

SPECIFICITY OF RESEARCHING INDIAN LANGUAGES MEDICAL VOCABULARY

Medicine, like every science, has its own specifics of using terms, that is, its own space for the use of specialized and general terminology. This space has a tendency to further expansion due to the constant development of human thought, scientific and technical discoveries.

In accordance with the appearance of an increasingly large range of concepts, there is a need for a clear, “evolutionary” nomination of them. In this work, we would like to analyze the space of Indian medical vocabulary precisely from the angle of Indian concepts. This is necessary to rethink the English medical vocabulary. The scientific tradition there developed in several directions, so it is important to follow every direction of thought, because language is a mirror of the people soul.

For a complete picture, we will consider, first of all, the Hindi language vocabulary of Indian traditional medicine, which is the result of a long layering of different eras, starting from ancient times and up to the present day [11, p. 97].

Many linguists have studied the etymological composition of the modern literary language Hindi. Among them: T. Grahame Bailey “Studies in north Indian languages” [4], S. K. Chatterji “The Origin and Development of the Bengali Language” [10], J. Bloch “La formation de la langue Marathe” [5].

The vocabulary of Indian traditional medicine includes medical terms, medical sociolect vocabulary, as well as non-terminological (everyday) medical vocabulary, which functions not only in scientific, but also in other subsystems of the Hindi language.

It mostly functions in scientific and popular science literature and is interpreted as scientific and does not have the status of colloquialism. In terms of its structure, the identified layer of vocabulary is extremely diverse: these are both

complex words-terms and simple lexemes in structure. The basis of Indian traditional medicine is folk terminology, which was developed over many centuries [11, p. 98].

It can be used such sources as Dravyaguna, the treatise "Bhavprakash Nighantu", the main texts of Indian traditional medicine: "Agnivesha Tantra", "Charaka Samhita", "Sushruta Samhita", "Kashyapa Samhita"[3, p. 18].

Yu. O. Rybalkina's distinguishes three groups of lexemes according to their origin: vocabulary of *tatsama* consists of Sanskrit words used in the Hindi language, and neo-Sanskritisms (neologisms based on Sanskrit lexemes); *tad bhava* vocabulary is ancient Indian vocabulary of Indo-Aryan languages various stages of the development (Prakrit, Apabgransha, New Indian languages), which over time changed its phonetic form in accordance with pronunciation norms and entered the Hindi language, undergoing phonetic and semantic changes; borrowings from European languages and Arabic-Persian borrowings.

The vast majority of *tatsama* lexemes name the basic categories and principles of Ayurvedic medicine, the philosophical categories used to describe them, for example: *vāta*, *pitta*, *kāpha*. This group includes general medical vocabulary and terminology (*rakt* "blood", *asthi* "bone"), names of diseases (*jwar* "fever"), names of medicinal plants (*ela* "cardamom").

Separately, a group of neologisms or neo-Sanskritisms is singled out, which are lexemes that have developed from the words *tatsama* in connection with the processes of development and globalization in medicine. They denote phenomena and processes inherent in modern science: *kitanunāshak* "anti-bactericidal", *aparvātan* "muscle withdrawal".

Tadbḡava vocabulary is a general medical vocabulary that denotes parts of the human body (*ankh* "eyes", *pav* "leg"), names of inorganic substances (*sona* "gold"), names of common plants (*tar* "palm tree").

Borrowings (*penisilin* "penicillin", *skrining* "examination", *paudar* "powder") belong to two language groups: Indo-European (English and others) and Semitic (Persian and Arabic) [11, p. 104]. In the layer of borrowed words, it is

necessary to highlight the Arabic-Persian vocabulary, which is not usually divided into Arabic and Persian. This is because some of the borrowed Persian words were themselves borrowed from Arabic. It should be noted the Arabic-Persian elements presence in the language of traditional medicine caused by spread of Islam.

This group includes such lexemes *assehat*, *tabīyat* “health”, *akhlāt* “liquid”, *dām* “blood” [11, p. 106]. As for modern Hindi vocabulary of Indian traditional medicine, there is characterized by the greatest degree of internationalization, compared to the lexical systems of other scientific fields, due to the influence of the English language, which in turn borrowed from two classical languages – ancient Greek and Latin [11, p.102].

Neo-Sanskritisms are a separate group among tatsama lexemes which are an etymological layer of vocabulary that arises when the Sanskrit tatsama is transferred to the Hindi language with a change of the initial meaning for the name of a phenomenon previously unknown to Indian medical science.

A feature of the vocabulary of Indian traditional medicine is the presence of synonymous pairs of words that differ in origin: *zabān* (P) – *jībh* (H) “tongue”, *yāsmīn* (P) – *yāsamūn* (A), *camelī* (H) “jasmine”. Hybrid lexemes formed by combining morphemes of different origins are also extremely common: *raktchap* (S+H) “blood pressure”, *belgirī* (H+P) “cellulose” [11, p. 106].

As for the actual Sanskrit language, one of the key problems is the translatability of Sanskrit terms into European languages. It should be noted that the ayurvedic lexicon was originally a local production meant for local use [2, p. 1].

Sanskrit medical vocabulary can be extracted from the works that represent the medicine vision system from the Indian point of view. We are talking about the context of the use of some words in Ayurveda. Today, among the foundational works of Ayurveda are the Suśruta and the Caraka, which are great encyclopedias of medicine compiled from various sources from the mid-first millennium BCE to about 500 CE.

Among the examples of vocabulary related to medicine, several terms-elements can be cited:

“5elements” (Pancha maha booth) that compose the universe, including the human body	
Prithvi-	Earth
Jala	water
Agni	fire
Vāyu	air
Ākāśa	space/sky
are held to be the 7 primary constituent elements (saptadhātu) of the body	
rasa	chyle or plasma
raktadhātu	blood
māṃsadhātu	flesh
medhadhātu	fat/adipose tissue
asthidhātu	bone
majjadhātu	marrow
śukradhātu	semen or female reproductive tissue

Ayurvedic literature deals elaborately with measures of healthy living during the entire span of life and its various phases. Ayurveda asserts a balance of three elemental energies or humors: *vāta*, *pitta* “fire” and *kapha* “material”. According to Ayurvedic medical theory, these three substances – *doṣas* (literally that which deteriorates) – are important for health because the body is healthy when they exist in equilibrium and unhealthy when they exist in disequilibrium [6, p. 14].

Due to the fact that the experience of healing can be subjective, we can state the importance of minimizing the ambiguity of terms on the example of such vocabulary [2, p. 1].

It can treat such a system of medicine as Ayurveda in different ways, but the lexical fund from some of the treatises that represent it can be used to describe and analyze the medical vocabulary of Sanskrit and modern Indian languages.

Preventive and curative measures are the key components of the Ayurvedic system. Major treatment approaches include the use of *aushadhi* “drugs”, *anna*

“diet” and *vihara*, which includes exercises and a healthy mode of life. Charak Samhita and Sushrut Samhita (100–500 BC) describe over 700 plants, along with their detailed classification, pharmacological, and therapeutic characteristics [8, p. 34].

Ayurveda uses many words regarding medicines. among them we can mention some plants that are used in traditional medicines: आमलक (*āmalaka*) “amla” and its doublet that came into English language (*emblic*) from Medieval Latin *emblicus*, from Arabic أمّلاج (*ʔamlaj*)[1]

As an example of use in medicine we can cite “*tarika*”. A short-term clinical trial demonstrated that “*tarika*”, an Ayurvedic pimple remover herbal powder (containing

T. chebula fruit, T. bellerica fruit, Santalum album heartwood powder, Curcuma aromatica rhizome, Embelia ribes fruit, Berberis aristata dried stem, Acorus calamus rhizome, Embelia officinalis fruit, Taxus baccata leaf, Myristica officinalis fruit endosperm, and Cyperus rotundus rhizome) has good effect in patients suffering from moderate to severe degrees of acne vulgaris [8, p. 37].

The use of such concepts is important not only in the narrow context of studying vocabulary, but also in practical application in the modern world. This also applies to the serious issue of patents. In the work "Indian medicinal plants: advancement in the traditional medicine, sustainable utilization and conservation " it is said that traditionally, turmeric, neem, tulsi, etc. cannot be patented. If someone produces any traditional plant based medication, the unique process can be applied for patenting. As India and other historical civilizations have massive knowledge systems of such process and plants with years of trial and confirmation. It is interesting that *amla*, *gulgundhi*, *dudhi*, *karela*, etc. which are traditionally used by many communities, still all those have US patents [9, p. 262].

As an example of a biological product, let's take the word ‘*honey*’ that in Sanskrit is मधु (*mádhu*). This word comes from Proto-Indo-European **médʰu* “honey, wine, mead” [7]. For a Slavic speaker, the corresponding word in Sanskrit will be very familiar due to the common Indo-European root. We can compare the Slavic words that mean honey: Old Church Slavonic медъ (*medŭ*), from which modern

Ukrainian *med* (*med*) and dialectal variant *mid* (*mid*), Slovenian *med* come from. We can see that in this case Sanskrit and the modern Slavic languages show a remnant of a common single lexical representation of the concept.

The role of honey has been important since ancient times. Honey is said to be a substance that is to be licked (*Lehyam*). Usage of honey as food and medicine has been advocated since the Vedic period, that is, mid-second millennium or mid-first millennium [6, p. 14].

Thus, we can state a centuries-old Indo-linguistic tradition, which can be traced to the presence of its own medical system, where special terms are used to denote specific concepts, both those that are currently used by official medicine and those that are specific to Indian traditional philosophy. This state is provoked by the historical development of medical science on the territory of India, as well as by the significant influence of the Ayurvedic system.

The medical vocabulary of Indian languages consists of two main cores: a vocabulary based on the Sanskrit tradition and borrowed words, mainly Arabic-Persian and Greek-Latin-English. The study of Sanskrit vocabulary itself can help in inventing medicines for diseases, other medical-philosophical thinking to solve today's problems.

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PECULIARITIES OF THE IMPLEMENTATION OF ACTIVITIES OF STATE AUTHORITIES DURING THE INTRODUCTION OF MARTIAL LAW

Our life became completely different after February 24 2022. The changes, which the full-scale aggression of Russia had brought, had the impact on all spheres of life in Ukraine. The range of rights and responsibilities of Ukrainian citizens was limited and new rules for the functioning of the state authorities were established. First of all, this concerns changes in the functioning of state authorities.

The President of Ukraine by Decree No. 64/2022 of February 24, 2022 "On the introduction of martial law in Ukraine" introduced martial law in Ukraine from 05:30 on February 24, 2022 for a period of 30 days [4] for the implementation of the rules according to p. 20 article 106 of The Constitution of Ukraine – The President of Ukraine adopts a decision, in accordance with law on the introduction of martial law in Ukrainian the event of a threat of aggression or danger to the independence of Ukraine [2].

Organization of state authorities work and local self-government in the conditions of martial law comes down to assisting to authorized bodies in solving the tasks of state defence.

In order to characterize the changes in the implementation of the activities of state authorities, it is necessary to analyze the concept of martial law, which is