

ANATOMICAL TERMS FORMED METAPHORICALLY – BASIC UNITS MEDICAL PICTURE OF THE WORLD

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<https://doi.org/10.5281/zenodo.10251548>

Abstract. *The study of metaphorical terms in cognitive terminology is one of the most urgent problems. The subject of this article is the terms-metaphors in the anatomical terminology of the Uzbek language. The content of the article is the problem of metaphor terms in the anatomical terminology of the Uzbek language and their role in the formation of the medical picture of the world. The purpose of the article is to identify the source of the formation of metaphor terms between medical terms in the Uzbek language and to determine their meaning in the worldview. Based on the conceptual and semantic analysis, the main sources of correlation of the frame slots of the metaphorical model of the metaphorical nomination "NATURE IS A PERSON" are identified: MAN-NATURE", referring to this terminology. The analysis of the polysemous relationship of metaphor terms within the anatomical terms of the Uzbek language is also given and the nature of this polysemous relationship is explained. It was found that the ambiguous relationships between the metaphors of medical terms are the product of the conscious use of human memory resources. Metaphor terms are a way to convey the essence of a scientific concept in a simple and understandable way, so that metaphor terms are an example of transmitting an idea in a short and simple form. In the end, this is confirmed by metaphorical nominations that convey the idea in a concise, simple form. The article also presents an analysis of materials indicating the active participation of metaphor terms formed on the basis of formal similarity in the conceptualization of anatomical objects of medical discourse. The essence of harmony in the initial target areas in the perception of anatomical objects is revealed. The close connection of the terminological landscape of the world with the conceptual metaphor involved in the formation of the national medical landscape of the world is shown.*

Keywords: *medical picture of the world, terms-metaphors, metaphorical model "Nature is man: man is nature".*

Introduction. In modern metaphorology, metaphor is considered as one of the ways of cognition that generates terms, as the most productive mechanism for the formation of scientific discourse. The metaphor, which is a vivid proof of a person's cognitive abilities, not only conceptualizes the existing reality, but also processes the information received and leads to the development of new knowledge. The purpose of our study is to shed light on the participation of metaphor in the process of term formation. In this case, it is appropriate to focus on the views of A. E. Buzheninov. In his opinion, both the term and the metaphor are specific cognitive phenomena of perception, processing and transmission of information about the Universe, and the difficulties of human consciousness in the process of interpretation and interpretation, naming objects of the surrounding world are overcome by metaphor [3,4, 5].

Review of literature. Similarly, in the studies of J.Lakoff, M. Johnson, S. Bally, N. D. Arutyunova, E. S. Kubryakova, E. I. Golovanova, T. V. Drozdova, A. P. Chudinov, metaphor is also considered as a way of cognition and categorization of the universe. In particular, according

to S. Bally, human consciousness is deprived of the ability to absolute abstraction of concepts, and in exchange for comparing these abstract concepts with objects of the sensory world using metaphors, cognition and study of the incomprehensible becomes easier[6]. The study of metaphors denoting objects by means of this cognitive phenomenon, and performing a heuristic function, in turn associated with two main worlds-entities and phenomena, we will be able to determine the place of these terms in the medical picture of the world, formed in the Uzbek language.

The study also touched on the question of the polysemantic relationship between the terms-metaphors in the Uzbek language, which simultaneously raises the need to clarify the lexical polysemy and the accompanying circumstances.

In order to reveal the cognitive nature of medical terms-metaphors in the Uzbek language, to substantiate the reasons for their formation, it is necessary to first carry out their conceptual analysis.

Taking into account that the elements attached to the metaphorical model "NATURE IS MAN: MAN IS NATURE", according to the teachings of M.Johnson and J.Lakoff, the source sphere and the target area demonstrate the power of interpersonal signs: ultimately, the meaning that is transferred together with them, includes experience and knowledge related to the cognitive reserve of a person. This means the transfer of knowledge from one area to another in an updated form, conceptualization of the acquired knowledge[11]. Cross-sectorial migratory signs acquire not just imagery in exchange for a metaphor: a metaphor, unlike other phenomena of thinking, forms a new name based on the most reliable signs related to existing reality. It is known that the interest of primitive man to his body overtime gave rise to the process of assimilating the organs of the body to objects of the external world and naming them accordingly.

At the same time, a person cannot think beyond the capabilities of his consciousness; and the set of names (nouns) present in his memory reflects only those objects that are familiar to him. In this case, the objects of the Universe are chosen as a model of the organs of the human body. As a result of comparison, already existing knowledge is processed with the help of metaphor, and as a new name, they begin to express conceptual value, and therefore the conceptual basis of the body. In the same way, one can interpret the lingual-cognitive nature of medical metaphor terms that are the subject of our research.

Method. Based on the observation and comparison methods used in the study, it was found that the analogy of terms formed by the metaphorical method is based on: a) similarity in color, b) similarity in functions, c) similarity in shape, similarity of features and other similarities. It can be especially emphasized that in the Uzbek language, in addition to the term, there is the concept of *atama*, which in the concept means the same term, only unlike the term, *atama* means a set of words formed in common speech. So, words formed in common parlance such as *ko'kyo'tal* (whooping cough), *bo'g'ma*, *izami / gul* (measles), *sari kasal* (jaundice) expresses the nomination, the function in its structure represents the name moved relative to the color. These are national mentally specific, semantically understandable adverbial words, which are general words that convey a picture of the disease in a holistic and complete, figurative way, which differs from the term and should be considered as *atama*.

Discussion. In general, the sphere that ultimately exaggerates the role of metaphors in the formation of terms and terminological words in an adverb is medicine, which, in fact, forms its terminological apparatus as a science reflecting the integrity of "MAN AND THE WORLD" on

the basis of the category of accuracy, external and internal similarity. In other words, medicine describes nature based on human anatomy and health. In this, a person is interpreted as a mirror of nature, an echo of the world around him. That is, medical literature, unlike art, especially fine art, directly demonstrates the harmony of nature and human relations in the human body, psyche and health, and the experience and conclusions about human life and psyche are reflected in the medical picture of the world as a holistic concept based on the example of paremiologically stable connections (*tongue - mirror of the abdomen, face - mirror of health, palm - mirror of the liver*) [10]).

Results. However, all forms of art figuratively express the connection between the universe and man, but medicine represents this continuity through real evidence, confirming it with a causal category, and transfers knowledge of existence to the medical picture on the basis of mutually referential signs. In particular, the materials collected in the framework of medical terms and terms proved that the terminology of this area is formed mainly due to similar in appearance metaphors (table 1):

№	By forming of medical terms - metaphors	In percentages
	Similarity in shape	66, 06%
	Similarity in color	29,69%
	Functional similarity	4,24%

Table 1. Differentiation by methods of forming medical terms-metaphors (in percent)

Consequently, the proof of our opinion is the following terms related to the metaphorical model "NATURE IS A PERSON: A PERSON IS NATURE": *o't qopi* – gall bladder, *bir shoxli bachadon*, *buyrak po'stloq moddasi* - renal skin substance; *burun bolishi* - *burun yo'lida uni dahlizdan ajratib turuvchi burun bo'shlig'ining yon devoridagi do'nglik* (nose roll); *bo'yida bo'lishga qarshi bulutcha* – contraceptive cloud; *yurak quloqchasi* – ear of the heart; *burun bo'shlig'i bo'sag'asi* – threshold of the nasal sinus; *bo'g'im boshchasi* - head of the joint; *bo'g'im labi* – lip of the joint; *gavhar* (ko'z gavhari) – diamond of the eye); *dahliz yorig'i* (soxta ovoz yorig'i) – corridor slit; or slit of a false voice, *dahliz zinasi* – corridor staircase; *douglas cho'ntagi* (to'g'ri ichak-bachadon botiqligi) – douglas pocket; *do'nglik* – condyle; *zirkhli o'pka* – armored lungs; *it chuqurchasi* – on the teeth: canine pits; *limfa tugunlari* – the lymph nodes; *yo'lbars buyrak* – tiger kidney; *yo'lbars yurak* – tiger heart; *calla gumbazi* (*calla tomi*) – cranial dome; *katta miya pallasi* – cup of the big brain; *kashak* (jumper - *yog'och, tirgak*); *kipriksimon chambar* – eyelash wreath; *kulcha yuz* – face in a cake; *kokrak kafasi* – chest; *me'da pufagi* – gastric bladder; *minora qovuq* – tower bladder; *miya ponasi, miya qumi* – brain sand; *mushukquloq* – cat ears; *mo'y xaltasi* – hair sac; *nog'ora bo'shliq* (quloqda) – drum space; *nog'ora parda kindigi* – navel of the eardrum; *nog'ora cho'p barmoqlar* - fingers drum sticks; *oyoq panja gumbazi* – raising the foot; *qanot osti old chizig'i* – subcutaneous front line (relative to the armpit); *orqa miya tizimchasi* – ribbon (rope body of the hind brain); *pastki ichki bo'yinturuq venasi piyozchasi* – bulb of the lower inner rocker, *piyozcha* – bulb; *elak panjara* – mesh sieve; *et jimirlashi, sakrovchi qorachiq* (jumping pupils); *sel* – flooding (watery discharge is observed in case of skin diseases); *soch gullashi* - flowering hair; *o'rgimchak to'ri osti bo'shlig'i* – subarachnoidal cavity: cobweb); *supayuz, suyak tangachalari* – scales of bones; *suyak uni* – bone meal; *suyak qoshig'i* - spoon of

bone; *tanglay bolishi* – pad of the palate; *teri shoxi* – cutaneous branch; cutaneous horn; *tish bolishi* – pad of the tooth; *tish ildizi cho'qqisi* – apex of the root of the tooth; *tish toji* - tooth comb; dental brain; *tish qopchasi* – tooth sac; *tomirlar to'ri* – venous mesh; *tos kamari* – pelvic girdle; *tuxumdon shokilasi* – ovarian fringe; *to'sh dastasi* – sternum handle; *xo'roz toji* – bone name: cock's comb; *qushpanja* - bird's foot; *chinchekchak* – flower; *chig'anoq* – ear: shell; *shirmonyuz, egar bachadon* – saddle uterus; *egar burun* – saddle nose; *o'pka ildizi* – root of the lungs; *qilichboldir, qon orolchalari* islets of blood; *akusherlik tomog'i* – obstetric throat; *amavrotik musuk koz* -amavrotic cat's eye. These word-terms in the adverb are formed on the basis of external similarity.

Our analysis showed that medical terms formed on a metaphorical basis can be divided into a group of meanings, mainly “household appliances” and “realities of nature”. In particular, the number of metaphor terms related to the group of meanings of everyday objects of everyday life was 41.4%, and the total number of derivative names formed on the basis of concepts related to natural realities was 58.6%.

The number of metaphor terms with different semantic characteristics that did not belong to any of the groups was the smallest - 3.4%. In turn, the terms-metaphors in the group of meanings "natural realities" were also divided into 6 groups of meanings. These are: 1) phytomorphic, 2) zoomorphic, 3) ornithomorphic, 4) anthropomorphic, 5) geographic relief (as well as architectural and construction), 6) naturomorphic semantic groups (natural phenomena in general mean natural phenomena: cloudy conditions against staying on shore). Among them, terms-metaphors from the group of phytomorphic meanings had the greatest advantage over terms-metaphors from other groups of meanings - 9.4%.

Let's move on to the next aspect envisaged in our study.

Under the influence of the conscious use of the reserves of human memory in the language system, a number of polysemantic terms-metaphors are formed.

The location of separate terms and terms in the same polysemantic line in this place can also express the commonality between the object of analogy and the subject. For example, 1. Yoy: *aorta yoyi, buyrak yoyi, yonoq yoyi, umurtqa yoyi, qov yoyi, qovoq yoyi* (arch: aortic arch, kidney arch, cheek arch, spinal arch, etc.); 2. Tarmoq: *daxliz suv tarmog'i, miya suv tarmog'i* (network: corridor water supply network, cerebral water supply network; 3. Qopqog: *buyrak qopqog'i, chap bo'lmacha-qorincha qopqog'i, tizza qopqog'i* (valve: calyx of the kidney, calyx of the left ventricle); 4. Qanot: *burun qanoti, yonbosh suyak qanoti, kulrang qanot (adashgan nerv uchburchagi), xo'roz toji qanoti* (wing: nasal wing, lateral bone wing, gray wing (vagus nerve triangle), cock's comb wing); 5. Parda: *yiring parda, shoh parda, nog'ora parda* (curtain: purulent membrane, corneal membrane, eardrum), etc. (Most of these terms are formed by translating Russian medical terms into Uzbek.)

The famous linguist M. Mirtozhiev considers this category of referential connection not as a derived meaning, but simply as an auxiliary word that has grammatical meaning [7]. However, only those grammatical devices that are far from the attribute of a noun are recognized as semantically auxiliary words. In this case, the word *boshi + da* analyzed by the scientist is indeed a grammatical tool. This theory is reflected in the explanatory dictionary of the Uzbek language (*boshiga, boshida, boshidan*)[9]. Therefore, let us take for example: *Bu etmishinchi yillarning boshidagi, xali airilmiy fanlar borasida yiddiy ishlar qilinmagan, ammo katta yzgarishlar arafasidagi gap* (P. Koello, Alkimyogar). This is the story of the early seventies, when no serious work was done on the scientific sciences, but on the eve of great changes (P.Koelo Alchemist).

Since the main lexeme *bosh* in the connection *yetmishinchi yillarning boshidagi* of the early seventies was reduced to an integral semantic scale of connection, the semantic division lost its independence. In other words, the designation of the main sememe *bosh*, meaning “basic, important, basic”, moved to the second level, as a result of which an independent word passed into grammatical means - an auxiliary category (conjunctualization - OS Akhmanova [2]). However, it is also true that the word in *boshi + da* always expresses an auxiliary meaning, but rather that the context becomes an accent actant.

So, in the sentence of *Bu odamlar kamon khuddi qadim zamonlardagidek ot-onalarini boshida ktarib yurishibdi ...* (M. Norbekov, Tentakning tajribasi: These people still carry their parents on their heads, as in ancient times ... M. Norbekov, Fool's experience) the word *boshida* cannot be analyzed instead of an auxiliary word, since "respect" means "honor."

In addition, the main lexeme *bosh* in the combination *tom boshi* (top of the roof) served as the basis for the formation of this nominative case, which serves to express an object called a volume (roof), not the whole, but a certain aspect of it, and, thus, to express an opinion on specific item related to the roof.

As well as *oila boshi, davra boshi: Etibor berganmisiz, agar oilada bir odam bolsa, khususan, erkak kishi bosh bulgan oilada deyarli azhralishlar uchramaydi.* (M. Norbekov, Tentakning tajribasi: Did you notice that if there is only one person in the family, especially in a family headed by a man, there is almost no misunderstanding. M. Norbekov, Fool's experience) Therefore, M. Mirtozhiev gave an example: *tom boshi* (upper part of the roof), *o'choq boshi* (near the stove), *xirmon boshi* (near the threshing floor), *tegirmon boshi* (near the mill), etc. the semantic change in the word *boshi* in compound words is also derived meaning, because the appearance of a new meaning in exchange for the similarity between the referential symbols directly creates a new nominative unit.

Also, unlike grammatical devices, the nominative forms *tom boshi, o'choq boshi, xirmon boshi, tog'ora boshi, tegirmon boshi* express place and identity as units with the status of a nominative, answering the question where? and who and, accordingly, can become an independent component of the proposal.

Likewise, it is characteristic of polysemantic words: signs such as absolute formality and semantic connection are not considered a sign of auxiliary words with grammatical meaning; although functional adaptation in aids, such as connective, auxiliary, resembles a form, their participation in speech cannot be explained by the example of semantic connection. However, the meaning of such grammatical elements is determined only by the context, while polysemous nominative cases can convey a clear lexical meaning independently of the text.

Nevertheless, the linguist correctly notes the distinction between the nominative meaning and the types of figurative meaning according to the referent's expression. In the nominative case, the referent is expressed directly, and the referent based on the figurative meaning is indirect, in comparison with the referent of a certain nominative meaning, that is, it takes its own sign [7].

While the nominative meaning has both genetic and derived meanings, the figurative meaning is only seen in derived meanings. In particular, medical and metaphorical terms derived from the relation of bow, lid, wing, etc., are also derived from a figurative meaning. Thus, it is obvious that the nominatives in polysemantic strings, such as *aorta yoyi* (aortic arch), *buyrak yoyi* (renal arch), *yonoq yoyi* (buccal arch), *umurtqa yoyi* (vertebral arch), which we have illustrated, should be considered as separate lexemes expressing figuratively derived meaning.

Hyponym-hyperonym relations of some terminological units also require a separate understanding of medical concepts. In particular, *buyrak jomi* (buyrak sinusida joylashgan voronkasimon yo'l) – lit. renal bowl (funnel-shaped canal located in the renal sinus); *buyrak kosachalari* (buyrak sinusida joylashgan va buyrak jomiga uyiladigan siydik chiqaruv yo'llarining macroscopic qismi) – renal bowl (macroscopic part of the urinary tract located in the renal sinus and drained into the renal sinus); *bachadon nayi*, *bachadon nayi voronkasi* – fallopian tube, funnel of the fallopian tube; *kalava* – syn. *koptok*. qon tomir yoki limfatik tomirlarning chigalsimon o'rami) – a ball (blue ball, tangled bundle of blood or lymphatic vessels); *kalavacha* – syn. *koptokcha* – neuron dendritlari yoki capillarning kalavadan kichikroq o'rami – glomerulus (blue ball - dendrites of neurons or a smaller bundle of capillaries than a bundle); *churra darvozalari*, *tuxumdon qopqasi*, *buyrak qopqog'i*, *taloq opqasi* – hernia gate, ovarian flap, kidney flap, spleen flap.

All of the above examples are metaphorical terms formed on the basis of similarity in reference external form. However, among the medical nominations, there are units formed by assigning a color ratio. In particular, these include *olachipor o'pka* – motley lungs; *ko'k ilik* – blue bone marrow; *ko'k yiring tayoqchasi* – blue purulent stick; *ko'kyo'tal tayoqchasi* – blue cough stick; *targ'il katta buyrak* – large kidney; *sariq kasal*, *sariqcha* - deuteroplasm, etc. There are also terms formed on the basis of functional similarity, including: *bo'g'im boshlig'i* – articular head; *xandaq isitmasi* – trench fever; *darakchi hujayra* – informant cage; *it chaynash* – dog chewing; *kashak* (jumper - yog'och, tirgak); *sanchiq* – tingling; *sel* (teri kasalliklarida kuzatiladigan suvchirash) – flood; *tabiiy o'choq* – natural stove; *xo'ja* (parasitlarni tashuvchiga nisbatan) – the host (relative to the parasite carrier); *eshituv ko'zoynagi* – hearing glasses; quyon chaynash – rabbit chewing; *o'pka markaziy bo'limlari* – central part of the lungs; *to'qimalar banki* - tissue bank; bakteriyalar koloniyasi – bacteria colony, etc.

In the world of medicine, information about the human body and appearance is also conveyed in the form of an internal opposition of lexical meaning. Take, for example, *a quiet sound* (a symptom of depression), which is a manifestation of the antonymy, oxymoron, *pleasant pain*. Details concerning the philosophy of the soul and body determine the interpenetration in their essence: material and non-material, obvious and indefinite signs. In this case, an abstract form is a condition, a sign is a convention, and signs perceived by the senses are a sign. In particular, at first glance, it seems that the nominative *silent sound* has no metaphorical meaning. However, in the *silence of sound*, there is a kind of supernormality that can be taken as a metaphor. In this case, depending on the oral movement of the patient, the idea that he expresses can be read, the movement of the body is transmitted through the eye, and the receptors send a "speaking" signal to the brain based on the corresponding signs. To speak is to give out the appropriate sound. The brain synthesizes this signal according to the "speaking" prototype. However, when the signal waves are not recorded by the hearing aid, the spoken speech is perceived in the mind as a soundless sound.

Likewise, physical pain observed in the body after appropriate treatment is perceived by the mind as "beneficial". The effect of the treatment on the body is primarily felt by the nerve fibers. As a result, the analysis algorithm, which occurs in the mind, spreads information about the "benefits of treatment" to the whole body. This information, transmitted along the nerves, gives positive attitudes for the nerves, and through them - for the psyche. The medical term *pleasurable pain* should be seen as a prelude to esoteric metaphors, as there are abstract names for love and

affection, affection, and other human feelings that should be relied upon on a primary cognitive and conceptual basis in their spiritual interpretation.

Consequently, human cognition does not take place without the participation of emotional cognition. Consequently, the interpretation of oxymorons within the framework of medical terminology on two grounds: material and non-material serves as the basis for explaining these phenomena that arise in our speech as a result of the existing mutual semantic conflict.

Linguist A.E. Buzheninov notes that the terminological metaphor is simple and comprehensible, and a reference to a metaphor in a scientific text can provide a laconic expression [5]; in his opinion, metaphorical terms exclude multicomponent terms. In addition to this view, it should be noted that the expressive brevity and clarity of these terms largely depends on how the nation understands and sees the world: historical experience, culture are combined with the peculiarities of the national language, forming independent elements of the national medical picture.

It should be noted that common words in the Uzbek language are as follows: *buzuq kayfiyat* – gloomy; *nafsi buzuqlik* – gluttony; *ich uzilishi* – constipation; *ko'ngil ko'tarish* (ko'ngil olish) – high spirits (entertaining); *oftob urishi* – sunstroke; “*raikeldi*” – man, who acts according to his mood; *ichketish* – diarrhea; *yumshoq fe'l, qattiq fe'l* – rel. people are kind and callous), etc. most of the phraseological and idiomatic units, including ontological metaphors, have already entered the sphere of medicine. These units, which belong to the leading values of the way of life of people, culture and the conceptual picture of the world, were adopted into the Uzbek medical culture by themselves, at the same time expressing the harmonious upbringing of body and soul.

But terms like *darakchi hujayra* (informant cell); *yorug' o'pka* (tiniq o'pka) – pure (transparent) lung; *miyaga quyilgan tush* (sleep that has penetrated the brain); *musiqiy ko'rlik* (musical blindness); *nigoh talvasasi* (agony of vision); *nurafshon oraliq* (xuruj bilan kechuvchi ruhiy kasallik oraliq'i) – shining space (range of mental illness with sensitivity); *ovoz boylami* – vocal cords; *sovuq nuqta* – a cold spot; *sun'iy til* (psychiatry: artificial language); *tabiiy o'choq* – natural oven; *ta'sirlangan me'da* – affected stomach; *tezkor miya* – fast brain; *tepkili sohalar* (og'riqli sohalar) – painful (literally trampled) areas; *tortib olingan fikirlar* (psychiatry) – selected thoughts; *fikr tiqilib qolishi* – traffic jam, accumulation of thoughts; *o'ta qimmatli g'oyalar* – very valuable ideas (fixed ideas); *shakarob so'zlar* (psychiatriada) – sweet words; *es-hush xiralashuvi* – confusion: clouding of mind; “*o'lik nuqta*” (faoliyatsizlik) - “dead zone” (inaction) are taken from the Russian language and far from reflecting the linguoculturological nature of the linguistic picture of the Uzbek language. This is unnatural for the Uzbek linguistic culture and sounds incredible. Such terms, which are responsible for the expression of similarity when transferring a name (meaning), but give rise to semantic and stylistic flaws, can also include: *balchiq davoxonasi* – mud hospital; *vasvasa kaifiyat* – restless mood; *dimlangan chig'anoq* (zo'rayib boruvchi persektiv quloq og'irligi, shovqin bo'lishing vestibular buzilishlar bilan qo'shilib ketishi) – stagnant snail, dull carapace; *doya kurracha* – gauze ball (literally, midwife's ball); *dorixat* – medicinal letter; *dori husnbuzari* (dorini noto'g'ri qo'llash oqibatida terida paydo bo'ladigan toshmalar – medicinal acne caused by the use of the drug (medicinal medicated acne); *eshituvchi nay* (Eustachio nayi) – hearing aid (literally auditory pipe, Evstaxio); *yorug'lik qo'rquvi* (photophobia) – fear of light (literally photophobia); *ikkilangan buyrak* (ikkiga bo'lingan buyrak) – *double kidney* (split kidney); *karbonsuv ochligi* (carbohydrate ochligi) – carbohydrate starvation (carbohydrate starvation); *kasallik guvohnomasi*; *nutq inqirozi* – speech crisis; *nutq siquvi* –

speech stagnation; *oqsil ochligi* – protein starvation; *po'stloq ko'rligi* – cortical blindness; *ruhiy ajralish* – mental separation; *soxta xonandalar tugunchalari* (pseudo-knots of singers) – false singing nodes (pseudo-knots of singers); *suv ochligi* – water starvation; *sun'yi tish toji* - artificial tooth crown; *sun'iy yurak qopqog'i* – artificial heart valve; *suv ko'tara olmaslik* – malnutrition of milk; *sut oshxonasi* – dairy kitchen; *tirnoq oymomasi* – a nail lunge; *uyg'otish bongi* (alarm clock symptom – tun yoki saharda ichketish vajidan uyg'onish) – call to wake up - waking up at night or in the morning to drink; *quyosh yetishmasligi* (ultrabinafsha nurlarga nisbatan) – lack of sunlight (relative to ultraviolet radiation); *xomaki ong* (subconsciousness) – a sketch of consciousness (subconsciousness); *sharbat* – syrup; *yurak irg'itmasi* – heartbeat (cardiac output) - "thirst for air", etc.

According to the teachings of Quintilian, these examples of medical terms resemble the absurd metaphors of scientific classification. In particular, in his views on the linguistic and aesthetic function of metaphor, he says that the following shortcomings "generate" obscene and inappropriate metaphors: exaggerated metaphors; degrading metaphors; ugly metaphors; excessive use of metaphors; metaphors based on very long analogies (in Quintilian terms, "heavy metaphors" (*durae translationes*)); the use of metaphors intended only for prose verses; sub-metaphors (*demeans translationes*); inappropriate metaphors (*sordidae translationes*); disgusting metaphors (*deform translationes*) [8,12]. Because in the examples given, one can trace the personification (personification) of these symptoms of the disease, and not the medical symptoms characteristic of a person.

In addition to the above, it can be noted that medical terms can be used interdisciplinary, and they, in turn, are active in the emergence of metaphors as an element that creates the medical picture of the world: *Sizning kuchingiz, xushchaqchaqligingiz, tetikligingiz, faolligingiz qayerga ketadi? Ko'rinmas mikroblarga yem bo'ladi. Agar vujudingizni bu tekinoxo'rlardan tozalasak-chi, tasavvur qilyapsizmi tanangizda nima ro'y beradi?* M.Norbekov, Tentakning Tajribasi. (*Where are your strengths, vivacity, vigor, activity go? It feeds on invisible microbes. Can you imagine what would happen to your body if we cleansed your body of this freebie?* (M. Norbekov, The Fool's Experience).

Parasites in the medical language (greek *parasitos*, parasites) are parasitic organisms [13,14], the morphology of which includes endoparasites (living organisms living inside the body) and ectoparasites (living organisms living outside the body), the morphology of which consists of worms, viruses and bacteria, microbes and various harmful microorganisms).

In conclusion, it is appropriate to emphasize the following. A terminological metaphor is simple and understandable, and a reference to a metaphor in a scientific text can provide a laconic expression. Under the influence of the conscious use of memory resources in the language system, a number of ambiguous terms and metaphors are formed.

The expressive brevity and clarity of these terms largely depends on how the nation understands and sees the world: historical experience, culture are combined with the peculiarities of the national language, independent elements of the national medical picture are formed. The factor of formal similarity is most active in the formation of medical terms-metaphors in the Uzbek language. This is a clear proof that medical terms in the Uzbek language are associated with the metaphorical model "Nature is man: man is nature", as well as with independent elements of the national medical picture of the world.

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