

"Khutadgu bilig" related to lexical medicine

Xolmuradova Mushtariy*

Scientific researcher of National University of Uzbekistan

ARTICLE INFO

Article history:

Received 03 Apr 2017

Received in revised form 05 May 2017

Accepted 21 May 2017

Keywords:

Heat,

Cold,

Emchi (physician),

Uragun (bitter medicine),

Tarangbin (aphids on leaves),

Ma'jun (ointment as a combination of drugs),

Temper,

Physical education.

ABSTRACT

Objective: Medical terms are analyzed in the represented article "Khutadgu bilig". **Methodology:** Lexical units of medical concepts are widely investigated by the works of Yusuf Khos Khojib including human body part, health, temper, and eating habits. **Results:** The importance of medical terms, and medical viewpoints are enlightened of our nowadays medicine. **Conclusion:** In "Khutadgu bilig" was told having meal influences to his health and causes for seeing dreams. If man has nutritional food, he sees good dreams and if he has heavy meals it also causes for bad dreaming too

1. Introduction

The life satisfaction does not mean satisfaction of a special

The founder of "Pandnoma" (Wise advices) Yusuf Khos Khojib and his famous "Khutadgu bilig" is reflected in the range of Turkish language at the same time sharing also an encyclopedic source of information about the sector. The book encloses more than twenty relevant comments. For instance, medical terms, medicine, reflecting an understanding of lexical units too (Mallayev, 1976; Campbell and Bond, 1982).

The medical concepts in "Khutadgu bilig" can be classified the following:

1. Personal nouns related to medicine. Some used words in the text relates to personal nouns. For example, otaçi "therapeutic"

Olarda birisi otaçi turur

Qamuğ ig toğaqa bu emçi erur. "One of them is a doctor. They are cure for all kinds of diseases and also cure for spiritual sickness" (4252-couplet).

In "Devoni lugatit turk" the same word otaçi is used as "doctor who treats sick people" (DLT, I, 299). Besides, in "Ancient Turkish dictionary" nouns such as "fire", "grass, herb", "drug" are widely used. (JTC, 373). Otaçi "grass, herb" words were formed from noun which was founded by personal noun, became in a wide range of in accordance with the method of treatment (Balasaguni, 2011; JTC, 1969; Paphenberger and McClure, 2007).

In the work the term "emçi" also doctors. The emçi was used in the vocabulary as a person who could treat all kinds of diseases, including even soul pain too. The words emçi, otaçi, "doctor" is used as a title for clarifying the status of person. The word em meant "herb, grass". The word Ot was associated with the word em and it meant "herb, herbal grass". (JTC, 373).

2. Materials and methods

For clarifying the difference of the terms "doctor" and "physician" two kinds of terms were used together: otaçi emçi, otaçi baqşi, otaçi hakim (JTC, 373).

* Corresponding author: Xolmuradova-Mushtariy@gmail.com

DOI: <https://doi.org/10.24200/jsshr.vol5iss02pp74-77>

The word *emçi* still has been used in Uzbek language in concise dictionaries this word has two meaning:

1. Physician, doctor, nurse

2. (Ethnography) a person who treats with reciting some verses from holy books, or curing spirits with some learned words.

Nowadays the word *emçi* has been used only in slangs with secondary meaning, which already had lost its first meaning. And it means treatment in traditional way. And the word *em* is associated with the meaning “cure, treatment”.

iđışçi - pharmacologist mean the status of a person who made drugs from herbs:

Qamuğ türlü otlar iđışçi tutar

Güvariş ya ma’cun ya çurnı Qatar. “All drugs are made by pharmacologist” (2448-couplet). The term *iđışçi* is out of use in Uzbek Literature Language.

However, it might be used in analogy as a constructed words, but does not mean the same meaning as in “*Khutadgu bilig*”.

Personal nouns in “*Khutadgu bilig*” gives a variety of imagination of the lexic-semantic development and development of other features, and formation of terms.

2. Names of drugs. The indication includes a variety of drug names and information about how to use them for diseases. Used drug terms and names for the development of pharmacy, and types of drugs provides information on the methods of treatment (Koshgariy, 1963; Khos Khojib, 1971).

3. Discussion and results

3.1 *Urağun – bitter drug, poison:*

Beđük bir biçäkig Elikdä tutar

Solındın urağun oñındın şäkär. “Holding a big knife, on the left side – similar drugs, on the right side sugar syrup” (757-couplet).

"In the ancient Turkic language," the word *urağun* meant one of the bitter liquid of Indian oldest drugs (DTC, 614). R.Arät gives his opinion about this medicine “*Hindistandan gelen bir ilâç*”.

As mentioned in couplet if oppressed or violated man could find justice from the ruler he could be treated with syrup. In contrast violent and oppressor and unfair man were forced to drink from poison. By the justification of the ruler oppressors were suffering of drinking *uragun* (poison). The word *uragun* was mentioned above was used in figurative sense, the citizens of *Kuntugdi* based on the ideas of justice and to show that the evil of oppressors are sentenced to achieve for the justification.

Ötrüm – dehydration which was used for cleaning body. In the indication is noted that when *Oytoldi* was ill doctors advised her to take out some of her blood. Meanwhile, she was advised by other doctors to take *ötrüm*:

Qayu aydı ötrüm içürgü keräk

Özin qatmış emdi boşutğu keräk. “Some of them told: to take drug for dehydration as cannot digest, intestines must be softened” (1045-couplet).

In “*Ancient Turkish Dictionary*” *ötrüm* meant weakening (DLT, 393).

The words *şalışa*, *taryaq* also represents the notion of drugs for the treatment of a patient:

Keräk qat şalışa keräk taryaq et

Keräk mitridus qat ya çurnı ögüt.

şalışa – is a universal drug.

taryaq - is complicated drug against poison.

Used words in the couple *mitridus*, *çurnı*, *ögüt* also stands for medicine names. *Mitridus*– is one of the complicated drug and was named after the inventor’s name. This formed the basis of the goals of medical terminology by metonymy, has related to noun. “*Ancient Turkic Dictionary*” *mitridus*” was described as “*названия лекарственного снадобья*” (DTS-338).

Ukit means “is a different mixture medicine with saffron”

Güvariş, *ma’cun*, *çurnı* are the names of herbal drugs. *Güvariş* –is for digesting. In “*Ancient Turkish Dictionary*” was described as “*пищеварение, виночерный держит разные травы, добавляе их для пищеварения, для закрепления и [в качестве] слабительного*” (DTC, 195). R.Arät *güvariş* “*hazma yardımı olan şeyler*” (DTC, 1969).

Ma’jun – consists of a mixture of opium drugs. The word *ma’jun* was taken from Arabic word (лекарственная смесь – DTS, 339); *kuvvet iâci*.

Çurnı – drug for dieahree, and was used by Turks (лекарственный порошок, слабительное – DTS, 157).

Qamuğ türlü otlar iđışçi tutar

Güvariş ya ma’cun ya çurnı Qatar “All kinds of drugs are kept by pharmacologist, and mixes either *ma’jun* or *çurnı*” (2448-couplet).

Teränbin means “weakening, cleaning drug”:

Sarığı küçänmiş bolur ay böğü

Özini boşutğu teränbin yegü

Teränbin – is a liquid which appears on the leaf, which is used for dehydration.

Names of the drugs and the ways of treatment and also information of drug instructions are given.

3. Related words with the meaning of human nature, and organic creatures. Yusuf Hos Hojib, as Greek and Central Asians famous scientists described the content of the Universe with four main elements – fire, water, air and soil, or gave philosophical opinion associating hot water, coldness, wet and dryness. He also shared his valuable thoughts about man’s health, age, nutrition and physical training. He claims that depending on age man has to exercise, choose varieties of food, and at the same time must include daily physical activities including to keep the measure of water. On this point he says that with this kind of ways man can take care of himself from diseases, and also sick person can avoid his sickness not by treatment only but also with health diet too.

An expressed word in the work *tadu* means a type of human’s temper “*мижоз*”. According to Yusuf Khos Khojib’s opinion man has its personal temper and it has a great impact on him and he must choose his meal due to his temper. He declares that man has to be sure about his temper.

Tadu bilgü aşnu yaraşıq yesä

Taduqa yaraşmasnı qođğu usa “First of all needs to identify the temper and only after that can have meal. If meal doesn’t suit the temper, than it’s better to leave the meal” (4517-couplet).

The writer compares the man who have lived forty years and still doesn’t know about his temper as an animal. With the Isig and soğıq words he connects man’s temper with “hot” and “cold”. Author shares his advice saying that man has to understand the meaning of “hot” and “cold” and when body is overfull with cold has to have hot and vice versa when the body is full with heat he must have cold meals:

Isig artsa terkin soğıq iç özä

Soğıq artar ersä isigin tüzä “When you have heat in your body, you should drink cold drinking and put down the heat. And when you have over cold cure yourself with heat” (4518-couplet).

Yusuf Khos Khojib divides tempers the following: dry cold temper or wet cold tempers. If man does not know his temper than it’s better to choose the middle between hot and cold.

In Classical Literature winter and spring was the symbol of man’s life. In his work man’s youth is describes as summer. As it’s known during the works of XI-XII, besides in “Khutadgu bilig” summer and spring was used with the same meaning. In this way wanted to say that when man is young has to eat cold meals for the activating blood circulation:

Yigit ersa yaşın yaz ersä yılın

Soğıq işgä tutıl isitür qanıñ “When you are young, as spring, have cold things clears your blood.” (4519-couplet).

When man is over sixty, it means it’s his winter time. It is advised that if man is old he must eat hot meals to keep his body warm:

Yaşın ersä altmış öđün ersä qış

Isig işgä tutıl soğıq qılma iş. “If you are over of sixty, it’s your winter, have hot things and avoid having cold things” (4521-couplet).

4. Conclusion

In “Khutadgu bilig” names of seasons are expressed with the four-parts of a man. In this book claims that man’s temper is connected with his age and it also influences to his dreams too. Spring means time of youth and if in his dream he sees things in red color, and land in grey color it means his body has over blood. And some amount of his blood has to be taken out. However summer means when dreamer sees yellow, orange colors it revealed he has over bile. Symbol of autumn means the dreamer is in the middle age and if in his dream he sees black thing, mountain, well or holes, it is due to being excited. By taking medicine his mind has to be cleaned. If it’s winter and the dreamer is an old man and he sees stream water, ice, snow, rain it is because of the increased amount of mucus. These kind of people are advised to have hot meals (Motahari, 2008).

Nowadays it has been drawn attention not to have hot meal and one of the good healthy life relates of biting with little piece and chewing meal many times. This point already had been given by Yusuf Khos Khojib:

Negü alsa tişla uşaq tañula

Işig aşnı urmā sen ağsın bilä “Whatever you put into your mouth put by little and chew it many times and don’t blow hot meal”(4497-couplet). In the indication was described the words uşaq as “a little” and tañula “chew”.

Öküş yegilärniñ aşı yig bolur

aşı yig kişi tutçı iglig bolur. “Over eating caused for undigesting meal, undigested meal causes for sickness” (4510-couplet). The word yig meant “undigest”, and iglig bolur “to be sick”.

Yusuf Khos Khojib proves that all disease comes through throat and that’s why man has to take care of his desires of putting everything into mouth. And that is why man has to have enough amount of meal. If man tries not to be sick he has to have less food and if he wants to be healthy has to have meat which is cold tongue which has a great part in medicine.

While reading the treasure of “Khutadgu bilig” by Yusuf Khos Khojib we can come across medical terms which were used accurately and Abu Ali Ibn Sino’s brilliant medical encyclopedias were reason of it. In “Khutadgu bilig” was described the term “Toji Hakim” (doctor Hakim) and it has been predicted that author might mean Abu Ali Ibn Sino (ibn Sino, 1993; Kaplan, 2003).

In “Khutadgu bilig” was told having meal influences to his health and causes for seeing dreams. If man has nutritional food, he sees good dreams and if he has heavy meals it also causes for bad dreaming too.

To sum up we can say that in “Khutadgu bilig” gives much information about medical terminology of Central Asia and the development of medicine by pharmacology and also includes the way of treatment. This work can be used not only in Lexicology or Literature but also can be found as a main medical encyclopedia (Rahmeti Arat, 1979; Omid, 2011).

REFERENCES

- ДТС, Д. 1969. ревноетюркский словарь.-И. Наука Publication.
 Balasaguni, Y. 2011. Kutadghu bilig I, II, III, IV, Tashkent Publication.
 Campbell, V., & Bond, R. 1982. Evaluation of a character education curriculum. Education for Values. New York: Irvington Publishers.

- Ibn Sino, A. 1993. Medical laws (V part). –T., Kazi Publications.
- Kaplan, S. 2003. Behavioral Sciences. clinical psychiatry, 17, 44–48.
- Khos Khojib, Y. 1971. Kutadghu bilig (editor Karimov Q.), Toshkent: Fan.
- Koshgariy, M. 1963. Devonu lugotit turk, Toshkent Publication.
- Mallayev, N. 1976. History of uzbek literature, Toshkent: O'qituvchi.
- Motahari, M., 2008. Education and Caress Der Islam., Tehran: Breaststroke. Sadra.
- Omid, M. 2011. Philosophy of Ethics Contemporary Iran. Tehran: Spreads Tabriz.
- Paphenberger, D., & McClure, E. 2007. General Anxiety Disorder and character: clinical feature. In Text book of psychiatry, Philadelphia, Lippincott Williams, Wilkins.
- Rahmeti Arat, R. 1979. Kutadgu bilig (index), Istanbul Publication.

How to Cite this Article:

Mushtariy X., "Kutadgu bilig" related to lexical medicine, Uct Journal of Social Sciences and Humanities Research 5(2) (2017) 74–77.