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THE ROLE OF MEDICINE OF UIGUR AND OTHER ETHICS IN TURKISH MEDICINE

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Abstract:
Uyghur manuscripts were written mainly after the dissolution of the Orkhan Uyghur Khanate in the 9th century. In the second half of the century, the new place of residence of the Uyghur tribes, who formed an independent state, was found in the Turfan region. Medical orders are among them. Most of the medical writings of the Uyghurs are written in Uyghur characters, which evolved from the Sogdian alphabet and became systematic over time, becoming the common alphabet not only of the Uyghurs, but also of Turkic communities of various cultural backgrounds. There are also texts with Brahmi characters (Gabain 1954) and Syriac characters (R. Lmez, 1996). The exact dates of the texts are not given in the sources, but the fact that they appeared as a result of research conducted in Eastern Turkestan indicates that they belong to the period of the Kocho Uighur state, which was established in this region. In addition, the word atachi bakshi mentioned in the texts (Dec 1932:8) indicates that among the Uighurs there are Buddhist monks who perform medical duties or that medical services are also provided in Buddhist institutions (Bayat 2010: 255). Based on this information, it can be said that the Uighur medical texts belong to a relatively late period.

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INTRODUCTION

It is known that there are countless texts written in the old Uyghur language. However, this article is limited to a collection of Uyghur medical manuscripts that have been reworked through writing revolutions and translations. The main research topic is the medical terms in this review. In Uyghur medical texts, diseases, causes of diseases, names of organs and substances released by the body, etc. plant and animal foods used for therapeutic purposes are mentioned next to it. In addition, substances such as wolf bile, wolf bones and feces of various animals are included in the recipes. Of course, these are related to the magical traditions developed by the beliefs of the Turks in earlier times and do not reflect the scientific understanding of medicine, but rather belong to the field of folk medicine. Therefore, the names of these substances and foods are not included in our article. Instead, words that correspond to the general meaning of medicine are included.

In the article, Seyfullah Turkman's thesis "Medical terms in ancient Anatolian Turkish" (2006) is taken as a stylistic example. In addition, B. K. G.'s doctoral dissertation "Ancient Turkish agricultural terms" (2004); Osman Kabaday's master's thesis "Terms of ancient Turkish astronomy" (2007) and Mahmud G. G. R.'s "Ancient Turkish medicine in Central Asia from the beginning of the 14th century. Known antebellum Turkish medical texts used his doctoral dissertation, "Evaluation from the Perspective of the History of Medicine" (2010).

Uyghur Pharmacy and Uyghur Food Terms: The Uyghur medical texts that are the source of this study recommend many foods and medicines for the treatment of various diseases and ailments. It is explained how to prepare these medicines by taking which substances and how much. Therefore, in addition to texts containing recipes specific to Turkish folk medicine, these medical documents, which are usually translations of important works related to the Indian medical

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tradition, are an important source for pharmacy and food terms in Uyghur. Some of these terms include: bishig singir 'dried ginger root', bitmul 'darifulful', bor 'wine', budda 'red licorice', uzum 'grape', chhekssum 'mulberry', dog nose 'rose', cadiz 'cinnamon bark, cinnamon', ka 'halfa', 'red' mirch 'black pepper', murut suvi 'juice of myrtle tree', anor 'pomegranate', nilutpal 'blue lotus', 'kustum herb', pitpidi 'dariful', sadun 'garlic', tobulgak 'garlic', tulug plum 'Peach', vada 'Indian Fig' and others. 'nanahan', yarunchka tube 'clover root', myrrh' honey', panit' honey', milk' milk', yogurt' yogurt', wear' musk', salt' salt', rednuk' zirnik', tent' ammonia' , and so on. (Gurgan 2010).

Uyghur Botanical Terms: Uyghur plant names mentioned in medical texts indicate that the terms were also borrowed from the field of botanical science. Some of the plants recommended in the composition of medicines and in the treatment of diseases have Sanskrit origins: Y. saka 'camel', a)kar 'sugar', nilutpal 'lotus' and others. Sometimes it happens that different words in the source text based on the translation meet the same term in the Uyghur translation. For example, it has several types found in Indian medicine, and they are called nāgarānvitam, viśvabhesajam, śunthī, etc. viśvam. the term "dry ginger" has always been used in Uyghur for ginger, which is represented by different words (Zieme 2007:315). Some plant names are termed by translating their meanings into the source language Uighur one-by-one: Skr. ativisa = Sleep. walk high 'plant name, Aconitum heterophyllum'; Skr. D= sleep. anor 'pomegranate' etc. Examples of botanical terms are amra 'mango', ariri urushi 'mango seed', plant name, mimosa pudica', sugar', yigde gum 'jujube tree gum', etc. (Bailey 1953; Alkay 2007: 372,373).

Şekil 3: Huneyn bin İshak'ın *Kitâbu'l-'Aşr Makalât fi'l-'Ayn* adlı eserinde yer alan göz anatomisi (Bayat 2010: 217) .

3.4. UYGURLARDA TIP

Medicines given to patients were prepared by pharmacists. In state-controlled pharmacies, attention was paid to preparing medicines cleanly and without fraud, and not to sell them at high prices. Jul. Using methods such as distillation, filtration, and evaporation, pharmacists made medicines more attractive by sweetening them (Bayat 2010: 194-232).

The Turks encountered Islam after the Battle of Calas in 751 and began to convert to it in the following centuries. Over time, the Turks, who entered the cultural section of the new religion, began to study Islamic medicine, apply it in practice, and contribute to scientific medicine with their works. Although the medical and scientific works written in the Turkestan region are mainly

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in Arabic, there are also texts written in Chigatay, which have survived to this day. One of them was discussed in detail in his doctoral thesis titled "Medical Book of Ibn-I Kutluk Molla Toh Niyaz Ahond", prepared in 2005.

It is known that the word shaman is a term that the Russians learned from the Tungus people living in Siberia and brought to the scientific world. On the other hand, the Turks used the name kam instead of shaman (Inan 1986: 74, 75). Here, in pre-Islamic Turkish communities, these shamans were allowed to diagnose and treat diseases. Religious beliefs played an important role in determining the diseases of this period. Accordingly, the first cause of diseases was evil spirits and their influence. A relationship was also established between these supernatural forces and nature, whose existence they deservedly believed. For example, it was believed that evil spirits bring disease along with the wind. During the healing rituals of shamans, various spells and incantations were performed by placing patients on fire accompanied by drums and music. The shaman was believed to reach the spirit world after entering into a trance, communicating with evil spirits and offering them life to save the patient. Then the animal is sacrificed and the promised life is offered to the spirits and thus the disease is transmitted to this animal. The ancient Turks believed that diseases were contagious, so a sick person was left to himself, no one approached him. Over time, medicine was removed from the field of duties of shamans. Thus, doctors, called parents and fodder, began to emerge as a class that practiced financial remedies. In Divantarkibida-Lirkatati't-tr, the word atasagun is used in the sense of a doctor (Bayat 2010: 240 - 247). These doctors created folk medicine by developing herbal recipes, which were also used by shamans.

We witness the influence of the shaman-doctor tradition in Uyghur folk medicine in the following lines:

'...er person ar, work-in-ket break tiser adgir's sinir-in-year, butler tograp k rak get, put ink, and algep ingek paid for oil, together with kadip ovut for husbandry ket bolur ...(HK I, T I D 120, 75 - 78).

"... if a man who wants to strengthen his manhood takes the nerve of a stallion, cuts it into small pieces, then dries it in the shade, beats it finely, passes it through a sieve, mixes it with cow's fat and fear of wolves, (a woman's) applied to his genitals will increase his masculinity...'.

It can be seen that here the use of parts of animals such as stallions and wolves, which the Turks have feared since ancient times and believed in their power. With this practice, which goes back to the totem beliefs of the Turks, the aim is to approach the power of these animals by taking part of them.

Due to their interactions with the surrounding geographies, religions and cultures, the Uyghurs have a special place in the history of Turkish civilization. Uyghur medical texts show that, in addition to traditional folk medicine, Chinese and Indian medicine, particularly through translations, influenced Uyghur medical traditions. According to Zieme, an unedited Uyghur text, Medicine and Medicine is the oldest known owner of the legendary Chinese ruler Shen Nong, known as Shindu Han Han (Zieme 2007: 309, 310).

Accordingly, Uyghurs draw blood to treat diseases, force them to drink liquid medicine, drop medicine in the ear, blow powder medicine down the throat with a pipe, etc. they used methods. Medicines are often given by mixing them with different foods such as broth, honey, yogurt. Approximate amounts are not given when using medicines, certain measurements are taken as a basis, as is often the case in folk medicine. Sugar, pepper, cardamom, sesame oil, pomegranate,

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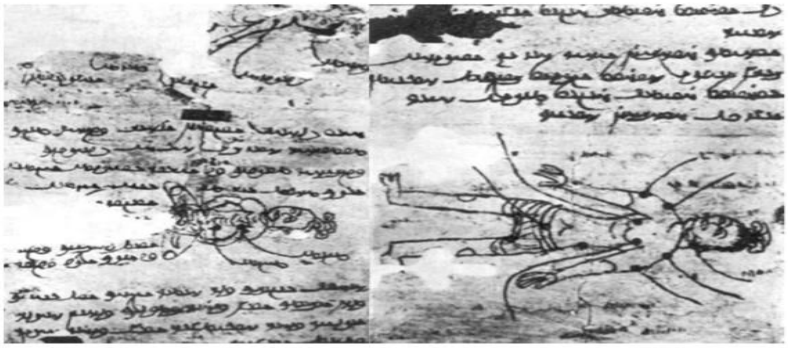
yogurt, milk, fish bile, eggs, etc. many plant and animal foods and substances were used as medicine. Among them are elements such as wolf bones and deer antlers, which reflect magical thinking. Sanskrit drug names in the texts show the influence of Indian medicine. It can be said that non-Uighur medicines originated from abroad. Considerations in the storage of medicines recall the possibilities of a group of physicians dealing with this matter (1936: 16 - 36). In addition to drug treatment, there are other methods. For example, using the acupuncture system, etching was used to treat some diseases. The original is believed to be Wang Shu and XIII. The etching method is also mentioned in tansukname-I Ilhan der Funun 'Ulum-I Hatai', which was also translated into Persian in the same century. (Bayat 2010:252).

Another well-known feature in Uyghur medical texts mentions tatu (<Skr. DHR) and stone (<Skr. from hills called dosha) and includes substances such as phlegm, bile, and blood. According to the Uyghur medical tradition, disharmony between these delusions is detrimental to one's health, and one can recover by restoring harmony. Sanskrit Uyghur As mentioned above, this idea is based mainly on Indian medical traditions; in addition, the words tatu and tasha were transferred from Sanskrit to Uyghur. Therefore, it can be said that the Uighurs came to the opinion that these elements affect human health through foreign sources. 1053, 1054, 1055 There is a Hoji written by Yusuf of Kutadgu bilig in Karakhanl. the inconsistency of tatus in his couplets is also noted (Arat 1991b).

31



At the time Turkish Uyghur medical texts were written, people did not have easy access to medical services, hospitals were not widespread, and doctors were not everywhere, considering that translating these texts into Turkish and carefully explaining prescriptions was of great public health importance. This condition, which is also witnessed in medical texts written in ancient Anatolian Turkish, should be aimed at ensuring that patients are treated to a certain extent by family relatives in cases where they cannot get professional help (Kaya-G. D. D. 2012: 173-174). The Sanskrit Uyghur medical texts found in Turfan, compared to the Sanskrit medical texts found in the region, indicate that these texts were translated for practical purposes and that the source language texts were no longer needed as Uyghur translations became more common (Maue 2009:114). Most of the Uighur medical texts found in Turfan were translated into Sanskrit for practical purposes.

In conclusion, the collection of Uyghur medical texts used in these studies is the most important source on the Uyghur medical language. Medical terms defined in the texts under various headings can be studied by subject, origin, and organization. Uighur medicine has its place in the medicine

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of Turkic peoples. Therefore, studying the medicine of these peoples can provide a solution to the current problems of Turkish medicine.

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