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PROBLEM OF UNIVERSALS AS THING IN RE AND POST REM

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The problem of universals is by no means a new one, and it is a fundamental idea in medieval philosophy. Objects outside the mind are individual and many, whereas objects in the mind are single or universal.

What is universal? The universal is the general form, but the objects that exist outside our minds are single or particular and specific. What is specific in universals? How does the mind go about forming a universal concept? Is there anything outside the mind corresponding to the universal idea in the mind? A discussion on the problem of universals in terms was showed by Boethius and Porphyry. Medieval philosopher Ockham defined universals as humans are simply signs or names (hence nominalism) for designating these concepts that particular things engender in human reason. Human reason, then, is limited to the world of individual things. Ockham's view was genuinely empirical. According to him, the mind does not know anything more than individual things and their qualities even though the mind is able to use universal terms. Such terms are nothing more than terms or names for classes of individual things. Above all, universal terms do not refer to a realm of reality above or beyond the world of concrete individual things.

How did this view differ from Aquinas' treatment of the problem of universals? For the most part, Ockham's view was in harmony with what Aquinas had said, since Aquinas argued that universals are found in re, in particular things, and are abstracted from things post rem, after our experiences of them. Aquinas also accorded universals a metaphysical status when he said that they existed before individual things as ideas in the mind of God. These universals show like after rem.

Do universals exist in nature or only in the mind by Boethius? For him, they exist both in things and in the mind also, and they are immaterially or abstractly in the mind.

Another exaggerated realist was Guillaume de Chapeaux (1070 – 1121) who formulated two different views: first, in his identity theory, he held that the universal, say humanity, is identical in all members, in this case in all persons. The whole reality of the universe is contained in each person. Guillaume was forced by this and other criticism to adopt a second theory, that of indifferent, an antirealism view, in which he now argued that the individuals of a species are the same thing not through some coming essence but because in certain respects they are not different, they are indifferent.

Rossellini's realism also argued that the central argument was that only individuals exist in nature. Species and genera are not real things. A general term, a universal such as a word, does not refer to anything. It is only a word (voces), or a name (nomen), composed of letters and expressed as a vocal emission and therefore only air. The universal is therefore abstracted from the individual.

Thus, Ockham's nominalism separated faith and reason. The philosopher raised critical questions about the status of universal terms. The central question is whether such terms as humanity refer to any reality. The most famous term for him is humanity as a substance.

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SUFFIXES -OS(IS), -IAS(IS)

IN TERMINOLOGICAL NAMES OF INTESTINAL DISEASES

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The leading direction of linguistic research of up-to-date is the analysis and description of terminological systems of various branches of knowledge.

The specificity of the formation of individual microsystems, putting into order and rate setting of terms, educational tools for terminological nomination, enriching the information and terminological sphere of any language, remain the priority areas of Ukrainian linguistic research.



The purpose of the article is to analyze the nominative potential of suffixes *-os (is)*, *-ias (is)* and their semantic word formative meanings in the formation of some derivative terms of the subject group of intestinal diseases based on the materials of Latin and English languages. To achieve this goal, it is necessary to study the patterns of implementation of terminological models of the names of intestinal diseases, their structural and semantic properties.

The research materials were selected from the Tabular list «International statistical classification of diseases and related health problems, 10th revision», 2016; Dorland's Illustrated Medical Dictionary [English - Ukrainian Illustrated Medical Dictionary of Dorland]. In two volumes. 2002.

The study used methods of continuous sampling, analysis, descriptive.

Word formation plays an important role in the formation of medical terminology. Latin terminology uses Greek borrowings for word-formation of nouns, English-Latin-Greek. The word-formation method dictates the laws of the terminological models created by this method and their structural and semantic properties (V. F. Novodranova, «Latin Foundations of Medical Terminology: nominal word formation», 1990).

A productive way to create terminological units in both languages is suffix. The suffix method of word formation is based on the creation of derivative words by attaching a suffix to the generating basis. Suffixes *-os(is)*, *-ias(is)* are used to indicate special concepts for infectious intestinal diseases: *Shigellosis*, *Salmonellosis*, *Cryptosporidiosis*, *Isosporosis*, *Amoebiasis*, *Balantidiasis*. Modeling the structure of the Latin and English terminological names of intestinal diseases, the suffix forms nouns motivated by the bases of nouns expressing objectivity – referring to the name of the causative agent of intestinal infection. So, 1) Lat. *Sarcocystosis* (syn. Lat. *Sarcosporidiosis* English. *Sarcosporidiosis*), *sarcocystosis* – a chronic invasive disease of domestic and wild animals (sometimes humans) is caused by unicellular parasites *Sarcosporidia* *sarcosporidium* – *sarcocystis* of the genus *Sarcocystis*; 2) Lat. *enterobiosis* English *Enterobiasis* (syn. Lat. *Oxyuriasis* – *oxyurosis* or *oxyuriasis*) *enterobiosis* – an intestinal disease related to helminth infections of humans *Enterobius vermicularis* (Lat. *Enterobius* pinworm, from the Greek. *Ἐντέρον* «intestine» + *βίος* «life»); 3) Lat. *Giardiasis* [*lambliasis*] – *giardiosis* (*giardiasis*) – a parasitic infection; the causative agent is the flagella, the simplest *Giardia lamblia*, parasitizing in the small intestine.

The studied terminological names of the subject group of intestinal diseases of the Latin and English languages indicate that suffix morphemes fix the semantic meaning of the terminological unit - the name of the diseases indicating the pathological process, chronic disease state *-os(is)*, non-inflammatory diseases with a long course *-ias(is)*. In the names of diseases, either the word-forming basis of the Latin grammatical form of the first part of binomen – genus (1, 2, 3), or the second part – of the form (3) is used. To name the same disease, Latin and English equally use the suffixes *-os(is)*, *-ias(is)* (1), or the Latin term has the morpheme *-os(is)*, English – *-ias (is)* (2, 3).

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THE ORIGIN OF ENGLISH FOR SPECIFIC PURPOSES

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The medical discourse known as English for specific purposes (ESP) includes different foreign professional sublanguages and is extraordinary many-sided, semantically inexhaustible lexical arsenal of language tools, among them terminological lexis ranks the first. Therefore, the aim of teaching the medical students through the course “Basic introduction to medical terminology” is not only to provide them with the skills to communicate but to develop an understanding of how the knowledge of special subjects is expressed via English, that is the **novelty** of study.

The definition of “professional language” is interpreted differently by linguists: the complex of all linguistic means used in a particular professional field for communication of its specialists