

DIVANU LUGATI'T-TURKISH FOLK MEDICINE MAGIC AND RATIONAL METHODS OF TREATMENT

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Abstract: XI. In the work "Divonu Lugati't-Turk" written by Kashgarli Mahmud in the 19th century for the purpose of preparing a dictionary, various topics related to Turkish history, geography and culture were directly or indirectly addressed with words at the beginning of the article. One of the topics that Divanu communicated and addressed with Lugati't-Turk was folk medicine. Folk medicine, called by different names, arose as a result of concern for the protection, protection and treatment of the people and developed its own methods of treatment. Folk medicine treatments are formed around magical and rational processes and practices. Dîvânu Lugâtî't-Turk, which is an encyclopedic dictionary in terms of its content, has a rich collection of medical terminology and a serious world of concepts. However, among these, treatment methods require special attention and classification in terms of quality. This requirement forms the starting point of this study. Therefore, in this study, an answer to the question, "Which of the folk medicine treatments presented in Divanu Lugati't-Turk" is magical and intelligent?

Keywords: Divanu Lugati't-Turk, folk medicine, treatment, magical treatments, rational treatments

Rifat Bilge of Kilis, who created the first edition of Divanu Lugati't-Turk, 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 Divanu Lugati't-Turk have proved how important it is for the Turkish language and the world of culture.¹

On the other hand, Ahmet B. Ercilasun and Ziyat Akkoyunlu, in their comprehensive text on Dîvânu Lugâtî't-Turk, state that the dictionary contains about 9,000 Turkic words with Arabic alternatives (2018, p. XVII).

¹ Bu mavzuda Turk tili muassasasining rasmiy veb-saytidagi "Dîvanu Lugati't-Turk ma'lumotlar bazasi"dagi keng qamrovli bibliografiyaga murojaat qilishingiz mumkin.



“Dîvanu Lugatî’t-Turk”da har bir band bo‘yicha 8000 Dîvanu Lugatî’t-Turk uses about 8,000² words per 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 with its companions in the dictionary, occupies an important place in Dîvânü Lugâtî’t-Turk in this regard. So much so that the medical terminology in Divanu Lugati't-Turk appears almost one-tenth, especially when compared word by word.³

Currently, there are some studies (Tryjarski, 1992; Akkoyunlu and Chinari, 1994; Bayat, 2003)⁴ on the relationship of Dîvanu Lugâtî’t-Turk with folk medicine. However, they were approached from a broad perspective. A little attention between the lines aside, 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 point of view on the subject. To this end, in the study, which of the remedies in "Divanu Lugati'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 here can also be defined 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 general name, and folk medicine, according to its above-mentioned characteristics, in some sense represents the primitive form of modern medical science.⁵

² Ahmet B. Ercilasun va Ziyat Akkoyunlu Dîvânü Lugâtî’t-Turk haqida tayyorlagan keng qamrovli matnda lug'atda arabcha muqobili bo'lgan 9000 ga yaqin turkiy so'z borligini ta'kidlaydilar (2018, XVII-bet). ko'rsatkichni 8000 deb berdi.

³ Ali Haydar Bayat bu boradagi keng qamrovli tadqiqotida “Dîvanu Lugatî’t-Turk” asaridagi tibbiy so‘zlarning sonini 589 ta deb belgilagan (2003, 105-bet). Bu raqam xalq tabobatining muhim o'rinni egallaganligini ko'rsatmoqda, biz bilamizki, Divanu Lugati't-Turkda 8000 so'z bor.

⁴ Bu asarlar orasida Ali Haydar Bayatning asari ayniqsa diqqatga sazovordir. Chunki Bayat tabib sifatida Divanu Lugati't-Turkda tabobatga oid so'zlarni alifbo tartibida berishdan tashqari, ularni kasallik nomlari, belgilari va davolashlari kabi mavzularga ko'ra tasniflagan, fiziologiya kabi mavzularni ham o'z ichiga oladi.

⁵ Xalq tabobati madaniyatning muhim qismidir (Çobanoğlu, 2015, 18-19-betlar), bu odamlarning o'zlaridan tashqarida qiladigan va ehtiyojlari natijasida tabiatga qo'shadigan narsalarning butunligi va madaniyatning natijasidir. tabiatga qarshi odamlarning mavjudligi uchun kurash (Çobanoğlu, 2016, 3-bet). Agar muammoga rivojlanish nazariyasi nuqtai nazaridan yondashadigan bo'lsak, madaniyat oddiydan murakkabga qarab to'g'ri chiziqli rivojlanadi, deyishimiz mumkin (Ekici, 2010, 58-bet). Binobarin, yashash uchun kurash davrida odamlarni sanitariya nuqtai nazaridan himoya qilish va himoya qilish maqsadida ishlab chiqilgan amaliyotlarning yaxlitligi bo'lgan xalq tabobati keyinchalik, ayniqsa, davrlarda paydo bo'lgan ilmiy tabobatning manbai bo'lib qolishi juda mumkin. oqilona yo'nalish va mutaxassislik. Buning teskarisini, ya'ni ilmiy tabobat xalq tabobatining



"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 (Acıpayamlı, 1978, p. 31).

As a result of protective, preventive and curative care, folk medicine treatments 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, that is, Yatirs, hearths, amulets, etc. The methods of treatment in the second group have a completely realistic-rational nature, and today they are called "land's treatment" or "home treatment" (Boratav, 2013, pp. 140-145). Divanu Lugati'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, the treatment methods in the dictionary XI. This allows us to draw some conclusions about the dimensions of belief and the level of medical development of the Turks who lived in the 19th century.

In conclusion, the magical healing methods in Divanu Lugati'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 belief 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 different levels and varieties. shows. It can meet the needs of young people.⁶ In fact, it has been referred to by three different names and by the names of herbal medicines and medical materials, as recently shown by people in

manbai ekanligini isbotlovchi fikr uchun qarang. (Bayot, 2016, 24-bet; Yoder, 2009, 391-bet; Hufford, 2009, 385-bet).

⁶ Bu mavzuda Reşat Genç, XI. 19-asr yozuvchilaridan biri al-Beruniy tomonidan yetkazilgan o'g'uzlarning tabobati, tabiblari va dori-darmonlari mashhur bo'lganligi haqidagi ma'lumotlar Mahmud Qashqariyning tibbiy yozuvlarini). Ali Haydar Bayat esa "Divanu Lug'at'it-Turk" asarida tibbiyotga oid so'zlarga nazar tashlab, islomgacha bo'lgan O'rta Osiyo turk tabobati uyg'urlardan buyon o'tmishdagiga nisbatan ancha rivojlanganligini xulosa qiladi (2002, 453-bet).).



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the medical profession. a dictionary on the subject confirms this. It has not lost its relevance even now.