


Color Palette of Medical Terminology of the Russian and Uzbek Languages

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	<p>Abstract</p> <p>This article examines the peculiarities of the use of color designations in the medical terminology of the Russian and Uzbek languages. Differences in the semantic interpretation of colors, the influence of cultural traditions on their perception and the role of the color palette in diagnostics and medical communication are considered. A comparative analysis of lexemes associated with the main colors (white, red, blue, yellow, black) is given, and differences in their formal and folk use are revealed. Attention is paid to how borrowings from Latin and Greek influenced the terminological system of the Russian language, while in the Uzbek medical vocabulary there is a close connection with national ideas about diseases and their symptoms.</p>
<p>Keywords: Color designations, medical terminology, Russian language, Uzbek language, semantics, symbolism, cultural differences, medical vocabulary.</p>	

Introduction

The color palette has a significant impact on medical terminology, shaping the ways of perception, diagnosis, and communication among medical professionals.

In languages such as Russian and Uzbek, color designations in medical terms can not only carry certain semantic differences, but also reflect cultural characteristics, historical borrowings, and traditional views on medicine. This article presents a comparative analysis of the use of color terms in medicine of two languages with an emphasis on their meaning, use and impact on medical practice.

In the scientific literature, such issues as the composition of color designations, their semantic structure and classification have been considered (Bragina (1970), Wenning W. (1985), Morgan G., Dupina, Shakirova, Chumanova (2003), Madzhaeva, Baidasheva (2019), etc.); etymology and history of color vocabulary (Bakhilina (1975), Krieg (1979), Kolesov (2002, 2005), Vasilevich (2007), etc.); color designation in the aspect of translation (Vasilevich (1988), Fenenko (2001)); metaphors of color (Madzhaeva, Baidasheva (2019), Jakobs W., Jakobs V. (1958), etc.); color symbolism (Goethe. I.-W. (1995), Turner (1983)); the level of development of color representations in the cultures of the peoples of the world at different historical stages (Berlin B. & Kay R. (1969), Gladkova (2016), etc.); color designations as part of stable combinations (Pavlyuchenkova (1984), Kaibiyainen (1995)); color designations in phraseological units

(Bedoidze (1997), Rosen (2000)); word formation of vocabulary with the meaning of color (Ivarovskaya (1998), Krasnyansky (2001), Baidasheva (2019), etc.). Many works are devoted to the analysis of individual color designations (Bragina (1970), Vasilevich (2005) and others).

Significant results have been achieved in the study of vocabulary with the meaning of color in the field of psycholinguistics (Frumkina (2001), Vasilevich (2003) and others). The "Catalog of Color Names in the Russian Language" was created and modern trends in the development of color-named words in the Russian language were described (Vasilevich, Kuznetsova (2005)).

The expressions "color term" and "color term" arose in connection with the spread of the ideas of B. Berlin and P. Kay. In our opinion, the works of A. A. Reformatzky are important for understanding the specifics of the term. His works on the general theory of the term were published at the turn of the 1950s and 1960s, marking a sharp increase in the interest of linguists in this range of issues.

A. A. Reformatzky's main work on terminology "What is a Term and Terminology" (1959) has not lost its significance, and it continues to be referred to today. Terms, according to A. A. Reformatzky, "are words limited by their special purpose; words that strive to be unambiguous as an exact expression of concepts and naming things" [11, pp. 110-111]. A. A. Reformatzky wrote that terminology as a set of words is "a servant of two masters": a system of vocabulary and a system of scientific concepts" [11, p. 122].

An analysis of linguistic literature shows that researchers do not have a single opinion in understanding the problem of the "color term": "the weakest link in terminology is still the clarification of the nature of the term, since the term is not only a multi-aspect, but also an internally contradictory object of study" [4, p. 10]. In the works of V. P. Danilenko, about twenty definitions of the term are given, and the author emphasizes that this list can be continued, and this is confirmed by modern works (V. M. Leichik, 2001; S. L. Mishlanova, 2002; S. I. Madzhaeva et al.). According to many scholars (V. F. Novodranova, 2004; V. M. Leichik, 2010; S. I. Madzhaeva, 2012, etc.), this is a new system of views on the term, terminological system, terminological texts of various nature.

Terms are the core of the languages of professional communication and belong to a certain terminological system. Studying the different views of scientists on the concept of "term", we came to the conclusion that the connection of the term with a certain field of knowledge or specialty is obvious (for example, there are scientific terms, technical terms, medical terms, etc.). According to S. I. Madzhaeva, "a term reflects the level of knowledge in a certain field, consolidates the knowledge received by a person and becomes an instrument of this knowledge, since it makes it possible to deepen, enrich and pass it on to others."

N.D. Tashlanova offers a detailed analysis of the vocabulary of color designations in the Russian and Uzbek languages, paying attention to semantic and structural characteristics.

In the works of N.B. Bazikan, special attention is paid to the Uzbek language, which makes the work a valuable resource for comparative research and comparative analysis of color designations in three languages, including Uzbek. The author draws attention to the number and variety of words denoting color, color and shades in the Uzbek language, which contributes to a deeper understanding of the lexical system of this language.

The works of M. Sadykova are devoted to the analysis of phraseological units of the Uzbek language containing components denoting colors. Particular attention is paid to the symbolism of

the white color, which in Uzbek culture is associated with cleanliness, health and good intentions. The work is useful for understanding the cultural connotations of color designations in the Uzbek language

It is impossible not to agree with the opinion of E.V. Bekisheva, who believes that "the category of color is extremely important in medicine, since color serves as one of the indicators of the state of the body, plays an important role in making a diagnosis, establishing the stage of the disease and the degree of its spread" [9, p.21]. It follows that in medical terminology, color is one of the indicators of the state of the human body.

Since Latin is the language of medicine, many Latin terms and Greek terms denoting color are widely used in the professional communication of a doctor. It is known from ancient sources that as early as the V century BC, Empedocles distinguished four main colors: white, black, red and yellow: leukos (white), melanos (black), erythros (red) and ochros (yellow). Democritus, according to Theophrastus, also distinguished four basic colors: white (leukon), black (melan), red (erythron) and chloron, in all likelihood, yellow-green. Other colors, according to their common opinion, are formed by mixing these [6].

Let us consider the properties of medical terms with color designation in the language of medicine. Colors in medical terminology are widely used to describe the characteristics of tissues, pathological conditions and symptoms of diseases. In the Russian language, the following key color terms are found: **white** (leukos) – leukocytes (white blood cells that perform a protective function), leukopenia (a decrease in the level of leukocytes), leukoderma (discoloration of skin areas); **red** (erythros) – erythrocytes (red blood cells that carry oxygen), erythema (redness of the skin due to an inflammatory process), erythropoiesis (the process of erythrocyte formation); **blue/violet** (cyan) – cyanosis (blue discoloration of the skin and mucous membranes due to lack of oxygen in the blood), cyanotic skin tone (a sign of respiratory or heart failure); yellow (xanthos) – xanthomatosis (accumulation of yellow fat deposits in tissues), jaundice (a symptom of liver disease, characterized by yellowing of the skin and mucous membranes); **black** (melas) – melanoma (a malignant neoplasm originating from melanocytes), melanin (pigment that determines the color of the skin, hair and iris of the eye).

In the Uzbek language, similar terms can be used with some differences: **ok** (oq, white) – oq qon tanachalari (leukocytes), oq dog' kasalligi (vitiligo); **dogwood** (qizil, red) – qizil qon tanachalari (erythrocytes), qizilcha (rubella), qizil toshma (rash); **ko'k** (ko'k, blue) – ko'k yo'tal (whooping cough), ko'k arish (blue skin); sariq (sariq, yellow) – sariq kasalligi (jaundice), sariq dog' (yellowing of the skin); qora (black) – qora rak (melanoma), qora dog'lar (age spots).

Body. The Russian language borrowed a significant number of medical terms from Latin and Greek, which made its medical vocabulary standardized and formalized. The Uzbek language, on the other hand, has retained a large number of folk names for diseases, which reflects national ideas about the causes and manifestations of diseases.

An interesting feature is the difference in the semantic connotations of the same color designations. For example, in Russian, blue is associated with cyanosis, which indicates a lack of oxygen in the blood. In Uzbek, the word "ko'k" (blue) can be used in the names of diseases not related to lack of oxygen (for example, ko'k yo'tal – whooping cough). Thus, the same color designation can have completely different medical meanings.

In addition, in the Russian language, "yellow" is traditionally associated with pathological changes in the skin and internal organs (for example, jaundice), while in the Uzbek language, "sariq" can be used not only in a medical, but also in a figurative sense, denoting weakness and exhaustion of the body.

In the Russian language, color designations are strictly fixed in scientific terminology, which makes them more universal and understandable for specialists. Uzbek medical terminology, in turn, contains a significant number of folk expressions, such as "oq kasallik" (literally "white disease"), which can mean various diseases associated with loss of pigmentation or weakening of the body.

Another example is that in the Russian language, the term "melanoma" clearly defines a malignant skin disease, while in the Uzbek language "qora dog" (black spot) can denote both benign pigment formations and oncological processes.

In Uzbek culture, color also plays an important symbolic role. "Oq" (white) is associated with purity, light, goodness, and "qora" (black) is associated with something dangerous and irreversible. These symbolic associations can influence the perception of medical diagnoses and even the attitude of patients to treatment.

In the Russian language, although color symbolism is also present, it does not affect medical practice so much. For example, the word "white" is associated with doctors ("white coat"), but this does not affect the perception of the disease.

Conclusion

The color palette of medical terminology in the Russian and Uzbek languages demonstrates significant differences in formalization, semantics and perception of terms. In the Russian language, international standards prevail, while in the Uzbek language, folk ideas about diseases are preserved. These differences should be taken into account in medical translation and communication between specialists of different language groups.

Future research in this area will help to better understand the influence of culture on medical terminology and improve the quality of medical translation and interaction between specialists from different countries.

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