

Отже, дослідження художнього твору, у якому поєднано декілька жанрів є досить складним. Аналіз роману здійснюється за умови єдності усіх жанрових компонентів. Роман «Місячний камінь» є синтезом найрізноманітніших жанрів: детектив, кримінальний жанр, епістолярний роман, фантастика жахів та містична фантастика. У. Коллінз поєднує детективну лінію із сімейно-побутовою. Автор описує не лише пошуки зниклого каменю, а й звички героїв, риси їхнього характеру та способи життя.

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LINGUACULTURAL CONCEPT AND ITS MAIN FEATURES

Studying the problem of the relationship between language and culture, which has been developed by native and foreign scholars for several centuries, in the second half of the 20th century gave rise to a new science – linguaculturology.

It is linguaculturology that is called upon to answer questions about the ways of coding culture by language, about the transmission of various cultural information by certain linguistic phenomena (N. Arutyunova 1999, N. Krasavsky 2001, V. Maslova 2001, Z. Popova 2002, Y. Stepanov 2001, I. Sternin 2000, V. Teliya 1996, Vorobyev 1997). Its main research goal is to analyze the cultural and linguistic competence of members of a particular ethnic group, to study their mentality as representatives of the cultural and social sciences.

Despite the fact that linguaculturology is one of the most actively developing areas of modern linguistics, the problem of cultural concepts is among the rather controversial issues in this area of linguistics. The conceptual sphere, the immanence of development and the openness of its borders are indisputable, includes concepts that have been sufficiently thoroughly studied, and those whose studies cannot be considered completed.

Such linguists as V. Teliya, N. Bragina, E. Oparina and I. Sandomirskaya [7, p. 56-57] stress that language is the means of representing and reproducing culture. Culture is assumed to be implemented on the content plane of linguistic expressions, reproduced in an act of denomination and transmitted from generation to generation through linguistic and cultural norms of usage. Consequently, language can be seen as an important mechanism in the formation of a collective cultural identity. Phraseological units are often carriers of cultural connotation. The possible sources for the culture-specific interpretation of phraseology refer to basic culture-specific approaches: i.e., ethnolinguistic, linguo-cultural and contrastive approaches.

Linguacultural approach to understanding the concept claims that the concept is recognized as a basic unit of culture, its concentrate. Within this approach, the concepts include semantic formations marked by linguistic and cultural specifics, which reflect the mentality of the linguistic personality of a particular ethnoculture. Thus, the concept appears as the main center of culture in the mental world of a man [6, p. 40]. However, it should be noted that the concept appears and functions in the human mind, namely in the consciousness of the interaction of language and culture, so any linguistic and cultural research is both a cognitive study.

A linguacultural concept includes not only the categorical features of the denoted notion, but also all the accompanying cultural and background information. Thus, the content of the concept consists of two main parts: conceptual and cultural background. The conceptual part of the concept forms the basis of the lexical meaning of the word and is fixed in lexicographic sources; cultural background forms the connotation of the word and is also partially reflected in dictionaries. This view is supported by N. Arutyunova, V. Kolesov, Z. Popova, I. Sternin, Y. Stepanov, V. Telia, L. Cherneyko, O. Ladyka, O. Gundarenko, O. Novikova, G. Cheremysina, and others.

Therefore, from the standpoint of linguocultural approach, the verbalizers of the concept include various linguistic means of different levels [1; 2; 3; 4]. Among the main linguistic means which represent the linguacultural concept the lexical means prevail, namely those with emotional and linguocultural coloring. Among the most common means of verbalizing the concept, scientists name, alongside with the word, phraseology. M. Alefirenko notes the word, phraseological unit, phrase, structural scheme of the sentence and even the text as the main means of verbalization (objectification) of the concept [1, p. 8]. In turn, L. Savenkova also refers to phraseology, along with tokens and paremia, as the main means of verbalizing the concept [5, p. 258]. Having analysed various scholars we conclude that the linguacultural concept is represented in language by tokens, phraseological units, idioms and free phrases, precedent phenomena, texts and sets of texts.

Conclusion. A linguacultural concept possesses the following features: 1) It is a mental unit used in the integrated study of language, consciousness and culture. 2) The relationship of the linguistic and cultural concept with the three above areas can be formulated as follows: a) consciousness is the sphere of the concept (the concept lies in consciousness, it is there that the interaction of language and culture occur); b) culture determines the concept (i.e. the concept is the mental projection of the elements of culture); c) language and speech are the areas in which the concept is objectified [2]. 3) The formal characteristic of the linguocultural concept is "nominative density", i.e. the presence in the language of a number of different levels of its implementation, which is directly related to the importance of the concept in the eyes of linguistic and cultural society. 4) The center of the linguacultural concept is always valuative component, because the concept serves the study of culture, and the basis of culture is the value principle [3]. 5) The basis of the concept is its content and meaning (notional component revealed in dictionary definitions).

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CULTUREMES AND NON-EQUIVALENCE LEXIS: PECULIARITIES OF FUNCTIONING

The linguacultural works of recent years have accumulated a lot of terminological concepts which in one way or another reflect an important cultural meaning and appeal to the national, cultural specificity of meaning making: cultural component, culture related vocabulary, the national authentic language, linguo specific vocabulary, ethnocultural vocabulary, lexical gaps, non-equivalent lexis, culturecarrying vocabulary, background knowledge, realia, culturemes, culturonym, linguocultural environment, the national specificity of verbal communication, lexical background, linguistic episteme, national concept, national symbol, etc. [4, p. 65].

The research of similar phenomena is moving divergently as well – both by means of language clichés analysis and the study of phraseological units, stylistically marked vocabulary and identification of stereotypes of linguistic consciousness, as well as examination of the underlying word semantics.

A cultureme is any portion of cultural behavior apprehended in signs of symbolic value that can be broken down into smaller units or amalgamated into larger ones. A cultureme is a "cultural information bearing unit", the contents of which are recognizable by a group of people. Culturemes are the bridge between linguistic units and culture [5, p. 200].

Their usage can be seen in cultural expressions, phraseologisms, jokes, slogans, literature, religion, folklore, sociology, anthropology etc. All of which are subcultures in a culture system. Culturemes of this nature have historical relevance that when translated or explained result in a miscommunication and misunderstanding.

Fernando Poyatos breaks down the features of a cultureme into four phases. These phases analysis the broadest of culturemes to the most particular aspects of culturemes [3, p. 76].

Phase one is defined as *basic culturemes*. Basic culturemes are the broadest of culturemes. They characterize the initial semblance of a culture. Basic culturemes are separated into two cultural "realms," urban and rural, and two domains: exterior and interior. The significance of basic culturemes is to give a general sense of surroundings, for instance:

e.g. I guess this means Grand Auntie's funeral will be Buddhist. Although she attended the First Chinese Baptists Church for a number of years.... I don't think Grand Auntie never gave up her other beliefs, just all the superstitious rituals concerning attracting good and avoiding bad. I used to play with her altar, a miniature red temple containing a framed picture of a Chinese god. In front of that was an imitation-brass urn filled with burnt incense sticks and on the side were offerings of oranges, Lucky Strike cigarettes, and an airline mini-bottle of Johnny Walker Red whiskey. It was a Chinese version of a Christmas crèche [2, p. 19].

Phase Two contains *primary culturemes*. Primary culturemes exist in the phase when acculturation occurs, in which one's culture is becoming more complex. The basic four groups of culturemes are subcategorized into environmental (cultural settings) and behavioral (behaviors of people and their interactions). These culturemes are a result of recognizing cultural patterns and "experiencing it through mere observation or systemic learning" [3, p. 80].