the word Chigatoy is attributed to Chigatoy, the second son of Genghis Khan. It is known that Genghis Khan gave Movarounnahr and a number of other territories to his second son Chigatay. Both in the Mongolian language and in Turkic traditions, the sum of these lands was called "Chigatoy ulusi"[1.59]. The scope of the meaning and application of the word "Chigatoy" has expanded over time, and in addition to being a term denoting a person's name, it has acquired socio-political, military, and ethnic significance. In the 13th-14th centuries, the military troops and descendants of Chigatai Khan, the privileged Turko-Mongol officials, in the 15th century, during the struggle of Movarounnahr and eastern Khorasan against the Shaibanis, the inhabitants of Movarounnahr, who speak both Turkish and Tajik languages, were called Chigatai. Chigatoy had a clearly demarcated territory as early as the 15th-16th centuries, and its ethnonymic meaning and function also arose during these times. It is known from the names of Ibrahim Chigatoy and Chigatoykhan in "Boburnoma" that during this period the word Chigatoy was used both as an ethnonym and an anthroponym. Its transition to a toponym also began during this period. Uzbek Chigatai and Tajik Chigatai lived in the districts of Kitab, Yakkabog of Kashkadarya, Boysun, Termiz, Sariosia of Surkhandarya. This term was originally used to refer to a local settled people subject to Chig'atai. After the invasion by the Mongols, the local Uzbek and Tajik peoples were separated from their clans and tribes for 120 years. they forgot the name and later called themselves Chigatai. In the Khiva Khanate, the Chigatays were an independent ethnic group even in the first half of the 17th century. Herman Vamberi singles out the chigatai among the thirty-two main categories of the Khiva Khanate. A characteristic point is that until the 30s of the 20th century, in several regions of the Surkhandarya region (in particular, the village of Dashnabad in the Sariosia district), Chigatoys who lived with Uzbeks belonging to other clans married only within their own groups. Dashnabad village itself is divided into Chigatoy and Barlos parts. In general, among the Uzbeks and Tajiks in the southern and western regions of Uzbekistan, there are still ethnic components that call themselves Chigatays, and in the understanding of the local

population, this name continues to define not only an ethnic unity, but also a national unity, regardless of the language of the speakers. The development of the Timurid era consisted of the integration of Genghis state administration with Islamic cultural patterns. At the same time, the Turkic dialect rose to the status of a literary language and was called the Chigatai language in honor of the name of the third son of Genghis Khan who inherited Movarunnahr. Navoi's works raised Chigatai poetry to the world level and founded a literary tradition that continued until the 20th century. The Chigatai language developed along with the Persian language, and Chigatai poetry naturally adopted many Persian words and literary symbols. Even after the Timurids left the stage of history, Chigatai culture retained its influence. The Chigatoy language is now called the old Uzbek language, and Alisher Navoi occupies the most important place in the Uzbek literary family, and modern Uzbeks consider themselves the direct heirs of these age-old traditions [5.63]. It was during the Timurid era that culture and spirituality rose. The discoveries of scientists were also rapidly developing. One of the great thinkers who brought the culture of the peoples of Central Asia to the forefront of the world culture in the middle ages is Abu Ali Ibn Sina, who is known in Europe as Avicenna. Ibn Sina's works were translated into Latin in Europe from the 12th century. The works of the Law of Tib itself were published 30 times in Latin. Many sections of the "Book of Healing" were also published in Latin. Recent scientific studies show that Ibn Sina had an influence on Eastern literature as well, and that he stimulated the development of the genre of rubai and philosophical short stories expressing deep philosophical content. Ibn Sina was so respected among the people that he even became a folklore hero. Until now, the historical importance of the scientific heritage of the great scientist Abu Ali Ibn Sina still attracts the attention of the world public.

The Laws of Medicine (the original name is "Kitab al-Qanun fit-tib" in Arabic) is a medical work of Abu Ali ibn Sina. "Medical Laws " is a detailed encyclopedia of medicine of its time, in which all issues related to human health and diseases are fully explained in a logical order. In the past, medicine was mainly considered a profession, and its practitioners were limited to practical application, not paying much attention to theoretical issues. And Ibn Sina raised medicine to the level of science and based on the experience and opinions of Greek, Roman, Indian, Near and Middle Eastern physicians, elaborated both its theoretical and practical issues in "Medical Laws".

Ibn Sina wrote the 1st book of "The Laws of Medicine" in Gorgan, and the rest in Ray and He wrote while living in Hamadan (1015-1024).

Ibn Sina wrote the "Laws of Medicine" from the translation into Arabic of the works of Greek physicians Hippocrates , Dioscorides, Galen , Oribazi, Pavel, Indian physicians Charaka; He used the medical works of scholars such as Abu Jurayj, Masih al-Dimashqi, Ibn Mosawwaih, Sabur ibn Sahl, Sahorbukht, Abu Bakr al-Razi , Abu Sahl al-Masihi , who grew up in the countries of the Middle and Middle East . Each book of the "Laws of Medicine" is, in turn, divided into parts (science), sections (sentences), articles (article) and paragraphs (chapter).

Book 1 describes the theoretical foundations of medicine and general issues of practical medicine, the definition of medical science, its tasks, and the doctrine of health and client. Then there is a short anatomical sketch about the "normal" parts of the human body - bones , tendons , nerves , arteries , veins , tendons , ligaments and muscles . Causes, manifestations, types of diseases and general methods of their treatment are given. Nutrition,

lifestyle , and health education at all stages of life are covered. Some chapters are devoted to the issues of suppuration, vomiting and blood collection.

In the 2nd book, the description of more than 800 medicines obtained from plants, animals and minerals, their therapeutic properties and methods of use are described. The author In addition to the medicines from Central Asia and the Middle East and the countries of the Middle East, it also shows many medicines and substances brought from India, China, Greece, Africa, the Mediterranean and other places. Many of the drugs recommended by Ibn Sina are still used in the pharmacopoeia today.

Book 3 deals with "specific" or "local" diseases affecting the human body from head to toe. In other words, this book is dedicated to private pathology and therapy. It includes diseases of the brain (including nervous diseases and mental diseases), eyes, ears, nose, oral cavity, tongue, gums, lips, throat, lungs, heart, chest, esophagus and stomach, followed by liver, gall bladder, spleen, information on diseases of the intestine, back excretory tract, kidneys, bladder, male and female genital organs is provided.

The 4th book is devoted to "general " diseases that are not specific to any of the human organs . These diseases include various fevers (periodic crises), swellings (including cancer), rashes, sores, burns, bone fractures and dislocations, nerve injuries, injuries to the skull, chest, spine, and limbs. Also, this work talks about long-lasting and highly infectious diseases: smallpox, measles, leprosy, cholera and rabies; the main issues of poisons and the doctrine of poisoning (toxicology) are also described. A special section of the book is dedicated to the maintenance of human beauty and beauty and cosmetics. Among other things, Ibn Sina also recommends means to prevent hair loss and to prevent excessive weight gain or weight loss.

Book 5 is a pharmacopoeia, which describes the methods of preparation and use of complex drugs . The first part describes various contraindications, poultices, habdori, kulcha medicine (tablet), eleki medicine, juices, decoctions, wine, ointments, etc., and the second part describes certain organs - head, eyes, ears, teeth, throat, chest. drugs used and tested for the treatment of organs, joints and various skin diseases are given [4.23].

The rich flora of the country includes more than six thousand different plants, including medicinal plants. Such herbs are environmentally friendly and are used as raw materials for the production of food, aromatic and pharmaceutical products.

Complex processing of plant materials is carried out in accordance with all modern regulations, within which extraction, purification, concentration, standardization are carried out that meet all international quality standards of production.

The most common medicinal plants in Uzbekistan **are basil (basil), cilantro (coriander), fennel, mint, sebarga** is considered Wild plants can be found in plains and mountains, and can be bought in markets and pharmacies.

The local people know in advance about the miraculous power of such plants. They are eaten, added to food as a spice, brewed into tea, used as medicine, and also used in cosmetology. In pharmacies and cosmetic stores, you can buy monoherbs, special herbal tinctures, herbal preparations for baths, various useful supplements, essential oils, etc. Each product contains natural minerals, vitamins and biologically active substances.

Basil is a fragrant plant , it is not demanding and grows in almost every home. Around the world this plant is known as basil, but in Uzbekistan it is called basil. Basil is a natural antibiotic and is used as an antipyretic and anti-bacterial agent. It has been used since ancient

times to treat colds caused by various pathogens. The substances contained in this plant reduce muscle pain, prevent inflammation, remove phlegm from the bronchi and lungs, and fight cough and runny nose.

In addition, basil is actively used in the production of perfumes and essential oils. There are several types of basil, and each has its own distinct flavor: licorice, lemon, clove, and broadleaf.

The flora of Uzbekistan is very rich and colorful. Deserts and steppes, mountains and hills, lowlands and river deltas are located side by side to create a wonderful landscape. It may seem incredible, but in fact, compared to the neighboring regions of Central Asia, the number of plants per unit of area in the mountains of Uzbekistan is several times greater.

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Chives grow easily and freely in Uzbekistan. The plant has excellent cleansing properties. Substances contained in the plant help remove heavy metals from the body and neutralize their harmful effects. Coriander seeds are also great for water purification. To do this, you just need to throw a packet of seeds into a bowl of water in a short time.

Fennel fruits are very useful. It contains powerful substances such as anti-cancer agent - anethole, vitamin C, nutrients that reduce blood cholesterol. In addition, fennel reduces stress, calms the nervous and digestive systems and catch a cold stomatitis and successfully fights pharyngitis. Fennel has almost no contraindications, so it can be easily added to food given to young children and pregnant women.

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Peppermint is a component of essential oil (menthol). Peppermint tea is an effective tool in the fight against disorders of the gastrointestinal tract. Peppermint calms the nervous system, relieves pain and removes excess water from the body.

Sebarga can be found throughout Uzbekistan , but the most important thing is that it is more abundant in places with very high humidity. In the territory of Uzbekistan, several types of sebarga grow at the same time, each of them is widely used in traditional medicine. Tinctures are prepared from red rose and used in diseases of the spleen. Meadowsweet is used for bronchitis, cough , anemia, malaria, asthma. White sebarga is used as a tonic, pain reliever and strengthening medicine[2.15] .

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