

to acquire, use, comprehend and produce language. The discipline is mainly concerned with the mechanisms in which languages are processed and represented in the brain.

Psycholinguistics has roots in education and philosophy, and it covers the ‘cognitive processes’ that make it possible to generate a grammatical and meaningful sentence out of vocabulary and grammatical structures, as well as the processes that enable to understand utterances, words, text, etc. Developmental psycholinguistics studies children’s ability to learn language.

**Conclusion.** Due to all presented in the article ideas, we can conclude that linguistics is a science that covers a lot of branches. One can say with certainty that linguistics is closely linked to philosophy. Linguistics can not be attributed to just one realm. Linguistics is a very broad discipline, it includes many different approaches to the study of language. Linguistics is a multi-faceted science that can be study throughout life.

### References

1. Таберт У. Мовне уявлення про злочинність у пресі: Критичне вивчення мови / У. Таберт, 2005. – 179 с.

Tabert U. Movne uyavlennya pro zlochynnist’ u presi: Krytychne vyvchennya movy [The linguistic representation of crime in the press: Critical language studies] / U. Tabert, 2005. – 179 s. (in Ukrainian).

2. Davies A., Elder C. The Handbook of Applied Linguistics / Alan Davies, Catherine Elder. – Blackwell Publishing Ltd, 2004. – 886 s.

3. Laurence S. Is linguistics a branch of psychology? / S. Laurence // A. Barber. Epistemology of language. – Oxford: Oxford University Press, 2003. – P. 69–106.

*Tamara Nazarenko*

*Vasyl’ Stus Donetsk National University*

*Vinnitsia*

*Research Supervisor: I. V. Harbera, Lecturer*

*Language Advisor: O. Yu. Korzh, PhD in Pedagogy, Ass.Prof.*

### **BIOMORPHIC CODE OF CULTURE IN THE PHRASEOLOGY OF ENGLISH, UKRAINIAN AND RUSSIAN: A COMPARATIVE ASPECT**

**Introduction.** Phraseologisms are an integral part of our life and culture. We use them every day, although we do not notice it.

**The objective of the paper** is to find out what the culture code and its types are.

**Review of recent publications.** Different scholars define several definitions of the cultural code. In linguacultural studies, cultural codes are interpreted as a “grid” which culture “throws” into the world, divides, categorizes, structures and evaluates them. Under the culture, they understand the space of cultural meanings and codes –

secondary sign systems that use the material and formal means to encode valuable content. Coded in various ways, cultural meanings in general constitute a picture of the world representing the outlook of the linguistic community. D. Gudkov and M. Kovshova define the code of culture as a system of signs of the material and spiritual world, representing the cultural meanings that are “read” in these signs. Such signs can have both verbal and material nature.

**Results of the research.** We will use V. Krasnyh’s classification of culture codes, which distinguishes the following thematic codes of culture:

- *somatic* – correlated through the notation of humanization in space;
- *time* – correlated with the division of the axis of time and place of man on it;
- *subject* – related to the objects of the outside world;
- *biomorphic* – correlates with the images of plants and animals;
- *spiritual* – correlates with cultural values.

**The biomorphic code of culture** is a code that is associated with living creatures that inhabit the world around us. It is a graphic representation of a person's representation of the world of animals and the world of plants [Krasnyh 2001, Savchenko 2013]. Traditionally, *zoomorphic* and *phytomorphic codes of culture* are separated within the biomorphic boundary. Phraseologisms with the zoonom component are associated with the spiritual culture of the people, and their components are related to the zoomorphic cultural code, since the names of animals and their parts of the body are interpreted as signs of the language of culture, indicating a certain complex of human qualities. Phraseologisms with the phytonim component are phraseologisms in which there are plant images that are metaphorically re-thought and actively used by humans to characterize the environment and other human beings.

**Zoomorphic code of phraseologisms.** It is known from ancient times that the animal world for a person was like “second self”, because everything that happened in the fauna, imprinted on a person, its external and internal world, behavior and character. A number of phraseologisms with a zoonom component is associated with the spiritual culture of the people, and their components relate to the zoomorphic code of culture, since the names of animals and their parts of the body are interpreted as signs of the language of culture, indicating a certain complex of qualities. All faunonyms can be grouped into the following thematic classes: ornithonami (birds), triion (animals), ichthiones (fish), insectonies (insects), respectively, having selected such subcodes – ornithonim, triionimny, ichthyonimny, insectonymny, herpetonic, amphibious, cardioimmune.

**Phytomorphic phraseology code.** The plant world has always played an important role in the people’s lives. From ancient times, plants were widely used during various ceremonies, which became an ethno-cultural substrate as a base for the emergence of a number of phraseological units, components of which are related to phytonymy. As it was mentioned above, the thematic classification of all phytonemuses makes it possible to distinguish on the basis of the appropriate terminology, the nominative herbicide (on the designation of herbaceous plants), dendron (on the designation of trees), fruity acetone (in the designation of bushes), phytocenoses (on the designation of vegetation arrays). On the basis of consolidation

in a culture of symbolic significance for a number of plants, we distinguish herbaceous, dendromous, fruity-acetone, phytocenological subcode.

A few phraseological units that are common to the three languages in definitions are presented:

№	English	Ukrainian	Russian
1.	<b>Forest for the trees</b> If someone can't see the forest for the trees, they get so caught up in small details that they fail to understand the bigger picture.	<b>НЕ БА́ЧИТИ ЗА ДЕРЕ́ВАМИ ЛІСУ.</b> Не помічати за дрібним частковим важливого, основного. <i>Критика на адресу деяких письменників, які надмірно згустили в своїх творах темні фарби в зображенні нашого життя... справедливо відзначає перш за все те, що ці письменники не бачать за деревами лісу</i> (М. Рильський)	<b>ЗА ДЕРЕВЬЯМИ НЕ ВИДЕТЬ ЛЕСА.</b> Книжн. Обращая внимание на второстепенное, не замечать главного. <i>Нет, он не отрицал начисто. Отдельные недостатки, говорил он, надо выжигать калёным железом. Но ведь нельзя же за деревьями не видеть леса</i> (В. Надеин. Ведь порою и ворчанье...)
2.	<b>Grab the bull by its horns</b> If you grab (take) the bull by its horns, you deal head-on and directly with a problem.	<b>БРА́ТИ/ВЗЯТИ БИКА́ ЗА РО́ГИ.</b> Починати діяти з головного, енергійно, рішуче. <i>Мало, Микито, зробив, можна було більше і краще, треба було тільки сміливіше брати бика за роги</i> (О. Гончар); <i>Він думав про те, що дальші успіхи залежать від його уміння орієнтуватися. Якщо він зразу ж не візьме бика за роги – не бачити йому ніякого підвищення, як власного вуха</i> (М.Ю. Тарновський).	<b>БРАТЬ БЫКА ЗА РОГА. ВЗЯТЬ БЫКА ЗА РОГА.</b> Экспрес. Начинать действовать решительно и энергично, с самого главного. <i>Наскучив за день несколькими неудачными атаками на обе роты, немцы решили взять быка за рога и неожиданно... бросились прямо к командному пункту батальона</i> (К. Симонов. Дни и ночи).
	<b>Black sheep</b> Someone who is the black sheep doesn't fit into a group or family because his	<b>БІЛА ВОРО́НА.</b> Той, хто виділяється серед інших чимсь незвичайним, зовсім не схожий на інших. <i>Не</i>	<b>БЕЛАЯ ВОРОНА.</b> Ирон. Человек, резко выделяющийся чем-либо среди окружающих его

3.	behaviour or character is not good enough	<i>дуже любі ті, хто білу серед нас нагадує ворону (М. Рильський); В гурті окупантів Шольц видався йому білою вороною (С. Голованівський); — До дідька самоту! Доволі вже вдавати з себе білу ворону! Буду такий, як всі! (М. Понеділок).</i>	людей. — <i>Вы тоже колхозница ? — спросил Сергей. — Нет, что вы!</i> —Лена удивлённо подняла брови. — Я здесь гость, по несчастью... Оттого мать и называет меня «белой вороной» (С. Бабаевский. Кавалер Золотой Звезды).
----	---	---	--

As it can be noted, the last definition in English differs from the Ukrainian and Russian equivalents (*sheep - crow*), but the meaning remains the same: it is a person who differs from others in a particular social circle.

**Conclusion.** There are various cultural codes that have been evolved over time and the influence of the surrounding world on person. These cultural codes are divided into: somatic, time, subject, biomorphic, spiritual. The biomorphic code is divided into zoomorphic and phytomorphic. Such phraseologisms are still found in our lives and require a more detailed study, because in linguistics there is no corpus of verbalization of the biomorphic code of culture based on English, Ukrainian and Russian languages and this is the culture of our people.

### References

1. English Idioms & Idiomatic Expressions [Electronic resource]. – Retrieved from : <http://www.usingenglish.com/reference/idioms>.
2. Паламарчук Л. С. Фразеологічний словник української мови/Л. С. Паламарчук. – К.: Наукова думка, 1993. — 984 с.  
Palamarchuk L. S. Frazeholohichnyi slovnyk ukrainskoi movy [Phraseological vocabulary of the Ukrainian language ] / L. S. Palamarchuk. – K.: Naukova dumka, 1993. — 984 s. [in Ukrainian]
3. Федоров А. И. Фразеологический словарь русского литературного языка/ А. И. Федоров. – М.: Астрель АСТ, 2008. – 828 с.  
Fedorov A. I. Frazehologicheskii slovar russkogo literaturnogo yazyka [Phraseological Dictionary of the Russian literary language ] / A. I. Fedorov. – M.: Astrel AST, 2008. – 828 s. [in Russian]
4. Савченко Л. В. Феномен етнокодів духовної культури української мови: етимологічний та етнолінгвістичний аспекти / Л. В. Савченко. – Сімферополь: «Доля», 2003. — 599 с.  
Savchenko L. V. Fenomen etnokodiv dukhovnoi kultury ukrainskoi movy: etymolohichnyi ta etnolinhvistychnyi aspekty [The phenomenon of ethnic codes of

the spiritual culture of the Ukrainian language: etymological and ethnolinguistic aspects] / L. V. Savchenko.– Simferopol: «Dolia», 2003. — 599 s. [in Ukrainian]

**Danylo Ostrovskyi**

*Vasyl' Stus Donetsk National University*

*Vinnytsia*

*Research Supervisor: H. V. Sytar, PhD in Philology, Ass. Prof.*

*Language Advisor: V. I. Kalinichenko, PhD in Philology, Ass. Prof.*

**DATABASE “THE WAYS OF REPRODUCTION OF THE ENGLISH  
PROPER NOUNS IN THE UKRAINIAN AND POLISH LANGUAGES”:  
ON THE BASIS OF THE NOVEL “HARRY POTTER AND THE  
PHILOSOPHER’S STONE” BY J. K. ROWLING**

**Introduction.** The proper nouns translation problem is familiar to any translator. This issue is especially significant when translating the literature of the fantasy genre, because the specificity of such a genre implies the presence of the names of creatures, places, objects, etc. that have no equivalents in other languages. The J. K. Rowling’s novel “Harry Potter and the Philosopher’s Stone” is a good example of such kind of literature.

**Objective of the paper** is to find out what methods of translation were used during translation of the proper names in the novel “Harry Potter and the Philosopher’s Stone” into Ukrainian and Polish and with what frequency.

The paper suggests the following tasks:

- to study the existing research in the field of lexical unit translation in general, and proper nouns translation in particular;
- to review the scientific works on the theory of databases;
- to compare the text of the novel “Harry Potter and the Philosopher’s Stone” by J. K. Rowling and its Ukrainian translation by Victor Morozov as well as its Polish translation by Andrzej Polkowski;
- to create a spreadsheet in *.xlsx format* (MS Excel) with examples of translation of proper names;
- to analyze the results.

The Oxford English Dictionary defines a proper noun as a “name used for an individual person, place, or organization, spelled with an initial capital letter” [4].

**Results of the research.** According to D. Yermolovych proper nouns serve for a special, individual designation of the subject, regardless of the situation described and without compulsory clarifying definitions and perform the function of the individualizing nomination [2: 9].

From the point of view of the practice of translation, all lexical and phraseological units are divided into: 1) equivalent or partially equivalent and 2) non-equivalent [3: 279]. The proper names, which do not have constant correspondences in the lexicon of another language, refer to non-equivalent lexical units [1: 94]. For