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Abstract: In each language, medical terms, including lexemes representing the names of diseases, form a special layer of the language vocabulary, because such lexemes have their own, strong lingocognitive basis. Such a basis for them is the universal conceptual semantics that exists in the thinking of speakers of every language, that is, the conceptual semantics of "disease". This article includes derivation of disease names and metaphorization process.

Key words: disease names, medical terms, syndrome, clinical drug, cancer, Black Death, lexemes, semantics.

In each language, medical terms, including lexemes representing the names of diseases, form a special layer of the language vocabulary, because such lexemes have their own, strong linguocognitive basis. Such a basis for them is the universal conceptual semantics that exists in the thinking of speakers of every language, that is, the conceptual semantics of "disease". What is semantic in medical terms? Semantic types are broad subject categories, like Disease or Syndrome or Clinical Drug. Semantic relationships are useful relationships that exist between semantic types. For example: Clinical Drug treats Disease or Syndrome. The Semantic Network is used in applications to help interpret meaning.

In English and Uzbek languages (as well as in all languages), nouns that represent the names of diseases have a strong linguistic-cognitive basis, and in their philosophical ground lies a universal reality, which exists as a universal phenomenon in the minds of people who speak all languages, or rather, in their thinking. has been and thus the universal 'conceptual semantics' (Jackendoff 1993, 25-26) that tends to be eventuated in all languages is the conceptual semantics of 'disease'. The universal nature of this type of semantics, which exists in the thinking of people who speak different languages, is explained by the fact that it is a communicatively necessary conceptual reality, as well as by the fact that without its participation, communication cannot be complete, although it is a linguistic law that the mentioned semantics of the communication factor is specific and correspondingly strict in each language can be proved with. In other words, an objective entity intrinsically linked to the conceptual semantics of "disease" is perceived by speakers/writers through processes of conceptualization and categorization.

It is no exaggeration to say that it is a universal law from the linguistic-cognitive point of view to perform the complex task of fully reflecting this semantics in languages with the help of event-generating tools (verbalizers) through the language scene, because as long as there are people in objective life, it can be observed that some of them have some mild or severe disease. , although the desire to perceive such diseases and communicate with others (specialists, etc.) about it and ultimately to be treated is inherent in each person. Therefore, a number of processes related to existing diseases and their treatment in human life require that they take place in human thinking as a certain conceptual semantic process, and as a result of this semantic process, "concept"(s), i.e., integrated "concept(s)" are formed in human thinking. ” will appear. After that, naturally, the need to express it for the purposes of communication, to create an event, is directly born in a person.

It is worth noting that there is an inextricable connection between thinking and the language tools that create it, that is, its verbalizers, and the fact that the reality of thinking is manifested in the language without words is an undeniable universal law from the linguistic-cognitive point of view.

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The inextricable connection between thought and language prepares the ground for the reflection-eventualization of the stereotyped, framed holistic conceptual semantics that embodies the processes and realities related to diseases in the language. As a result, certain verbalizers are formed in the language for the event of one or another semantics or concepts. Among them are the following units of language levels that exist as verbal tools:

- 1) phoneme
- 2) morpheme
- 3) morphophoneme
- 4) lexeme
- 5) syntax (phrase, sentence)
- 6) Phrasal units
- 7) Textual units (discourse)

It should also be noted that along with the above-mentioned verbal (language) tools, non-verbal tools can be used in communication as needed. For example, a headache can be caused by clutching the head, a stomachache by clutching the stomach with both hands, and canker sores by some discomfort or (there may also be a need to express a heart disease by putting the right hand over the heart, an aphtha with a slight expression of displeasure or displeasure, and other such paralinguistic means). Verbal tools have a different role among the verbalizers that express the conceptual semantics of "disease", and they differ from non-verbal tools in that, first of all, they are considered special verbalizers expressing this semantics. Secondly, when such verbalizers are used, the conceptual semantics of "disease" is completely eventuated.

As for non-verbal (para-linguistic) tools, they are used in a limited way due to the need of communication and situation.

According to our opinion, when observing the environment, a person sees three different views of the world at once:

- 1) objective view of the world;
- 2) subjective view of the world;
- 3) language landscape of the world.

The objective view of the world is reflected in the minds and thinking of all existing peoples in the world (for example, the concept of "cancer" as a universal phenomenon, as a result of a conceptual semantic process, takes the same place in the thinking of all people.

The subjective view of the world is perceived by the speaker/writer of each language in its own way, that is, it directly depends on the ability of everyone to approach this conceptual semantics based on their level and level of knowledge. As for the language landscape of the world, its reflection is also unique, because the unique perception of the objective existence by people through the processes of conceptualization and categorization based on various associations (similes) and the complete and figurative event through the means of language does not proceed in a homogeneous way. For example, the English call it simply "cancer", the Uzbeks call it "bad disease", and the Russians call it "Antogov ogon", or the English people call it "Black death". we see that it is made an event through metaphorization, and in this way, the mentioned objective entity is represented figuratively through the means of language, as a result, the communication is effective and full. The above metaphorization process is a clear proof of our point. In it, the attitude of the speakers of different languages to the disease "cancer", their understanding and feeling, and ultimately their use of various metaphorical tools or euphemisms for its appropriate use in communication is expressed. In this regard, they figuratively reflect the unique idioethnic and linguo-cultural reality related to these tools as their cultural component through substantive words representing the names of diseases in their language, and also achieve to express their serious relationship to this disease.

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