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N. Sh. Mamedov

Kazakh Scientific Research Veterinary Institute, Almaty, Kazakhstan.

E-mail: nizami.mamedov.45@mail.ru

THE CONCEPT OF GRAPHIC DESIGN OF THE MEDICINE AND VETERINARY EMBLEMS IN THE TURKISH WORLD

Abstract. The article presents a unified graphic design of the national emblems of medicine and veterinary science of the Turkic nations, which can be used in the effective organization of healthcare and veterinary in the Turkic world

Keywords: concept, Turkic folk traditions, alasta, hygiene, graphic design of medicine and veterinary emblems, Turkic world.

Relevance. When considering the arrangement of sciences in the general classification of engineering sciences in their broad sense, the medical sciences are next to the veterinary and are directly interconnected, that is why more than 100 years ago, two institutions of medicine and veterinary science were part of the same Medical Department, in this regard, the emblems of medicine and veterinary should be presented together for analysis and development of a common concept.

In addition to the common attributes of statehood, many countries have their national emblems of medicine and veterinary, which are largely borrowed from the classical emblems: the Rod of Asclepius, a cup with a snake, winged Caduceus, the Red Cross (symbolizing Christian mercy), the Red Crescent (symbolizing Muslim mercy), etc. [1,2,3,4]. In this regard, the Republic of Turkey is no exception, having its own national emblems of medicine and veterinary, which are a stylized copy of famous signs.

Two emblems of medicine are used in the republic, which are completely different from each other, but referring to copies imitating well-known medicine emblems [5], one of them is shown in figure 1.



Figure 1 – The old emblem of Turkish medicine



Figure 2 – The general medical logo of a joyful individual with hands up



Figure 3 – The new emblem of Turkish medicine

The old emblem of Turkish medicine has a lot in common with some modern symbols of medicine and a healthy lifestyle, illustrating a joyful individual with hands up under the slogan "Health is wealth" [6], (figure 2).

The second emblem of Turkish medicine is shown in figure 3.

The new logo of Turkish medicine (figure 3), basically symbolizing medicine, is identical to the winged Caduceus, who in the Ancient World was considered “the god of travelers, merchants, thieves, and also many others, but **not the god of healing**” [1, p.17].

There are also two veterinary emblems in the Republic of Turkey, however, they are almost identical in a degree of similarity, but have different color and graphic solutions [7,8], (figures 4 and 5).



Figure 4 – The emblem of the Turkish Veterinary Medical Society



Figure 5 – The logo of the «Turkish Veterinary Medical Association»



Figure 6 – Israel Veterinary emblem

Each of the veterinary emblems is based on a burning torch with a snake entwined along with its handle. A similar logo of veterinary medicine is used in Israel, in composition with the Latin letter "V" [9], (figure 6).

The presented Turkish Veterinary emblems, embodying the "fusion" of the staff of Asclepius and the burning torch, are borrowed from symbolic emblems, "especially of the later period of antiquity (in the Roman Empire), where the snake already encircles the burning torch" [1, p.18].

Thus, the medicine and veterinary emblems in Turkey cannot be correlated with the true spiritual values of the Turkish people, regarding the healing of humans and animals in the distant past, besides, in our opinion, the use of the elements of the state emblem and flag in these symbols is not permissible. Meanwhile, to popularize state symbols, it is perfectly acceptable to display them on souvenir products by firms that have received a license for such production.

Introduction. Ancient civilizations revered fire and the sun, seeing in them a kind of healing power and often depicted them in the form of fiery-solar signs. The Turkic civilization, which left us a large number of images of the sun, was no exception.

For many centuries, the majority of Turkic backgammon had a rite of purification (healing) by fire, which can be attributed to the first medical and veterinary hygienic methods of a kind of prevention of human and animal diseases by healers [10,11].

A brief mention of such a purification rite by fire is available from the envoy of the Byzantine Emperor Justinian II in the Western Turkic Kaganate Zemar Kilikiy, made by him back in 568 AD [12].

A similar purification rite was also common at the headquarters of Batu Khan in the 13th century, where “Tatars must pass between two bonfires before entering other people's homes” [12, p.9].

One of the first of these rites was described in detail by the great son of the Kazakh people, ethnographer Chokan Chingisovich Valikhanov: “The fire has a purifying quality. Clean by passing between two fires. The Kyrgyzs (Kazakhs) rite of purification is called *alasta*. Traveling from wintering grounds, they pass between two fires.” [13,14], (figure 7).



Figure 7 – Photo of Ch.Ch. Valikhanov

Somewhat later, in 1911, S.I. Rudenko described similar worship of fire from another Turkic people - the Chuvashs: "The entire male population takes part in the fire production. With this fire, the healer lights two fires on the sides of the entrance of the dug trench and puts 2 tubs with water near the exit. Through it,

all the inhabitants of the village pass, then drive the cattle. At the exit, the healer sprinkles water from the tub with everyone: “Be healthy” (quoted by I. Kukushkin) [15,16].

According to G.A. Alekseev, in ancient times, healers concentrated in their hands the whole treating action, for these purposes they created "bonfire sites" in camps and hillforts, hence the name "sanctuary" came [10, p.85]. In the purification rite “Passing through the gates” of the Tatar people, which was caused by epidemics of especially dangerous infections, the passage between the two fires of the entire population of the village, as well as livestock, was also unchanged [17].

The emergence of purifying rites of *serenes* among the Chuvash, meaning “to expel”, leads it to the Turkic root of the *suras* - “to drive forward, to drive away” between two fires, which corresponds to the Altai *syur* - “to drive, to expel”, other Turkic peoples have this similar word [17, p.48].

Authoritative ethnographers proved that the simultaneous purification rite (passing between two fires (or bonfires) “among many nations of Eurasia does not mean borrowing it from each other, but a single archaic basis,” but “one should not forget its variability” [17, p.63].

It must be emphasized that another of the common symbols in traditional Turkic society was fiery-solar drawings [15, p.66, 214] since the Turkic orientation system was also associated with the cult of the rising sun [18], then as a frame in emblems can be represented by a solar sign in the form of rays of the sun - the so-called Turkic eight-ray star [15, p.214].

In the opinion of I.A. Kukushkin, the Turkic eight-ray star was found during excavations of the Ashchi-Ozek monument, located in the Karkaraly district of the Karaganda region, the Republic of Kazakhstan, 12 km north-west of the Kasym Amanzholov village, on the right bank of the Ashchi-Ozek river, the left tributary of the Taldy River and dates back to the Andronovo culture [19,20].

The aim. Presentation and application of the concept of graphic design of the medicine and veterinary emblems in the Turkic world states.

Results. After reviewing the literary, archival and archaeological sources about the material culture in the antiquity of the Turkic nations, we graphically reconstructed the emblems of medicine and veterinary of the Turkic world using the example of the traditional Kazakh society [21,22].

Previously, we had graphically reconstructed the main elements of the emblems, these were two lights of bright red color, one above the other and on the same vertical line, each of which was framed by a colored arc.



Figure 8 – Photo of postage stamp No. 920



Figure 9 – Photo of the author's certificate

In 2015, the republic marked the 100th anniversary of vaccination in Kazakhstan. In connection with the upcoming anniversary date, on our initiative, the Ministry of Healthcare of the Republic of Kazakhstan on June 18, 2013, contacted the Ministry of Transport and Communications of the Republic of Kazakhstan with a letter and a layout of the future postage stamp for issue, which depicted the main elements of the emblem in the form of two lights with arcs between which there was an inscription in the state language "ҚАЗАҚСТАНДАҒЫ ВАКЦИНОПРОФИЛАКТИКАҒА 100 ЖЫЛ" (100th anniversary of the Kazakhstan vaccinal prevention). In turn, the Ministry of Transport and Communications of the Republic of Kazakhstan sent a letter No. 03-16/ЖТ-М-374-И, dated November 25, 2013, to Kazpost JSC with a request to include one of the first in the 2015 plan the issue of the named anniversary postage stamp. The solemn cancellation of the postage stamp of the Republic of Kazakhstan No. 920 in Almaty, dedicated to the 100th anniversary of vaccine prevention in Kazakhstan, took place on January 15, 2015 (figure 8).

In early 2019, we decided to place two fires inside an eight-ray star, then prepared the final graphic design of the national emblems of medicine and veterinary in the traditional Kazakh society - as a reflection of the material culture of our people and protected by the copyright certificate of the Republic of Kazakhstan No. 2354 of March 19, 2019 (figure 9).

Based on the copyright certificate of the Republic of Kazakhstan No. 2354 dated March 19, 2019, we are presenting the projects of the unified medicine and veterinary emblems of the Turkic world (figures 10, 11).



Figure 10 – The project of the unified emblem of medicine of the Turkic world



Figure 11 – The project of the unified emblem of veterinary medicine of the Turkic world

The description of the claimed designation and its semantic meaningful load in figure 10: the color figurative mark is made in accordance with the color symbolism in the nomad culture, consists of two main elements represented in the form of a genuine Turkic eight-ray star - fiery-solar symbolism in ancient times among nomads, with an angular 45 degrees distance between all eight rays, with a common bright white background, framed along the perimeter and inside with two bright blue stripes, between which is bright white strip; in the center of an eight-rayed star, compositionally arranged one above the other and on one vertical line, two stylized fires of bright red color, each of which is framed by arcs of bright blue color. According to the description, wandering from the wintering houses, represented in the form of arcs (the conditional boundaries of the camp), in accordance with the Turkic orientation system, the nomads pass along with cattle between two fires, performing a purification rite - *alasta* (synonym for *hygiene*). In general, the medical symbol is directly associated with the national culture in traditional Turkic societies.

Indication of colors: the bright white color of the nomads is sacred as a symbol of purity; the bright blue color is associated with calm and clear sky among Turkic nations; the bright red color of the nomads is a positive symbol as a sign of life.

The description of the claimed designation and its semantic meaningful load in figure 11: the color figurative mark is made in accordance with the color symbolism in the culture of nomads, consists of two main elements represented in the form of the genuine Turkic eight-ray star - fiery-solar symbolism in ancient times among nomads, with the angular 45 degrees the distance between all eight rays, with the bright white common background, framed along the perimeter and inside with two bright green stripes, between which the white stripe; in the center of the eight-rayed star, compositionally arranged one above the other and on one vertical line, two stylized lights of bright red color, each of which is framed by arcs of bright green color. According to the description, wandering from the wintering houses, represented in

the form of arcs (the conventional boundaries of the camp), in accordance with the Turkic orientation system, the nomads pass along with cattle between two fires, performing a purification rite - *alasta* (synonym - *hygiene*). In general, the veterinary symbol is directly associated with the national culture in traditional Turkic society.

Indication of colors: the bright white color of the nomads is sacred as a symbol of purity; the bright green is associated among nomads with the greens of the Great Steppe; the bright red color in the nomads is a positive symbol as a sign of life.

Based on the elaborated graphic design of the reconstructed national emblems of medicine and veterinary medicine, a draft Law of the Republic of Kazakhstan "On state emblems of medicine and veterinary medicine of the Republic of Kazakhstan" consisting of 4 chapters and 8 articles was prepared.

There are sample signs of the developed graphic design of the reconstructed national emblems of medicine from the Turkic world (figures 12, 13, 14 and 15).



Figure 12



Figure 13



Figure 14



Figure 15

There are also sample signs of the elaborated graphic design of the reconstructed national emblems of veterinary from the Turkic world (figures 16, 17, 18 and 19).

If the European medicine and veterinary emblems appeared in myths and legends, the emblems of the Turkic world are recreated from the real cultural and spiritual traditions of the Turkic nations many centuries ago and passed down from generation to generation, up to 1917, and this is an undeniable fact established by scientists in the second half of the 19th century and at the beginning of the 20th century.

It should also be noted that at the 14th plenary meeting of the Inter-Parliamentary Assembly of the Member States of the Commonwealth of Independent States (Decision No. 14-12, dated October 16, 1999), the Model Law "On the Use and Protection of the Red Cross, the Red Crescent, the Red Crystal and the names "Red Cross", "Red Crescent", "Red Crystal", distinctive signals used to identify medical units and sanitary transport, which provides for the following Geneva conventions excluding the impression that it represents a protection.

The project of the national emblems of medicine and veterinary medicine of the Turkic world has an absolute global novelty and its implementation in the countries of the Turkic world can significantly replenish the budget of the republics, provided that they are licensed to be produced by advertising licensees as well as to use signs by every business medical and veterinary entity, not depending on forms of ownership through public procurement portals under the control of the regulatory and metrology body of the respective ministries.



Figure 16



Figure 17



VETERİNER HEKİMLER
DERNEĞİ 1930

Figure 18



TÜRK VETERİNER
HEKİMLERİ BİRLİĞİ 1954

Figure 19

At the same time, universal accreditation for the right to use the medicine and veterinary emblems of the Turkic states should be carried out according to the uniform standards of the states that wished to switch to the presented national symbols.

Conclusion. The elaborated single graphic design and corporate identity of the emblems of medicine and veterinary are directly associated with the cultural traditions and spiritual values of the Turkic nations and can be used in organizing healthcare and establishing veterinary medicine in the Turkic world.

Н. Ш. Мамедов

Қазақ ғылыми-зерттеу ветеринарлық институты, Алматы, Қазақстан

ТҮРКІ ӘЛЕМІНІҢ МЕДИЦИНА ЖӘНЕ ВЕТЕРИНАРИЯ ЭМБЛЕМАЛАРЫНЫҢ ГРАФИКАЛЫҚ ДИЗАЙН КОНЦЕПЦИЯСЫ

Аннотация. Мақалада түркі халықтарының денсаулық сақтау және ветеринарлық медицинасын тиімді ұйымдастыруда қолдануға болатын түркі халықтарының медицинасы мен ветеринариясының ұлттық эмблемаларының бірыңғай графикалық дизайны келтірілген.

Әлемнің бірқатар елдері жалпыға ортақ мемлекеттік атрибуттардан басқа, медицина мен ветеринарияның ұлттық эмблемаларына ие. Бұлар көп жағдайда классикалық эмблемалардан алынған, бұл тұрғыда белгілі символдардың стильді көшірмесі екенін, Түрік Республикасы медицина мен ветеринарияда өзінің жеке ұлттық эмблемасы бар екенін көрсетті.

Көптеген ғасырлар бойы түркі халықтарының басым көпшілігінде отпен емдеу дәстүрі кең етек алған, адам мен жануарлар ауруларының алдын алудың алғашқы медициналық және ветеринарлық гигиеналық тәсілдеріне емшілердің жұмысын жатқызуға болады.

Әдеби, мұрағаттық және археологиялық мәліметтерді зерттегеннен кейін, ежелгі түркі халықтарындағы материалдық мәдениеті жөнінде екі отты орналастыру арқылы дәстүрлі қазақ қоғамы үлгісінде Түрік әлемінің медицина және ветеринария эмблемалары графикалық түрде қайта жаңартылды, көшпенділердің ежелгі заманындағы отты-солярлы символиканы бейнелейтін сегіз сәулелі жұлдыздың ішінде барлық сегіз сәуленің арасындағы бұрыштық қашықтық қатаң 45 градусты құрады.

Медицина эмблемасы үшін түсті көрсету: көшпенділердің жарқын ақ түсі – тазалықтың символы ретінде қасиетті; қанық көк түс – түркі халықтарының тыныштығы және ашық көк аспанмен байланысты; ашық қызыл түс – көшпенділердің өмірге құштарлығының оң символы.

Ветеринария эмблемасы үшін түсті көрсету: көшпенділердің жарқын ақ түсі – тазалық символы ретінде қасиетті; ашық жасыл түс – Ұлы Дала көшпенділерінің көсегелерінің көгеріп өсуін көрсетеді; көшпенділердің ашық қызыл түсі – өмірдің белгісі ретінде оң символды білдіреді.

Жетілдірілген бірыңғай графикалық дизайн және фирмалық стиль эмблемасы – медицина және ветеринария мәдени дәстүрлерімен тікелей байланысты түркі халықтарының рухани құндылықтары.

Түйін сөздер: концепция, аластау, гигиена, түркі әлемі, түркі дәстүрлері, медицина және ветеринария эмблемаларының графикалық дизайны.

Н. Ш. Мамедов

Казахский научно-исследовательский ветеринарный институт, Алматы, Казахстан

КОНЦЕПЦИЯ ГРАФИЧЕСКОГО ДИЗАЙНА ЭМБЛЕМ МЕДИЦИНЫ И ВЕТЕРИНАРИИ ТЮРКСКОГО МИРА

Аннотация. В статье представлен единый графический дизайн национальных эмблем медицины и ветеринарии тюркских народов, который может быть использован в эффективной организации здравоохранения и ветеринарного дела.

Ряд стран мира обладают, помимо общепринятых атрибутов государственности и национальными эмблемами медицины и ветеринарии, во многом заимствованными из классических эмблем. В этом отношении Турецкая Республика не является исключением, имея собственные национальные эмблемы медицины и ветеринарии, которые являются стилизованной копией известных символов.

В течение многих столетий у большинства тюркских народов существовал обряд исцеления огнём, который можно отнести к первым медицинским и ветеринарным гигиеническим приёмам своеобразной профилактики болезней человека и животных знахарями.

После изучения литературных, архивных и археологических сведений о материальной культуре в древности у тюркских народов были графически реконструированы эмблемы медицины и ветеринарии тюркского мира на примере традиционного казахского общества путём размещения двух огней внутри восьмилучевой звезды, олицетворяющих огненно-соляную символику в древности у кочевников, с угловым расставанием между всеми восемью лучами, составляющим строго 45 градусов.

Указание цвета для эмблемы медицины: ярко белый цвет у кочевников является священным как символ чистоты; ярко синий цвет ассоциируется у тюркских народов со спокойствием и чистым небом; ярко красный цвет у кочевников является положительным символом и воспринимается как признак жизни.

Указание цвета для эмблемы ветеринарии: ярко белый цвет у кочевников является священным как символ чистоты; ярко зелёный цвет ассоциируется у кочевников с зеленью Великой Степи; ярко красный цвет у кочевников является положительным символом как признак жизни.

Разработанный единый графический дизайн и фирменный стиль эмблем медицины и ветеринарии напрямую ассоциируются с культурными традициями и духовными ценностями тюркских народов.

Ключевые слова: концепция, тюркские народные традиции, аласта, гигиена, графический дизайн эмблем медицины и ветеринарии, тюркский мир.

Information about the author:

Mamedov Nizami Shamilevich - cand. vet. scien., Senior Researcher, Kazakh Scientific-Research Veterinary Institute, Almaty, Kazakhstan; nizami.mamedov.45@mail.ru; akhyskhaistan@gmail.com; <https://orcid.org/0000-0002-8111-0927>

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