

Цікавим аспектом дослідження є те, що лексико-семантичне поле "Характер людини" включає не лише прямі номінації рис характеру, але й метафоричні та метонімічні перенесення: *The Life of the Party*, *The Lone Wolf*, *a shoulder to cry on* у підручнику М. Нерсисян, О. Піроженко [5].

Синонімічні відношення в межах лексико-семантичного поля "Характер людини" характеризуються особливою складністю та розгалуженістю. Антонімічні пари в системі лексичних одиниць на позначення характеру людини відображають бінарну опозицію позитивних та негативних рис характеру.

Лексичні одиниці на позначення характеру людини відображають культурно-історичний досвід народу та його світоглядні орієнтири та визначаються оцінними значеннями, полісемією, складними синонімічними та антонімічними зв'язками.

Перспективи подальших досліджень вбачаємо у розробці вправ та завдань для відпрацювання та вживання у мовленні різних груп лексики на позначення характеру людини учнями 10 класів.

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INTERTEXTUAL PHRASEOLOGISMS AS LINGUISTIC SIGNS OF CULTURAL INFORMATION

One of the most important language functions is the cumulative one, which enables the process of accumulation and storage of information. At the same time, language is only a mechanism that facilitates the encoding and transmission of culture, and the text, as a constituent unit of language that stores information about history, ethnography, national psychology, national behaviour, etc., is a means of directly reflecting the spiritual world of a person.

The theory of intertextuality was founded in the works of foreign scholars who once noted the important role of the ‘foreign word’, emphasized the dialogism of texts and cultures, and stressed the connections of any text with others, believing that a text does not exist on its own, but is necessarily placed in historical, real or conditional contexts; thus, it is impossible to treat a text as a linguistic unit without a reference to this ‘background’ [1].

The promising ideas of leading scholars were developed by the foreign researcher Julia Kristeva, who proposed the term ‘intertextuality’, understanding this concept as the interaction of different codes and discourses intertwined in a text [1, 3]. At the same time, Julia Kristeva noted that any text is constructed as a mosaic of quotations and is a product of absorption and transformation of another text.

With the regard to the interest of modern researchers in the issues of intertextuality and intertext in prose works of fiction, poetry, and print media, the necessity of studying the peculiarities of functioning in these genres of various phraseological units that have an intertextual character has arisen.

The term ‘intertextuality’ is mainly interpreted from the literary point of view in a broad and narrow sense. In the broad sense, intertextuality is understood as an endless and unlimited dialogue of texts, as a characteristic feature of literature (and culture), as an integral feature of artistic consciousness, which manifests a wide range of intertextual relations. The narrow sense of intertextuality implies considering it as a meaningful and formative component of a work of fiction, as a means of expressing the author’s consciousness (since the author is engaged into a dialogue with ‘other people’s texts’) and reader’s perception [1].

A separate problem of intertextuality is the question of the means of its expression. The most common means of expressing intertextuality is intertext, which is defined differently in linguistic works. Most scholars call intertext a text within a text and interpret it as a means of intertextuality that formally reveals connections with the source text and contains its semantic potential [1, 2].

Taking into account the results of the analysis of key theoretical positions on the problem of intertext, we believe that the most correct definition of intertext was proposed by R. Barthes who considered every text to be an intertext itself, and other texts are present in it at different levels in more or less recognizable forms: the text of the previous culture and the present culture; each text is a new piece of writing combined with previous quotations, fragments of cultural codes, formulas, social idioms, etc., and all this is absorbed by the text and mixed, since there is always a language before and around the text [2]. Thus, this approach shows the specificity of intertext as a result of the interaction of different linguistic and cultural codes.

Codes perform their functions in culture. The latter is understood as a space of cultural or value meanings created by a person in the process of world perception, and codes are secondary sign systems that use various material and formal means to denote cultural meanings. In various ways, the encoded values form a system of cultural codes and a picture of the world in general, revealing the worldview of a particular society.

One of the universal basic codes is language – culture – ‘finds’ signs (sign bodies) to embody its value meanings. Language is the most optimal means of expressing cultural meanings, which contributes to their preservation and transmission; by ‘borrowing’ sign bodies from language to present its meanings, culture transforms many signs of the verbal code into the cultural signs of the verbal code.

Among the verbal signs of culture, a special place is occupied by phraseological units, which in their figurative meaning contain cultural information, the source of which is society, history, literature, mythology, religion, and which is associated with extra-linguistic factors. This means that phraseological units are one of the types of intertexts with inherent linguistic and cultural information.

The foundations of intertextual phraseology were laid in the works of foreign linguists who pointed out that a comparative historical and etymological study of phraseological units requires the investigation of their origins and sources [1]. At the same time, the concept of origin is interpreted more broadly than the concept of source. The former refers to the conductors of interlingual, historical and social influences. The main manifestation of these influences, leading to the formation of the international phraseological fund, is the literature of the nations who speak certain languages, which become leading at certain stages of historical development. Ancient history, literature, mythology, represented by two branches – Greek and Roman, as well as the Bible – are important literary sources of international phraseology. By the source of an international phraseology, a scholar understands its prototype or source material [1].

It is well known that phraseological units arise where there is a need for a figurative, emotional and expressive depiction of realities, and they are formed on the basis of the stratification of numerous prototypes of different life spheres. The main spheres represented in the phraseology, which reflect different aspects of the people’s existence, include: 1) the human body and its parts; 2) the sphere of initial/prehistoric functioning; 3) historical events, facts of life; 4) the plant world; 5) social relations; 6) gestures and facial expressions used to denote emotions, their state; 7) celestial bodies, natural phenomena; 8) units of time, measurement; 9) spiritual culture; 10) customs, rituals, beliefs, spells, etc.; 11) traditional greetings or wishes [1].

Thus, intertextuality as a linguistic phenomenon encompasses the relationship between texts, interpretation and possible variations of one text with the help of the other text unit through the interaction of different codes and discourses. The means of implementing intertextuality is an intertext – the relationship of one text to another; any sign of a quoted culture, an appeal to certain events or cultural facts. A phraseological intertext is a concise text, a quotation borrowed from the everyday life and culture of people. A phraseological intertext is a combination of lexemes with different types of linguistic and cultural information representing a collective generalized addressee who transmits this information to the next generations, identifying their ethnicity and culture.

The linguocultural information of intertextual phraseological units is inherent in their motivation – a psychomental operation of reconstructing the sources of their imagery. The sources of linguistic and cultural information are customs, traditions,

rituals, everyday life, historical and social sources such as the Bible, Christianity, literature, folklore, mythology, ancient heritage, i.e. extralinguistic factors that influence the understanding of the symbolism of intertextual phraseological units by the representatives of different ethnic groups.

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STYLISTIC FEATURES OF THE BUSINESS DISCOURSE

The vocabulary of the official-business style in any language is characterized by the frequent use of terms. Numerous studies [1; 2; 3] have been dedicated to examining the terminology used in the official-business style of the English language.

The vocabulary of official documents can be divided into groups: *scientific and technical vocabulary*, *specialized vocabulary (terms)*, and *general vocabulary*. These groups are closely interconnected. The primary purpose of using specialized vocabulary is to establish formality, clarity, and neutrality in documents written in the official style.

In the official style of English, alongside formal terms, professional jargon, borrowings, and colloquial expressions are also employed. This indicates the presence of a certain degree of emotional and expressive nuance within the official style. Examples include the following:

Metaphor: *lame duck* – (literally: “кульгава качка” – повторно обраний член парламенту чи конгресу) “*an elected official who has not been re-elected but who continues to serve until his present term of office expires*”.

Metonymy: *bench* (literally: лава; місце судді у суді) – склад членів суду; *bench trial* – судовий процес, проведений без присяжних засідателів.

Periphrase: *to dust somebody's jacket* – завдати тілесних ушкоджень.

In criminal law, certain colloquial words can function as terms: *slander* (наклепи), *finding* (вирок суду), *squandering* (In the military domain: to squander, to lavish, to expend, to spend).

In connection with the use of the aforementioned metaphors and colloquial words, it is important to highlight a key point. For a long time, stylistics adhered to the belief that the official-business style lacks emotionality. However, in reality, the emotional