



## What Are Indeed of Medical Words with the Seme of ‘Person’ in Uzbek and English?

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### **Abstract**

The article depicts a paradigmatic and semantic view of terms with the meaning of ‘person’ in Uzbek and English languages. The writer classifies all these medical terms and gives a contrastive analysis of them. Consequently, it has revealed a lingua-culture of both nationalities. To prove the ideas, the researcher turned to the literary works, dictionaries, web sites, and cited typical examples from them. The novelty of the research was that this work is one of the first ones done in this field. Since, it offers the analysis of medical terms with the seme of ‘person’ from paradigmatic, semantic point of view in contrast.

**Keywords:** *Medical Lexicon; Caregivers; Patient; Third Person*

### **Introduction**

“There is no recognized discipline called medical linguistics, but perhaps there ought to be one” (Wulff H.R., 2004, p.187). Accordingly, medicine has a very complex, challenging and wide lexicon which is interesting for not only medical professionals but and researchers of linguistics, terminologists, translators and even ordinary people. It has been an object of the study within many centuries. However, as medical science rises, new words to name new notions will always be in great demand. Notwithstanding, the World Health Organization provides standard names for medical notions around the world, some national equivalents for medical terms are emerging, too. In the result, in one language appears a synonymous line of words or word phrases to refer to one object. Hence, the medical lexicon has become one of the richest among other fields. The present research gives a paradigmatic, semantic, and lingua-culturological view of names of people, which exist in English and Uzbek medical lexicon. Moreover, the work discloses the national identity and character of these two different nationalities. It may be a socio-lingua-medical manual for other people who are interested in this sphere.

### **Analysis and Results**

It is known that "names of medical personalities" is a small area of the lexical system of "medical terms". To reveal semantic and paradigmatic features of the research object, it would be better to divide it into smaller groups according to their functions:

## Caregivers

It is a term that is used in English to refer to all specialists directly or indirectly related to medicine. It should be noted that this term does not exist in the Uzbek medical terminological system. It may be replaced by “sog’liqni saqlash mutaxassislari” as “health care professionals” in English. This group includes:

### 1. Lexemes that have an integral seme of a "doctor"

As they form a wide range of terms there is a need to study them according to the following differential characteristics:

A) The names of people in which the seme of "treating" is dominant than other ones, which they contain. They are people who treat with medicaments, surgery, herbs, and folk remedies. The lexemes that make up this paradigm are: *endocrinologist* (Uzb., *endokrinolog*), *therapist* (Uzb., *terapevt*), *cardiologist* (Uzb., *kardiolog*), *gastroenterologist* (Uzb., *gastroenterolog*), *pulmonologist* (Uzb., *pulmonolog*), *oncologist* (Uzb., *onkolog*), *immunologist* (Uzb., *immunolog*), *rheumatologist* (Uzb., *revmatolog*), *neurologist* (Uzb. *nevrolog*), *otolaryngologist* (Uzb., *otolaringolog*), *hematologist* (Uzb., *gematolog*) and others.

Most of the names of people above belong to international words and are derived from Latin and Greek. For members of this paradigm, the suffixes “-ist” in English, “-olog” in Uzbek is dominant.

B) The names of people with the dominant seme of “medical diagnostic technician”. They are distinguished by the fact that they use medical equipment to provide doctors with images and data. This group includes the following terms: *electrocardiogram doctor/technician* – *elektrokardiogramma shifokori/xodimi*, *doctor/technician elektroensefalografiya shifokori/xodimi*, *echoencephalography* – *exoenefalografiya shifokori/xodimi*, *ultra sound investigation doctor/technician* – *ultratovush tekshiruvi shifokori/xodimi*, *x ray technician* – *rentgenolog* and others.

Typically, abbreviated forms of such terms are more common in the medical lexicon of both languages than full forms. This is because of their ease of use in speech, certainly. Also, in Uzbek discourse it is observed adding the suffix ‘-chi’ to such names of medical specialties as ‘ultrasound investigation (UZI)’, ‘X-ray (rentgen)’:

- *UZI qilganingizda malakali UZIch-shifokorga ko’rsating.* (<https://t.me/ATFUZ>)

(When you do an ultrasound investigation, you should be observed by a qualified USI/ultrasound investigation doctor.)

*UZI* is the word derived from the Russian language to refer to the national term *UTT* (Eng. *USI*). But it is not considered as a formal term.

This kind of onomasiological difference is also found in the formal speech of both languages: if in Uzbek the word "xodim" is used together with the name of medical equipment (e.g., *rentgen xodimi*), in English the term "technician" is used (e.g., *X-ray technician*). *Xodim*'s translation does not suit with the interpretation of ‘technician’ in Uzbek, and the same happens with English, too. So, translation inequivalence has been revealed:

Uzbek: <u>Xodim</u> Texnik mutaxassis		English: <i>Worker, staff, employee</i> <u>Technician</u>
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The difference discloses the lingua-culturological feature of both languages.

## 2. The names of people with the dominant seme of “medical assistant”

Medical professionals with a dominant seme of “assistant” are not a lot. They are nurse, paramedic, and midwife. According to the data from the Uzbek etymological dictionary (Rahmatullaev Sh., 2000), ‘nurse’ originally meant “women, who sucked one mother, concerning each other” and was later used in the seme of ‘sister’, ‘hospital worker’. It is clear from this commentary that the lexeme ‘hamshira’ first included the seme ‘nurse’, then ‘sister’ and ‘hospital worker’. Today, the terms *hamshira* (Eng. *nurse*) and *tibbiy hamshira* (Eng. *medical nurse*) mean “a female specialist with secondary special education working under the guidance of a doctor (Kosimov A., 2003, pp.365). In English, this lexeme is equivalent to the word “nurse” and includes the following semes:

1. Dry nurse: // After years of being a dry nurse to other women’s children, she longed to have a child of her own. (<https://merriam-webster.com>)

2. “A mother who nurses another baby” - wet nurse: // In the early twentieth century, nursing one’s baby was often a barometer of class: The poor did; the wealthy demurred, turning instead to wet nurses and manufactured infant food. (Laura Regensdorf, Vogue, “The Breastfeeding Movement is Experiencing a tech Revolution - Here’s How It’s Helping New Moms,” 11 Sep. 2018)

3. “Nurse (female)”: Martha is a trauma nurse in a large Boston hospital. (<https://yourdictionary.com/nurse>)

4. “Nurse (male)”: He worked as a nurse in a psychiatric hospital. (<https://dictionary.cambridge.org>)

5. “Getting hold and calm down”: She nursed the crying child on her lap. (<https://dictionary.cambridge.org>)

The semantic-component analysis of *hamshira* (Uzb.) and *nurse* (Eng.) lexemes shows that among their semes “woman” and “female nurse” are common to both languages, and the rest are differential. Furthermore, in terms of the number of semes, the English people use the word to mean more notions than the Uzbek people.

As the term ‘hamshira’ is the only term for women in Uzbek, the form of addressing men remains controversial. Despite the fact that the definition of the word ‘nurse’ is explained in A. Madvaliev’s “O’zbek tilining izohli lug’ati/ Explanatory Dictionary of Uzbek language” (2008) and origin in “O’zbek tilining etimologik lug’ati/ Etymological Dictionary of Uzbek language” by Sh. Rahmatullaev (2000), the form of addressing man is not mentioned in these sources. It means that these well-known terminologists have not yet reached an exact solution.

The words ‘medbrat’ and ‘tibbiyot og’asi’ are also used in the everyday speech of Uzbek people, and they are considered to be one of the notions that contain the seme of a ‘male nurse’. It should be noted that the lexeme “medbrat” is derived from the Russian language and is used only in informal speech; its Uzbek translation – “tibbiyot og’asi” is widely used in formal speech:

- Germaniyalik tibbiyot og’asi (medbrat) Nils Hegel 84 nafar bemorning qotilligida gumonlanmoqda. (<https://kun.uz/53632238>)

(- German nurse Nils Hegel is suspected of killing 84 patients.)

In A.Kosimov's "Tibbiy terminlarning izohli lug'ati/ Explanatory Dictionary of Medical Terms" (2003) it is recommended to call the form of the term 'nurse' concerning a man as 'hamshir':

*Hamshir – davolash-profilaktika yoki bolalar muassasalarida vrach rahbarligida ishlovchi o'rta maxsus ma'lumotli mutaxassis xodim – erkak. (Kosimov A., 2003, p. 365)*

*(Hamshir is a male specialist with a secondary special education who works under the guidance of a doctor in therapeutic-preventive or pediatric institutions.*

In my point of view, this idea is the most acceptable. In most cases, words with the suffix “-a” for a woman and without any suffix for a man are common among Uzbek words. For example, *olim* (a male scientist) – *olima* (a female scientist), *muallim* (a male teacher) – *muallima* (a female teacher).

This kind of diversity, which occurs within the same semantic units (*medbrat/ tibbiyot og'asi/hamshir*), poses many challenges for translators, linguists, and speakers. Since the lexeme 'nurse' refers to a specific gender, I consider that it should be also defined a term to express 'male nurse' in Uzbek. Once all the scientists have agreed, it is necessary to make some changes in the name of the specialty - "Oliy hamshiralik ishi (*Eng. High nursing affairs*)", too. I suggest “Oliy hamshiralik (hamshirlik) ishi”.

A different linguistic picture has been observed in the English medical lexicon. In modern English linguistics, as the term "nurse" is a neutral gender word, it does not choose a definite gender in use:

*-Actually, most of the people around the world use the term 'nurse' to address both male and female nurses. (<https://gadgetssai.com/what-do-you-call-a-male-nurse>)*

It indicates that, unlike the Uzbek lexicon, English has a definite term to refer to the male nurse. The words "female" and "male" can be used in front of the term 'nurse' to express a definite gender:

*-A female client may be embarrassed by a male nurse performing personal care procedures. (Caroline B. Rosdahl, Mary T. Kowalski, 2008, p. 487)*

All in all, today the associative seme of the lexeme "nurse" is "woman" in Uzbek and "woman" / "man" in English. Finding a masculine variant of this unit in the Uzbek language is still the subject of discussion among terminologists. Whereas, it is not easy to find a common, alternative option for the vernacular and the terminological system of science. Hence, a synonymous raw with the seme of “male nurse” in Uzbek is expanding.

Another term with the dominant seme of “medical assistant” is '*feldsher*' (*Uzb.*). When we say '*feldsher*', we often think of a male medical worker in Uzbek. However, the term is universal and can be applied to both female and male caregivers:

*Feldsher – o'rta maxsus tibbiy ma'lumotga ega bo'lgan, mustaqil yoki vrach rahbarligida ishlaydigan tibbiyot xodimi. (Kosimov A., 2003, p. 501)*

(*Feldsher – a medical professional with a secondary special medical education who works independently or under the guidance of a physician.*)

The lexeme '*feldsher*' differs from other units of this group with the seme of "pre-hospital and emergency care", "diagnosis". The English equivalent of this term is a '*paramedic*' and does not have any differential features from its Uzbek version.

Modern linguists and terminologists avoid choosing words that express gender or race when choosing or creating a new term. A similar situation has been observed in the names of most international medical terms. But the same cannot be said about some terms (*doya*, *hamshira*) that Uzbek people used in the past. For instance, due to the Uzbek national worldview, the midwife (Uzb. *doya*) is imagined only as a woman. Thus, in the past, midwifery work was done only by women. Probably, for this reason, in the "Explanatory Dictionary of the Uzbek language", which was edited by Madvaliev, the lexeme '*doya*' is explained as follows:

1. A woman who assists women in labor: *Doya kelgandan so'ng ichkari hovli erkak zotidan tozalandi.* (A.Kodiriy, "Days gone by")

(After the midwife arrived, the inner courtyard was cleared of the male gender.)

2. A woman who brought up children: *Haram darvozasida yuruvchilar xonning yolg'iz o'g'li – shahzodaga qarovchi kanizlar, doya xotinlar edi.* (A.Kodiriy, "Scorpion in the Pulpit")

(The people who walked at the gate of the Haram were the khan's only son – prince's maids, midwives, who looked after him.)

If we compare the term 'akusher (obstetrician)' with 'doya (midwife)', we will reveal that they have a common seme as 'childbirth', but they differ in gender (i.e., the term 'akusher' may also be applied to a man). In this sense, "man" is a differential unit for them (see Figure 1).

The English equivalent of the lexeme '*doya*' is 'midwife' (Old Eng. *mid* - "with" and *wif* - "woman", seme "with a woman" (The American Heritage Dictionary of the English Language, 2015)). Due to its origin, it is clear that the word was used to refer to female ones. However, since the end of the twentieth century, it was used to address people despite their gender. Table 1 shows all the semes of '*doya*' and '*midwife*' lexemes, and we were able to compare them.

All in all, six semes of the lexemes have been founded, three of which are common to both languages and three are different. A synchronic study also defined that the word "*doya*" is currently not used as a term in the Uzbek medical lexicon, but '*midwife*' is still in use in English: *the International Confederation of Midwives, the Royal College of Midwives (London) and others*. It indicates that a '*midwife*' profession still exists in foreign countries, especially in England and America. According to the "Dictionary of Medical Terms", the term means:

*Midwife - a professional person who helps a woman give birth to a child, often at home.* (Dictionary of Medical Terms, 2005, p. 246)

Hence, the term '*midwife*' belongs to the group of "medical assistants" due to its dominant seme of "helping a woman give birth". Its Uzbek equivalent - '*doya*' remains as a medical archaic word due to the fact that its '*medical person*' seme is already out of use.

***The terms with the dominant seme of 'third person in medical activity', which have been emerged as a result of the development of medical technologies***

It is known that in any activity there is an object and a subject interaction. The same is true with the process of medical activity, too: the object - the patient (1<sup>st</sup> person), the subject - the medical specialist (2<sup>nd</sup> person). As a result of the development, people who allow using a component of their body are also involved in the medical activity as a 3<sup>rd</sup> person and were represented by specific names in science. The term *donor* is a shining example of this:

*Donor – a person who gives blood, tissue, organs, or reproductive material to be used to treat another person. (Dictionary of Medical Terms, 2005, p. 114)*

As a word it expresses a broad concept, nonetheless, it has limited seme as a component of a compound term: *blood donor - blood giver, kidney donor - kidney giver, etc.* For all, the notion of "giver" is common. It necessitated a special name for the 'patient' who is the first person in the activity. As a result, the term 'recipient' has also been emerged to the 'donor':

Recipient – a person who receives something such as a transplant or a blood transfusion from a donor. (Dictionary of Medical Terms, 2005, p. 343)

The term 'donor' and its forms are directly related to the development of medical technologies. In particular, the technology of "blood transfusion" served as a basis for the emergence of the term 'blood donor', the technology of "organ transplantation/implantation" for 'kidney donor' and others.

Additionally, after the discovery of 'in vitro fertilization (IVF)' technology such terms as 'sperm donor', 'oocyte donor' and 'surrogate mother' have come to the medical lexicon:

Surrogate mother - a woman who has a child by artificial insemination for a woman who cannot become pregnant, with the intention of handing the child over to her when it is born. (Dictionary of Medical Terms, 2005, p. 404)

Actually, this kind of reproductive service is regulated by the state. In particular, due to the fact that such medical procedure is not allowed by the laws of Uzbekistan, this term does not exist in a national terminological system. However, it exists in English, and differs from the names of other persons by the semes of 'conceived by artificial insemination', 'a person who gives her child after childbirth for a certain amount of money'. The term 'surrogate mother' has also led to the emergence of 'genetic mother/father' that are directly involved in this medical activity as the first person. They differ with the semes of 'clients, 'sperm /oocyte owners'.

## **Conclusion**

This research intended to analyze English and Uzbek medical terms related to people. As the outcomes of present contrastive linguistic analysis of a medical lexicon indicate the followings:

- All terms around the concept of 'medical personality' have been classified into three broad groups: 'caregivers', 'patient', and 'third person in medical activity' and done a contrastive semantic, paradigmatic analysis;
- Specific linguistic feature of Uzbek and English languages have been revealed: *uzichi*= *USI technician*;
- The English people use the word 'nurse' (Uzb. 'hamshira') to express more notions than the Uzbek people;
- Gender differences have been defined;
- 'Hamshira' (Uzbek, only for a woman) ≠ 'nurse' (English, man/woman);
- 'Doya' (Uzbek, only for a woman) ≠ 'midwife' (English, man/woman);
- 'Hamshir' has been suggested to be a term for the male nurse in Uzbek.

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Table 1: The semes of 'Doya' and 'Midwife'

No	Semes	Doya	Indispensable comment	Midwife	Indispensable comment
1	A woman who assists women in labor	+		+	
2	A woman	+		+	
3	A man	-		+	Available after 1983: on 16 March 1983, the Secretary of State of the United Kingdom announced the need to remove the barriers contained in the Sexual Discrimination Act against Midwives, ( <a href="http://www.menstuff.org/issues/byissue/malemidwives.html">http://www.menstuff.org/issues/byissue/malemidwives.html</a> )
4	A woman who brought up children	+		-	It is expressed by the word 'nurse', not by 'midwife'
	<i>Connotative seme. Cause, base, make something emerge</i>	+	E.g.: <i>Sevgi yo'q yerda loqaydlik bilan qarash ildiz otar ekan. Bu esa ko'ngilsizliklarning doyasi. S.Karomatov, "Boredom") (Where there is no love, there is apathy. And this is the midwife of frustrations.</i>	+	<i>For instance: -In the Renaissance, artists, and writers started to serve as midwives of fame (Carlin Romano)</i>
6	<i>Verb: to motivate, to assist, to assist in childbirth</i>	-	'Doya' lexeme is only used as a noun	+	For example: It midwived the emergence of similar liberationist theologies across the globe and impacted the theological enterprise in many significant ways. (Taneti J.E., 2013)

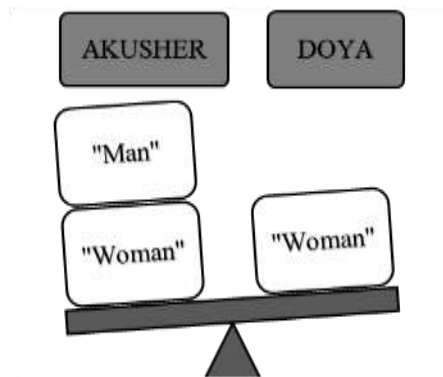


Figure 1.

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