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REPRESENTATION OF DISEASE NAMES IN THE LITERATURE

Abstract: Words expressing the names of diseases have a special place in the language and speech of the peoples of the world. They are valuable in that they reflect the unique way of thinking, worldview, cultural and spiritual concepts, life experiences and traditions of each nation. This is important and necessary to distinguish the specific features of their lexical-semantic, methodological-functional use in oral and written artistic speech. Through analysis of the works of Sophocles, Giovanni Boccaccio, Alisher Navoi, Albert Camus and works of Uzbek writers peculiarities of their style of writing and interpretation of symbols, their connection with the names of diseases have been studied

Key words: disease, plague, ache, epilepsy, epidemic, pain, symbolism, social pain

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Introduction

“An abnormal condition of a part, organ, or system of an organism resulting from various causes, such as infection, inflammation, environmental factors, or genetic defect, and characterized by an identifiable group of signs, symptoms, or both.”

This definition is general definition of the word “disease”. The concept of disease has changed in the history of medicine. External environmental factors play a leading role in the development of the disease, as they can directly affect the organism and changed its internal characteristics, which can be passed from generation to generation, causing the disease. This feature of the disease is used in literature widely. Words expressing the names of diseases have an archaic, historical, and modern layer, although they appear differently in different structural languages, some are similar in origin, often in terms of colors, animals, birds, some are the same it is based on mythological notions, taboos, and requires the disclosure of national characteristics within the framework of general linguistic laws. This is important and necessary to distinguish the specific features of their lexical-semantic, methodological-functional use in oral and written artistic speech.

Regardless of the nations' literature or period, the names of the diseases served to illuminate the shortcomings of society at that time, and through such symbolism lies the idea that those “diseases” should be cured. Starting from the classical literature, in the tragedy of Sophocles, in the Middle Ages, in the Renaissance, modernism and up to now, writers, poets are using the names of diseases as symbolism.

I. LITERATURE REVIEW

Written by Sophocles, an ancient Greek tragedy, a great depiction of human pain, suffering, rebellion, and weakness, King Oedipus has not lost its value, and is as exciting today as it was when it was written, causing surprises. This tragedy demonstrates the power of eternal judgment.

As [Sophocles' Oedipus Rex](#) begins, the people of Thebes are begging the king for help, begging him to discover the cause of the plague. Oedipus stands before them and swears to find the root of their suffering and to end it. Just then, [Creon](#) returns to Thebes from a visit to the oracle. Apollo has made it known that Thebes is harboring a terrible abomination and that the plague will only be lifted when the true murderer of old [King Laius](#) is discovered and

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punished for his crime. The search for the truth in this work is shown in the image of the plague so that the guilty murderer does not go unpunished. The great philosopher and psychologist of the twentieth century, Freud, found the concept of his philosophical views in the works of Sophocles. This tragedy reminds humanity of who they are, what responsibilities they have on their shoulders, and the eternal conflict between destiny and man.

The plague can be seen in the work of Decameron by Giovanni Boccaccio, the first and greatest prose writer of Renaissance literature. When Boccaccio began his book with a true description of the plague that struck Florence in 1348, he described the horrific landscape of the city at the time in very realistic lines. One of the central themes in Boccaccio's book is to criticize the Catholic Church, to ridicule the leaders of the Catholic religion - the priests, the monks, and even the pope.

Many of the stories are about the clergy, and the second novel of the first day is about the depravity and greed that reigned even in the pope's palace. The hilarious laughter in the pages of Decameron sounds very upbeat, despite the horrors of the plague that prevailed everywhere in those days. The new Renaissance society is laughing at the dying Middle Ages. And as above mentioned the definition of the word disease states "external environmental factors play a leading role in the development of the disease, because they can not only directly affect the organism, but also change its internal properties, which can be passed from generation to generation".

II. METHODS AND METHODOLOGY

As a result of the comprehensive reforms being carried out in Uzbekistan, the language culture of our people is also growing rapidly, including the study of the national epic *Alpomish*, the linguistic and methodological analysis of the epic is still being studied. There are also names of diseases in the epic, such as rabbit disease (*quyonchiq kasalligi*), which is interpreted in the Uzbek dictionary as "seizures, epilepsy."

"Alpomish yoydi qulochni, ikkovi xulqi muhabbat bilan ko'rishdi: - Qalaysan, do'stim, omonmisan, deb siqinqirab yubordi, Qorajonning yeti qobirg'asi sindi, ishi tindi, tappa tushib yotib oldi, Alpomish aytdi: - Nima gildi, do'stim? Qorajon sir boy bermagan kishi bo'lib :- Bola kunda tutadigan quyonchiq kasalim bore di, shul shu vaqt tutib qoldi, - dedi" [2,127]

Alpomish said: What happened, my friend? "I had disease epilepsy when I was a child, and this time I had an epilepsy," said Karajon (taken from epic "Alpomish")

Poetic sayings related to the belief in the healing magic of the Uzbek folklore have a special place in our system of spiritual values in terms of antiquity and tradition. Based on their millennial experience, people have paid special attention to "pain" and related concepts.

Articles, songs and proverbs have been written about it. The great thinker Alisher Navoi has perfectly expressed his skills in every genre, as well as created beautiful examples in chiston genre (poetic riddle). International treatment of patients in chistons, which reflect the riddles and ingenuity of folk life, acquires a unique artistic, aesthetic and social significance. Navoi's poetic riddle "Pomegranate" reflects the views of folk medicine at a time when scientific medical theory has not yet emerged.

Nechakim tab'i noridur, va lekin me'da norig'a Berur taskin, munung naf'in topibmen voqian men ham

This fruit is useful for many diseases, especially a stomach ache

Please be assured that I also have benefited from this as well

Alisher Navoi was referring to this folk remedy, which is available among the people. Boiling pomegranate peel and consuming its juice to relieve abdominal pain has been proven in human experience. Even Navoi says he has been cured. Human health has always been considered the most valuable and important issue. In order not to harm it, to prevent the spread of various diseases, our wise people have used a variety of national-traditional methods.

Alisher Navoi lists various diseases in his works, for example, in the case of *Holoti Pahlavon Muhammad*, *mafosil* disease (rheumatoid arthritis), in *Majlis un-nafois*, plague (*o'lat*), infections (as an example of diseases such as malnutrition, in which the patient is obese), laxative disease (in which the patient is constantly dehydrated).

Not only in the structure of folklore, but also in the written literature, there are points of folk medicine, traditions, which are explained and supplemented in the works of poets and writers.

For example, in *Sadriddin Ayni's "Death of a Pawnbroker"* (*Sudxo'ring o'limi*), "rishta disease" (A disease encountered only in Bukhara region. This causes a worm to appear below the waist on the patient's body. Now the disease is completely gone. [11,388])

Utkir Hoshimov's "World Affairs" ("Dunyoning ishlari") also mentions a number of diseases, such as toothache, mumps, measles, whooping cough, malaria, cough, and the treatment of these diseases is explained in a simple, national-traditional way in the language of the heroes.

"Kechqurun isitmam ko'tarildi, quv-quv yo'talaman, oyim tomog'imni achchiqtosh bilan chayib ko'rdi, bo'lmadi, turshak qaynatib suvini

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ichirdi, bo'lmadi, Oxiri tomog'im xippa bo'g'ilib goldi, og'riqni sezmaymanu nafas olishga qiynalaman" [8,17]

"I had a fever in the evening , I was coughing profusely. My mother rinsed my throat with alum, but it didn't work."

"-Sarpoychan kelaverdingizmi, dedi Hoji buvi hamon o'sha vahimaliohangda, "-Endi nima qilasz? Qarg'aning miyasini chaqib surmasangiz cho'loq bo'lib qolasiz" [8,18]

"Did you come barefoot?" said Haji grandmother, still in that frightened tone. "What are you going to do now?" "If you don't brainwash the crowd, you'll be crippled."

"-Kechasi bilan tishim o'lgur shundoq og'ridi, shundoq og'ridi, jonimni qo'yishga joy topolmadim.-U sepkil bosgan lunjini silab qo'ydi.

-Isiriq damlab chayqamadingizmi?-deb maslahat berdi oyim hamonengashib kirni g'ijimlar ekan.

-E, hammasini qildim!-Sepkilli xola yana inqilladi. -Achchiqtoshgayam g'arg'ara qildim. Qani bosilsa. " [8,126]

"I had a toothache all night, it hurt so much, I couldn't find a place to put myself." She stroked her freckled cheek. "Didn't you rinse your teeth with incense drip? My mother advised, continuing the washing. "

"Oh, I did it all!" Sepkilli aunt again moaning from the pain. Even I gargled with alum water, but no result."

III. DISCUSSION

Disease names are also given as work titles. Albert Camus published "The Plague" in 1947. It is a fictional story written about the real town of Oran in Northern Algeria. Many consider this novel to be a war allegory of the French resistance to the Nazis in World War II, pointing out the futility of human aspirations and the inevitability of suffering. *The Plague* (French: *La Peste*) is a novel by [Albert Camus](#), published in 1947, that tells the story from the point of view of an unknown narrator of a plague sweeping the [French Algerian](#) city of [Oran](#). The novel presents a snapshot of life in Oran as seen through the author's distinctive [absurdist](#) point of view.

Camus used as source material the cholera epidemic that killed a large proportion of Oran's population in 1899, but situated the novel in the 1940s. Oran and its surroundings were struck by disease several times before Camus published his novel. According to an academic study, Oran was decimated by the [bubonic plague](#) in 1556 and 1678, but all later outbreaks (in 1921 - 185 cases, 1931 - 76 cases, and

1944 - 95 cases) were very far from the scale of the epidemic described in the novel.

The Plague is considered an [existentialist](#) classic despite Camus' objection to the label. The novel stresses the powerlessness of the individual characters to affect their destinies, the very pith of absurdism. "Plague," the image of the plague is primarily a fascism, as the phenomenon was once referred to as the "brown plague," referring to clothing worn by Wehrmacht soldiers. The symbol of the evil that kills everything in the path of the plague is not only fascism and war, but all the evils of the world that exist in the depths of existence, and Camus illuminated it with delicate emotions.

He described the causative agent, an epidemic that had been waiting for its hour for many years, but after a while he sent rats to die on the streets of the happy and carefree city as messengers. Fascism has filled the whole world, forgetting justice and all sorts of positive moral categories. With the help of the image of the plague, they wanted to convey the atmosphere of the collapse we are suffering from, the dangers and the centuries in which they lived at that time.

In Uzbek literature, the names of diseases can be seen as the name of the work, and the name of the disease illuminates the idea of the work. The main idea in Abdullah Kahhor's short story "The Patient" ("Bemor") is that not only Sotiboldi's wife, but the whole society is sick, sick, in need of salvation, in need of healing. At the time described in the story, ignorance had completely occupied the whole society, the consciousness of the people, and the nation had become a "sick that shed blood." The essence of the work, the power of influence does not end there, it reflects another tragic consequence of economic and cultural backwardness - ignorance in dark colors.

Conclusion

Having thoroughly analyzed the masterpieces of world literature and Uzbek literature where the names of diseases were used, we came into the following conclusion:

---- Human health has always been considered the most valuable and important issue.

----The use of disease names in the works of literature is not limited to the expression of medical words, the author tries to reveal the factors in society that need treatment and correction in symbolic colors.

----Depiction of disease names is valuable in terms of reflecting the specific way of thinking, worldview, cultural and spiritual concepts related to the development of medicine, life experience and traditions.

---- The names of diseases that are used as the name of the work, illuminate the idea of the work.

----Alisher Navoiy's description of diseases and their traditional treatment is based, firstly, on the fact

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that Central Asian people had ancient medical knowledge and skills, and the great poet skillfully conveyed it in various poetic genres, secondly it is

also important as historical information about the life of that period, how common people recovered from illnesses.

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