

NAMES OF PLANTS USED IN UZBEK FOLK MEDICINE

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Abstract

The article examines the names of medicinal plants used in Uzbek folk medicine, focusing on their formation, lexical-semantic features, and linguocultural significance. The study highlights the relationship between plant nomenclature, folk worldview, practical experience, and perception of nature. Particular attention is paid to nomination principles, synonymy and variation, as well as the distinction between common and dialectal plant names. The process of terminologization of folk plant names and their interaction with modern medicine and pharmacology are also analyzed. The findings demonstrate that medicinal plant names in Uzbek folk medicine function not only as linguistic units but also as essential elements of cultural heritage.

Keywords: Uzbek folk medicine, medicinal plants, plant names, folk lexicon, nomination, linguoculture, terminologization.

Introduction**Annotatsiya**

Mazkur maqolada o‘zbek xalq tabobatida qo‘llaniladigan dorivor o‘simlik nomlarining shakllanishi, leksik-semantic xususiyatlari va lingvomadaniy ahamiyati tadqiq etiladi. O‘simlik nomlarining xalq tafakkuri, amaliy tajriba va tabiatni idrok etish jarayoni bilan bog‘liqligi yoritiladi. Shuningdek, dorivor o‘simlik nomlarining nominatsiya asoslari, sinonimiya va variantlilik hodisalari, shevaga xos va umumxalq nomlari tahlil qilinadi. Maqolada xalq tabobati leksikasining terminologiyalashuvi hamda zamonaviy tibbiyot bilan o‘zaro aloqasi masalalariga alohida e’tibor qaratilgan. Tadqiqot natijalari dorivor o‘simlik

nomlari nafaqat til birliklari, balki muhim lingvomadaniy qadriyatlar ekanini ko'rsatadi.

Kalit so'zlar: o'zbek xalq tabobati, dorivor o'simliklar, o'simlik nomlari, xalqona leksika, nominatsiya, lingvomadaniyat, terminologiyalashuv.

Аннотация

В статье рассматриваются названия лекарственных растений, используемых в узбекской народной медицине, их формирование, лексико-семантические особенности и лингвокультурное значение. Анализируется связь фитонимов с народным мышлением, практическим опытом и восприятием природы. Особое внимание уделяется номинационным признакам, явлениям синонимии и вариантности, а также соотношению общеязыковых и диалектных наименований. Также освещаются процессы терминологизации названий лекарственных растений и их интеграция в современную медицинскую и фармакологическую систему. Результаты исследования подтверждают, что фитонимы узбекской народной медицины представляют собой важные лингвокультурные ценности.

Ключевые слова: узбекская народная медицина, лекарственные растения, фитонимы, народная лексика, номинация, лингвокультура, терминологизация.

Uzbek folk medicine has been shaped over centuries and represents an important cultural phenomenon that developed on the basis of people's daily life, their close relationship with nature, and practical experience. From ancient times, people observed the natural environment and identified the healing properties of certain plants, using them to treat various diseases. Initially, this knowledge was not based on written sources but relied on oral tradition and was transmitted from generation to generation. In this way, Uzbek folk medicine formed a distinctive system of empirical knowledge.

By the Middle Ages, folk medicine began to integrate with scientific medicine and became more advanced. In this process, the scientific heritage of great scholars from Central Asia, particularly Avicenna (Ibn Sina) and Abu Rayhan al-Biruni,

played a significant role. In *The Canon of Medicine*, Ibn Sina extensively described the names of medicinal plants, their healing properties, and methods of use. In al-Biruni's *Saydana*, plants and medicinal substances are described together with their popular names, making this work an important source for both folk medicine and linguistics.

Medicinal plants have been recognized as the main source of healing in folk medicine and have played an essential role in maintaining and strengthening human health. They are divided into wild and cultivated species, both of which are widely used in healing practices. Wild plants grow in natural environments and have been tested over long periods, while cultivated plants are specially grown and cared for because of their medicinal properties. In addition, alongside local plant names, Uzbek folk medicine also includes plants introduced from other regions, that is, imported plants. This reflects the richness of folk medical vocabulary and its formation under the influence of cultural contacts.

The names of plants used in Uzbek folk medicine are lexically and semantically diverse and are closely connected with the people's perception of nature, practical experience, and cultural views. In naming plants, particular attention has been paid to their external features. Names based on color, shape, smell, and general appearance are widespread in folk language. For example, a plant's color, leaf structure, or distinctive aroma often served as the basis for its name. This indicates the important role of visual and sensory factors in the process of nomination. Some commonly used medicinal plant names in Uzbek folk medicine (popular names) include: *Yalpiz* (mint), used to improve digestive function and as an infusion for colds; *Isiriq* (Syrian rue), used for disinfection, protection against the evil eye, and as incense and a healing remedy; *Qora sedana* (black cumin), used to strengthen immunity and reduce inflammation; *Rayhon* (basil), used to calm the heart and nervous system and improve digestion; *Zanjabil* (ginger), used for colds, coughs, and chills; *Za'faron* (saffron), used as a tonic and mood enhancer; *Zig 'ir* (flax), used for intestinal function and skin diseases; *Moychechak* (chamomile), used as an anti-inflammatory and calming agent; *Qizilmiya* (licorice), used for coughs and respiratory diseases; and *Shuvoq* (wormwood), used against internal diseases and parasites.

Another important group of plant names emerged based on their healing functions. In folk medicine, plants used to treat specific diseases were named in a way that

directly reflected their function. Such names emphasize the practical importance of the plant and reinforce its healing power in the collective consciousness. At the same time, metaphorical and symbolic names occupy an important place in plant vocabulary. Some plants are named through comparison with animals, parts of the human body, or abstract concepts, reflecting the imagery and symbolic nature of folk thinking.

Medicinal plant names also differ according to lexical layers. Names belonging to the common vocabulary are used uniformly across wide regions, while dialectal names are specific to certain areas and reflect regional linguistic features. Over time, some plant names have undergone terminologization and gained a stable position in scientific and medical discourse. In addition, borrowings from Arabic and Persian constitute an important layer of Uzbek folk medical vocabulary. These names entered the language as a result of historical and cultural contacts and became actively used in everyday speech.

Synonymy and variation are also widespread in plant names. A single plant may have several names in different regions or exhibit phonetic and lexical variants, which demonstrates the richness and dynamism of the language of folk medicine. The terminologization of plant names used in Uzbek folk medicine and their connection with modern medicine clearly illustrate the close relationship between language, culture, and science. While plant names in folk medicine were originally used based on oral tradition and practical experience, they later entered the system of scientific medicine and gradually became standardized terms. This process represents a complex, multi-stage phenomenon resulting from the integration of folk knowledge and academic science.

The transition of folk plant names into scientific medicine primarily occurred when their healing properties were confirmed through experimentation and research. As a result, names widely used among the people began to appear in scientific sources alongside Latin binomial nomenclature. However, this process has not always been smooth. Because folk names are often figurative, metaphorical, or regionally marked, there arose a need to align them with precise scientific terms. In some cases, a single plant has several folk names, causing difficulties in scientific classification. Conversely, some scientific names are not used in everyday language and remain limited to academic contexts.

The issue of terminological consistency has become increasingly relevant with the development of modern medicine and pharmacology. Medicinal plant-based preparations are moving beyond the sphere of folk medicine into official medical practice, which requires the use of unified, precise, and standardized plant names. From this perspective, harmonizing folk medical vocabulary with scientific terminology is an important task not only for linguistics but also for medicine and pharmacy.

The inclusion of medicinal plant names in dictionaries is an important indicator of this process. In explanatory dictionaries, plant names are usually recorded as part of the general vocabulary with brief descriptions. In ethnographic and terminological dictionaries, these names are presented in greater detail, highlighting their role in folk medicine, methods of use, and cultural and spiritual significance. In recent years, the development of electronic and digital resources has expanded opportunities for systematizing and disseminating information about medicinal plants. Online dictionaries, databases, and mobile applications are helping to transmit folk medical knowledge to new generations.

In conclusion, the results of the study show that plant names used in Uzbek folk medicine are not merely linguistic units but also important linguocultural values. They reflect people's relationship with nature, worldview, and historical experience. Preserving and developing folk medical vocabulary and harmonizing it with scientific terminology remain pressing issues today. In the future, further in-depth research on medicinal plant names through comparative-linguistic, cognitive, and corpus-based approaches, as well as the creation of digital dictionaries and databases, can be considered promising directions in this field.

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