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ETHNIC COMPONENT IN ENGLISH IDIOMS

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ABSTRACT

This Bachelor's thesis explores ethnic component in English idioms in modern online discourse. The negative connotations in idioms carrying stereotypical ideas of ethnic groups are outlined and analyzed using quantitative analysis of data collected from social platform X. Chapter 1 contains the overview of linguistic publications on the definition of an idiom, particular classifications of idioms which set the foundation of the research of idioms with an ethnic component. It also considers studies on social and communicative functions of idioms such as the links between idiom and culture and the use of ethnonyms in national stereotypes. Chapter 2 is devoted to the analysis of the compiled corpus of idioms with an ethnic component. The study first focuses on the thematic categorization of idioms, based on the specific areas of life or culture these idioms refer to, as determined by their components. This method allows for a structured analysis of how different nationalities are viewed across various cultural and social domains and what stereotypical ideas are spread through idiomatic expressions. Secondly, the axiological aspect of idioms is considered, defining the positive, negative, or neutral connotations embedded in idioms of each ethnic group. This consideration of connotative meaning provides an opportunity to separate out idioms with negative connotations and offensive stereotypes, enabling further study of their use in modern online discourse. This leads to the third aspect of the study: a comprehensive analysis of the use of idioms with negative connotations in posts on platform X. The research highlights the popularity of these idiomatic expressions among modern generations. Though most of the stereotypes originate in the past, they have been preserved through idioms for many generations. The findings provide valuable information on how modern generations use these idioms in online discourse and how the meaning of the idioms has developed. This research emphasizes the need for linguists to further study idioms with ethnic components to understand the appropriateness of their use and to address the negative stereotypical ideas that persist in communication on online platforms with a broad audience from different ethnic backgrounds. The study provides valuable insights into the use of ethnic components

in idioms within online discourse and can serve as a basis for examining these idiomatic expressions in other discourses and spheres of communication.

АНОТАЦІЯ

Бакалаврська робота присвячена дослідженню етнічного компонента в англійських ідіомах у сучасному онлайн-дискурсі. Негативні конотації в ідіомах, що несуть стереотипні уявлення про етнічні групи, окреслено та проаналізовано за допомогою кількісного аналізу даних, зібраних на соціальній платформі X. Розділ 1 містить огляд лінгвістичних публікацій щодо визначення ідіоми, конкретних класифікацій ідіом, які закладають основу для дослідження ідіом з етнічним компонентом. У ньому також розглядаються дослідження соціально-комунікативних функцій ідіом, зокрема зв'язку ідіолекту з культурою та використання етнонімів у національних стереотипах. Розділ 2 присвячено аналізу зібраного корпусу ідіом з етнічним компонентом. У дослідженні насамперед зосереджено увагу на тематичній класифікації ідіом, що базується на конкретних сферах життя чи культури, до яких ці ідіоми відносяться, як це визначено їхніми компонентами. Цей метод дозволяє провести структурований аналіз того, як різні національності сприймаються в різних культурних і соціальних сферах і які стереотипні уявлення поширюються через ідіоматичні вирази. По-друге, розглядається аксіологічний аспект ідіом, визначаються позитивні, негативні або нейтральні конотації, закладені в ідіомах кожної етнічної групи. Розгляд конотативного значення дає можливість виокремити ідіоми з негативною конотацією та образливі стереотипи, що уможлиблює подальше дослідження їхнього вживання в сучасному онлайн-дискурсі. Звідси впливає третій аспект дослідження: комплексний аналіз вживання ідіом з негативною конотацією в дописах на платформі X. Дослідження підкреслює популярність цих ідіоматичних виразів серед сучасного покоління. Хоча більшість стереотипів походять з минулого, вони зберігаються через ідіоми протягом багатьох поколінь. Результати дослідження надають цінну інформацію про те, як сучасні покоління використовують ці ідіоми в онлайн-дискурсі та як розвивалося значення ідіом. Це дослідження підкреслює необхідність подальшого вивчення лінгвістами ідіом з етнічними компонентами для розуміння доречності їх використання та подолання негативних стереотипних уявлень, які зберігаються у спілкуванні на

онлайн-платформах з широкою аудиторією з різним етнічним походженням. Дослідження дає цінну інформацію про використання етнічних компонентів в ідіомах в онлайн-дискурсі та може слугувати основою для вивчення цих ідіоматичних виразів в інших дискурсах та сферах комунікації.

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INTRODUCTION

Idioms are not only a crucial part of language but also a reflection of culture. Language and culture are interdependent and cannot be viewed separately. The study of language provides intricate details of the lifestyle in society, values, and ideas, while the study of culture gives historical background to the emergence of linguistic realia. The relevance of this research stems from the multifaceted nature of English idioms, which includes a great number of ethnic references, ranging from historical events to cultural stereotypes. Despite the extensive research in the field of idiomatic studies, there remains a need for precise examination and comprehensive analysis of the ethnic component within English idioms. By addressing this gap, this paper aims to contribute to a deeper understanding of the intricate relationship between language, ethnicity, and culture and to uncover the positive and negative views of different nations portrayed in phraseological units.

Phraseological studies have been of major interest in the linguistic field for the past century. The birth of phraseology as a separate field of language study is attributed to Swiss scholar Charles Bally who worked on the study of phraseology at the beginning of the 20th century. A considerable impact on the study and development of phraseology was made by G. M. Horn, O. Potebnia, L.P. Smith, D. Crystal. The study of idioms in cultural context was approached by F. Ding and F. Baider, while a narrower approach to the research of prejudice and stereotypes in discourse was undertaken by T. A. van Dijk and W. Mieder.

The relevance of this study lies in the necessity to address a significant gap in idiomatic research. Despite a great number of publications on idiomatic expressions, the ethnic component, particularly in the context of online communication within contemporary multicultural societies, has not been thoroughly examined.

The aim of the research is to describe and analyze idioms with an ethnic component and their use in modern online discourse.

The following **objectives** were determined in this paper:

- To characterize idioms with an ethnic component.
- To explore the cultural significance of idioms.

- To study the connection between phraseology and culture.
- To identify the stereotypes associated with idioms with an ethnic component.
- To analyze the modern use of idioms with an ethnic component in online discourse.
- To outline the idioms which have fallen out of use in the modern online discourse.
- To define whether the negative connotations associated with the idioms have remained up to the present.

The object of study is English idioms with an ethnic component.

The subject of study is semantic characteristics of idioms with an ethnic component in modern online discourse.

The supporting materials of the paper include both printed and online dictionaries of American and general English idioms which have served as the basis of the compiled corpus of idioms with an ethnic component. The corpus consists of 42 phraseological units with an ethnic component. The analysis of the empirical material allows us to distinguish the following most frequently used units, including: “Dutch”, “China”, “Indian”, “French”, “Mexican”, “Spanish”, “England”, “American”, “Greek”, “Irish”, “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch”. For the study of the idioms in modern online discourse and analysis of the development of the connotative meaning of idioms with an ethnic component 143 posts from the social platform X have been selected and analyzed.

The research makes use of the following **methods**: analysis of scientific publications and synthesis of the gathered information, descriptive method and the method of quantitative analysis of the gathered illustrative material, comparative method, as well as qualitative analysis of the empirical data. The empirical corpus was compiled using the method of continuous sampling.

The novelty of this research lies in its analysis of the connotative meanings of English idioms with an ethnic component and the specifics and development of their use in modern online discourse.

The research paper consists of the following parts: an annotation, an introduction, two chapters, conclusions to the chapters, general conclusions, references, lexicographical sources, illustrative materials, appendices 1-4, and summary.

1. THEORETICAL FRAMEWORK OF RESEARCH INTO IDIOMS WITH AN ETHNIC COMPONENT

1.1. Defining the idiom

As a distinct linguistic discipline, phraseology has been evolving over an extended period. Currently, it is a branch of linguistics that focuses on studying lexically inseparable word combinations [41, c. 385]. When studying phraseological units of the modern English language, it is first of all necessary to familiarize oneself with the concept of an idiom (or phraseological unit).

The word “idiom” has its roots in Greek “idioma” meaning "peculiarity, peculiar phraseology”, later understood as "form of speech peculiar to a people or place" [45]. Idioms are defined as indecomposable phrases peculiar to a given language, whose meaning does not coincide with the meaning of its components [54, c. 67].

Ukrainian researcher Terletska calls phraseological units a sustainable and an indivisible, traditionally expressively colored combination of lexical units [39, c. 112]. These expressions convey meanings that are intricately linked to their figurative usage. The English language is full of idiomatic expressions and has a tendency to idiomatic usage. Most idioms have been solidified over a long period of time often exhibiting unconventional structures or grammatical irregularities. Finding the reason for the unusual structure or wording of an idiom can pose challenges, but some sources of idioms can be identified, such include dialectal language, proverbs and sayings. These together compile a part of the nation’s culture and history which idioms are also a crucial part of [14, p. 167].

A practical definition of idioms was given by Alexander who proposes that idioms are multi-word units which have to be learned as a whole, along with associated sociolinguistic, cultural and pragmatic rules of use [2, p. 178]. Idioms are crucial to learning and understanding the language. They are unique to each language and often make up a significant amount of vocabulary. As mentioned previously, idioms present significant challenges in translation since they cannot be translated literally. Only specialized dictionaries can aid language learners in understanding their meanings [1, p. 149].

Phraseological expressions are also seen as a kind of secondary nomination. The reason for this is that, under the influence of social, political, and other social phenomena, some expressions in the language acquire additional, situational meanings over time. A new context gives a new meaning to established expressions. Moreover, an expression may lose its original meaning completely [34, c. 7].

The most comprehensive definition is provided by Crystal who defines idioms as a sequence of words which are semantically and often syntactically restricted and function as a single unit [44, p. 236]. An idiom is also considered to be a part of the multiword combinations together with collocations [12]. Thus, it can be regarded as a subset of collocations, which encompass different types of combinations of lexical units.

Linguists from different countries are divided on the categorization of idiomatic expressions and which ones qualify as idioms. For decades, Western linguists have expanded the list of phraseological units to include various types of idiomatic expressions. In his work "Dictionary of American Idioms," Spears classifies idiomatic phrases and sentences used in American English as a compilation of phrasal verbs, sayings, proverbs, clichés, and slang phrases. These are considered to share a common feature of idiomaticity and cannot be translated literally [48, p. 5].

Therefore, this study will adopt the approach to idioms with an ethnic component that considers them as expressions of varying lengths, encompassing both collocations and sentences containing relative adjectives that denote belonging to a particular ethnic group, country, or nationality.

1.2. Characteristics and classifications of idioms

It is generally assumed that, from a semantic perspective, the meaning of individual words within an idiom does not determine the overall meaning of the idiomatic expression. From a syntactic standpoint, the words within an idiom typically lack the flexibility observed if they are used in other contexts. However, scholars have been debating over the determining degrees and types of idiomaticity that can be identified among different idioms [44, p. 236].

Classifying idioms is a complex task, primarily due to the absence of consensus regarding the meaning of idioms and the set of language units that belong to this category. Consequently, a wide variety of classifications has emerged based on semantics, syntax, or function [12].

Baker underscores the necessity of distinguishing between idioms and collocations. While collocations represent more flexible linguistic patterns, idioms are described as fixed linguistic structures that permit minimal to no variation in form. Furthermore, Baker notes that there are certain constraints placed on idioms under normal circumstances (excluding instances of humor or wordplay), including restrictions on altering word order, deleting words, adding additional words, substituting words, or modifying grammatical structure [5, p. 63].

Jackendoff, in his turn, categorizes idioms into two distinct types: fixed and mobile. He distinguishes fixed idioms by their resistance to syntactic manipulation, whereas mobile idioms display greater syntactic flexibility, accommodating various syntactic elements. Jackendoff correlates the mobility of idioms with a property he calls "metaphorical semantic composition" [15, p.158]. Similar ideas are presented in the studies by Gibbon who distinguishes idiomatic combinations from weakly idiomatic to strongly idiomatic. These characteristics are showcased in idioms that allow the insertion of nonidiomatic material or those in which very little variation is allowed [10, p. 22].

The idea of the mobility of idioms was further studied by Horn who came to the conclusion that mobile expressions can be subdivided into metaphors and mobile idioms. His approach included categorizing expressions that have the property of transparency of interpretation and those that don't. This brought him to conclude that metaphors have no constraints on the property of syntactic mobility and thus are not part of the same lexical entries as phrasal idioms but are distinct from them. The degree of mobility of mobile idioms is much more limited and thus gives them characteristics that add them to the level of phrasal idioms [13, p. 260].

A similar concept is developed by Kvetko as he classifies idioms based on their fixed structure and stability. Focusing on the semantic point of view, he distinguishes

idioms that cannot undergo any modifications, which he calls unchangeable, and those that can have certain variations and that he refers to as changeable ones. Additionally, he expands on the types of changeable idioms, which include:

- grammatical variations, i.e., syntactical or morphological changes (e.g., *on and off* – *off and on*)
- lexical variations, i.e., changes of the lexical structure of idioms (e.g., *last straw* – *final straw*);
- orthographic variations, i.e., changes in spelling, punctuation marks (e.g., *nosy parker*, *nosy Parker*, *pay lip service*, *pay lip-service*);
- geographic variations, i.e., changes occurring in the transformation of the same idiom in different language speaking groups (e.g., *a skeleton in the closet* (American English) – *a skeleton in the cupboard* (British English) [19, p. 104].

Another approach to classifying idioms is brought by Nunberg. This approach was based on characterizing how literal meanings of idiom components contribute to the overall interpretation of the idiom, thus focusing on semantics. According to this system, idiomatic expressions were divided into three different classes: normally decomposable idioms (expressions in which a part of the idiom is used literally), abnormally decomposable (an idiom's parts can be identified metaphorically) idioms and semantically nondecomposable idioms (the idiom's meaning cannot be understood through the meaning of its components) [23, p. 220].

A defining trait of a phraseological expression is the consistency of its composition. Two groups can be distinguished based on the semantic features of phraseological units:

- a) those belonging to the active vocabulary, formed from commonly used words.
- b) phraseological units featuring specific lexical and semantic characteristics, including outdated or dialectal words.

Some scholars have expanded on the stylistic differentiation of phraseological units deciphering the evaluative-emotional-expressive features that phraseological units receive based on the style of communication they are used in. Such typology includes:

- a) Colloquial phrases - stable combinations of words that are mainly used in oral speech.
- b) Cross-style phraseological units - stable combinations of well-known words used in all styles of speech.
- c) Book phrases - stable combinations of words that are exclusively or mainly used in written language.
- d) Phraseological units, including archaisms and historicisms, - stable combinations of words that have fallen out of active use due to the disappearance of the relevant phenomenon [34, c. 7].

A significant contribution to the study of idioms was made by Grant. This extensive study aimed to define core idioms. Given the years of research in phraseology and the absence of consensus on idiom meanings and classifications, an effort was undertaken to address the ambiguity surrounding idioms and establish a clearer method for identifying and teaching them. The core idiom was identified based on three criteria:

1. The meaning of the multiword unit cannot be retained by replacing each word with its definition.
2. The meaning cannot be correctly understood by pragmatically reinterpreting the figurative elements to explain the multiword unit correctly.
3. None of the words in the multiword unit are literal and non-compositional.

An example of a core idiom that meets these criteria is "shoot the breeze." This approach aids in defining idioms more clearly and eliminates multiword units that exhibit a level of idiomaticity but may not fully align with the definition of an idiom [12].

Following the examination of different classifications of idioms based on both structural and semantic criteria, we can delve deeper into the significance of phraseology within the realm of language study. Phraseology enriches lexicology with information about the changes to which words within phraseological units are subjected. Meanwhile, lexical stylistics provides data on the usual and accidental stylistic features of phraseology [36, c. 156].

1.3. Social and communicative functions of idioms with ethnic components

1.3.1. Relationship between idioms and culture

It is not a novelty that language and culture are intricately tied together. Language exists to communicate and convey meaning, and culture provides the values and beliefs that shape the meaning of language [27, p.8].

Idioms serve as powerful examples of how cultures interact with one another. They encapsulate a set of beliefs, ethics, and attitudes towards the world. They not only reflect a society's values but also act as a reflection of its collective consciousness, offering insight into its unique perspective on the world. In essence, idioms are like mirrors that reveal a culture's identity and its distinctive way of seeing and understanding the world [11, p. 20].

Idioms in each culture have certain realia components that are unique to that nation. Certainly, ready-made structural and semantic parallels can be found in the phraseologies of different languages. However, the defining feature is that there are no equivalents among these parallels, since the presence of a component denoting national reality essentially eliminates the possibility of their appearance. This explicitly shows how culturally unique idiomatic expressions are [36, c. 157].

Scholars throughout the years have recognized the significance of idioms in language. These linguistic units have been deemed as the essence of language, providing it with flavor and uniqueness. The importance of idioms is further underscored by the fact that language learners cannot achieve a comprehensive grasp of a language without delving into idiomatic expressions [29, p. 21].

Many research studies have emphasized that idioms aren't just linguistic elements but also embody cultural values. They underline the importance for contemporary phraseological research to delve into cultural aspects alongside language structures [8, p. 566].

Further, scholars emphasize that investigating any culture without considering data about its language is incomplete and will never give a full picture of how that culture

functions. The diversity and richness of languages help us see the variety and uniqueness of different cultures [31, c. 276].

Phraseology is considered by many the most valuable linguistic heritage, embodying the worldview and national culture of a particular community. By conducting linguistic-cultural studies using phraseological materials, one can explore not only the distant past but also the entirety of history and culture. This discipline preserves the collective experience that is passed down from generation to generation [41, c.385].

A valuable contribution to the study of links between idioms and culture was made by Ding. He aimed to outline the main typology of cultural aspects that influenced the emergence of idioms. The outlined types of cultural phenomena in idioms include:

- Type (a): Textual Dependence, where idioms are derived from literary sources or famous quotations. Example: the idiom "*cry wolf*" is derived from an Aesopian fable.
- Type (b): Pre-scientific Conceptions of the World, where idioms are influenced by outdated beliefs or traditional knowledge. For example: the idiom "*to thank one's lucky stars*" is derived from superstitious beliefs.
- Type (c): Cultural Symbols, where idioms incorporate symbols that hold cultural significance. For example, idioms that contain the word "*white*" can have the meaning "*honest*", „*true*” or „*morally pure*” such as in the idiom "*whiter than white*".
- Type (d): Aspects of Material Culture, where idioms reflect elements of material culture such as objects, tools, or technology. For example, the idiom "*to see the light at the end of the tunnel*".
- Type (e): Aspects of Culture-based Social Interaction, where idioms reflect cultural norms, customs, or social behaviors. For example, an idiom such as "*to wear the pants*" is culturally significant to represent the person in the family who has authority [8, p. 569].

Therefore, it can be observed that idioms are closely tied to culture. They are not only a reflection of cultural realia, but a tool used to preserve and spread valuable

cultural information, fostering unity among nations and ethnic groups through shared values, beliefs, and traditions.

1.3.2. Idioms as carriers of stereotypes

National stereotypes are generalized and emotionally charged perceptions of a national group or its representatives, developed historically within the context of interethnic relations. Stereotypes sometimes stem from the desire of people to preserve their national and cultural identity. A national stereotype plays an important social role as a factor of consolidation and fixation of the social group, clearly defining its borders [32, c. 318]. Stereotypes and prejudices can manifest at both individual and collective levels, permeating not only personal interactions but also shaping broader group dynamics and societal norms [28, p. 15].

Baider emphasizes that stereotypes reflect the common ideas and prejudices held by people in a particular group [4, p. 1166]. Language is closely linked to social categorization and formation of stereotypes. Language serves as a mirror of the categories singled out for stereotyping and acts as a primary conveyor of stereotypical information. Many social problems arise from stereotypes linked to different social groups, shaping how people feel and act towards them [6, p. 28].

As idioms are ingrained in the cultural fabric of a language-speaking community, they always and inevitably verbalize stereotypes. Certain studies propose that stereotypes found in idiomatic expressions stem from speakers' inclination to streamline communication by encapsulating complex cultural concepts into brief phrases that convey deeper meanings [22, p. 226].

Throughout history, linguistic communication among individuals has included proverbial stereotypes, expressions of hate and prejudice, and ungrounded generalizations [20, p.38]. Stereotypes about different countries are formed based on how the people of those countries perceive each other. The beliefs and values of a particular group become apparent through the characteristics it attributes to other groups and the characteristics it believes other groups lack [26, p. 79].

Language plays a crucial role in maintaining stereotypes as people often use words and phrases that reinforce these beliefs without even realizing it [17, p. 54]. In

daily communication, individuals tend to mention specifically traits of ethnic groups that align with the stereotypes associated with those groups, further sustaining and reinforcing these perceptions [25, p. 863].

Fixed expressions, encompassing both figurative phrases, such as idioms, and literal ones, like set phrases with transparent meanings, in addition to locutions—expressions characteristic of specific regions—and proverbs—sentences with easily deducible instructive meanings, are commonly employed as stereotypical expressions by individuals engaging in discussions concerning other ethnic groups or minorities. This practice facilitates their ability to articulate and mold their opinions within discourse [28, p. 73].

The features that are often the object of stereotypes are behavioral traits of socio-cultural groups, encompassing both social and linguistic behaviors. Furthermore, the list can be expanded to include social indicators like financial status, education, and political views as well as ethnic factors such as race and nationality, demographic traits including gender, age, and place of residence, physiological features like skin color and stature, and vestimentary attributes [35, c. 4].

Some studies have examined different conversation patterns that emerge when discussing minority groups. Among these are:

- Denoting various groups by their name of origin (e.g., Turks, Moroccans).
- Utilizing demonstratives of distance (e.g., "such people," "those Turks").
- Employing negative expressions when addressing foreigners (e.g., "that sort of people").
- Drawing a distinction between the "we" group of society and the "they" group [28, p. 137].

The national stereotypes of the same peoples can differ significantly from one ethnic group to another, and the number of peoples whose national portraits are identical is very small. The desire to create reduced characteristics of ethnic groups exists, and thus is reflected in the language and phraseological units in particular [38, c. 135].

Stereotypes originating from the past can persist for centuries through diverse forms of language expression. For instance, stereotypes regarding women, rooted in 16th-

18th century Britain, have endured primarily through literary works, humor, narratives, and songs [24, p. 171]. In this manner, these stereotypes permeate society, often becoming ingrained in people's minds as the default perception. A comparable process can occur with other social groups as well.

1.4. Ethnonyms as cultural labels and their use in national stereotypes

Ethnonyms are the names of ethnic groups of people (tribe, tribal union, nation, nation), ethnic groups within a nation, and groups of related peoples [53, c. 179]. They cover a wide range of linguistic expressions, from affectionate terms to derogatory labels [9, p. 208].

Ethnonyms serve as linguistic indicators of nationality and ethnic identity. They function as markers of origin or nationality. Moreover, ethnonyms also highlight various traits and attributes associated with the individuals under consideration [21, p. 9].

Ethnonyms and ethnographic names are important sources of knowledge for linguistics, geography, history, and other academic disciplines. They provide thorough investigations into the spirituality and culture of diverse historical and geographical contexts [16, p. 104].

Ethnonyms often foster national stereotypes by not referring to individual persons, but rather to entire ethnic communities with all their characteristic traits. These linguistic units reproduce ethnic stereotypes, carrying a strong emotional connotation that influences how people perceive different aspects of their worldview [40, c. 76].

The issues of stereotyping ethno-cultural elements hold significant importance within ethnolinguistics. Language units containing ethnic components particularly exemplify this phenomenon [40, c. 75]. An ethnic stereotype can be aimed toward a group as a whole or at a specific person just because they belong to the same group. It is an animosity that is felt or communicated based on an inaccurate and rigid categorization [3, p. 9].

National stereotypes, while not always negative, oversimplify the essence of a nation and are most often connected with national prejudices. They often fail to accurately represent the diverse reality of people within a country [18, p. 184]. There

are different types of national stereotypes, and one of the most interesting for the current study is the neighbor stereotype, which is the image of neighboring ethnic groups because there are close relations between neighboring nations. These stereotypes are common due to constant contact between two nations [32, c. 319].

Stereotypes can be categorized into evaluative and non-evaluative types, with evaluative stereotypes further classified as either positive or negative. Thus, when classifying national stereotypes, we can identify three evaluative characteristics: stereotypes can be neutral, positive, or negative [30, p. 178].

According to the content, stereotypes are divided into: professional stereotypes - generalized images of typical representatives of certain professions, physiognomic stereotypes - based on the recognition of the connection between appearance and character traits, and ethnic stereotypes - recording the relationship between ethnic groups related to national character. The latter one is of specific interest to the study [37, c. 150].

After examining the sociology of stereotypes and their evident prevalence in various nations and social groups, it is crucial to understand the process by which these stereotypes evolve into widespread national phenomena and are directed towards other nations. In further research on this topic, it is essential to consider the term "xenophobia."

Xenophobia is a dislike or hostility to foreigners [52, c. 468]. It attacks persons who are outsiders in a given community, regardless of their present or non-present outward distinctions or distinguishing features from native people [7, p. 585].

Stereotypes can persist as oversimplified notions about other ethnic groups, occasionally escalating into significant issues that spark strife between nations, particularly when negative perceptions and conflicts are amplified by additional political or social circumstances [33, c. 263].

Conclusion to Chapter 1

In summary, idioms are sequences of words functioning as single units that are semantically and syntactically restricted. They are crucial to learning and

understanding a language, acting as a window into the cultural and social nuances of communities. This study delves into the ongoing debate among linguists regarding the categorization of idiomatic expressions, particularly focusing on the broadening scope undertaken by Western linguists to include a variety of idiomatic expressions within the list of phraseological units. Specifically, this research adopts a perspective on idioms with ethnic components, considering them as expressions of varying lengths that encompass both collocations and, at times, sentences containing relative adjectives indicating belonging to a specific ethnic group, country, or nationality.

Ethnonyms, which are the names of ethnic groups such as tribes, tribal unions, nations, ethnic groups within a nation, and related groups, function as linguistic markers of nationality and ethnic identity. These terms serve as indicators of origin or nationality, emphasizing various traits and attributes associated with the individuals in question. By referring to entire communities rather than individuals, ethnonyms perpetuate characteristic traits and thus, idiomatic expressions with ethnic components often propagate national stereotypes. These expressions carry strong emotional connotations that shape perceptions of different ethnic groups.

Moreover, scholars have expanded on the stylistic differentiation of phraseological units, analyzing the evaluative, emotional, and expressive features these units acquire in different styles of communication. This differentiation underscores the social and communicative functions of idioms with ethnic components, which encapsulate a set of beliefs, ethics, and attitudes toward the world. As powerful examples of cultural interaction, idioms reflect stereotypes ingrained in the cultural fabric of a language-speaking community.

It has been discussed that historically, linguistic communication has encompassed proverbial stereotypes, expressions of hate and prejudice, and unfounded generalizations. Research has examined diverse conversational patterns that emerge when discussing minority groups, such as naming groups by their origin, using demonstratives of distance, employing negative expressions when referring to foreigners, and distinguishing between the "we" and "they" groups in society.

National stereotypes were also an important subject of consideration in this study. While not invariably negative, they tend to oversimplify the essence of a nation and are frequently associated with national prejudices. These stereotypes can be categorized into evaluative and non-evaluative types, with evaluative stereotypes further classified as positive or negative. When classifying national stereotypes in idiomatic phrases, three evaluative characteristics can be identified: neutral, positive, or negative.

Ultimately, the study of idioms, particularly those with ethnic components, unveils the complex ways in which language reflects and perpetuates cultural, social, and ethnic identities. By comprehending the classifications and constraints of idioms, along with their semantic, syntactic, and evaluative dimensions, we gain profound insights into the linguistic and cultural dynamics that shape human communication. This understanding not only enriches the knowledge of language but also enhances the appreciation of the intricate interplay between language and culture.

2. LINGUISTIC ANALYSIS OF IDIOMS WITH AN ETHNIC COMPONENT IN ONLINE DISCOURSE

2.1. Thematic categorization of idioms with an ethnic component

As was discussed in the previous chapter, idiomatic expressions convey important cultural information. Culture and language are inseparable, working hand in hand to portray various aspects of reality and communicate ideas generated within society. Therefore, it was deemed necessary to adopt a thematic approach to classify idioms with ethnic components, which have been compiled into the corpus of this study (see Appendix 1).

The corpus of the study consists of the idioms with the following most frequently used ethnic components, including: Dutch, China, Indian, French, Mexican, Spanish, England, American, Greek, Irish, Turk, Welsh, Roman, Jew and Scotch. The analysis of the empirical corpus (see Appendix 4) shows that the most productive phraseological units in English language are those containing words with the ethnic component “Dutch” (11 items, 24%). The second largest group contains idioms with the ethnic component “Chinese” (9 items, 19%). The third group includes idioms with ethnic components “Indian” and “French” (4 items, 9% each). The fourth group contains idioms with ethnic components “Mexican” and “Spanish” (3 items, 6%). The fifth group includes idioms with ethnic components “England/English”, “American”, “Greek” and “Irish” (2 items, 4%). And finally, the least commonly used ethnic components in idioms include “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch” (1 item, 2%).

By categorizing these idioms according to thematic criteria, the study aims to discover the intricate interplay between language, culture, and everyday life that has contributed to the emergence of these idiomatic expressions.

Based on the thematic classification the following groups of idioms have been compiled:

1. Idioms related to business practices/work sphere: *a Dutch auction, Chinese walls, Spanish practices, to Jew down the price.*

2. Idioms related to social interactions: *to go Dutch, Chinese whispers, to take a French leave, Mexican wave, to walk Spanish.*
3. Idioms describing character/behavior: *Dutch courage, an Indian giver, to pardon one's French, an Englishman's home is his castle, to talk for England, Greeks bearing gifts, to get one's Irish up, a young Turk, to Welsh on someone.*
4. Idioms related to military sphere: *Chinese fire drill, an Indian file, too many chiefs and not enough Indians, Mexican standoff.*
5. Idioms related to family and friendship: *a Dutch uncle, my old Dutch, my old China.*
6. Idioms related to love and romance: *a French letter, a French kiss.*
7. Idioms related to weather: *Indian summer, Scotch mist.*
8. Idioms related to food: *a Dutch treat, all Lombard Street to a China orange, as American as an apple pie, not for all the tea in China.*
9. Idioms related to education: *double Dutch, like Chinese arithmetic, to be Greek to someone.*
10. Idioms related to transportation: *a slow boat to China, Mexican overdrive.*
11. Idioms related to hopes and aspirations: *American dream, to build castles in Spain, the luck of the Irish, a Chinaman's chance.*

The most prevalent category identified comprises idiomatic expressions pertaining to character or behavior. This observation underscores the frequent use of ethnic elements within idioms to depict individuals, often in a derogatory manner that emphasizes their perceived shortcomings. It is evident that various ethnic groups have acquired distinct reputations within English-speaking communities, and the perpetuation of these stereotypes has contributed to the formation of idiomatic expressions. These expressions not only serve as humorous phrases directed at specific individuals but also reflect broader societal perceptions associated with the respective ethnicities.

Within the other outlined thematic groups, it becomes evident how idioms featuring ethnic components have permeated various aspects of societal life. These idiomatic expressions are observable in the realms of business and trade, describing the habits of

workers and companies; within the social sphere, describing the behaviors of individuals in social gatherings and everyday interactions within society; as well as within friendships and romantic relationships, and in the context of personal plans and aspirations. Notably, these idioms frequently incorporate vocabulary related to transportation, cuisine, and education.

This points to the conclusion that idioms are tied to culture and daily life, shaping interactions among individuals within society. Every type of colloquial daily conversation can present its own set of idioms, which, despite their inherent ambiguity, have become commonly understood and used by varying groups of society, being preserved in speech and writing through the years.

However, by preserving these idioms with an ethnic component through the years, societies have also perpetuated stereotypes about other nations, which can carry both positive and negative generalized attitudes. Consequently, it becomes imperative to examine the connotations inherent within these idiomatic expressions and the views they carry of the nations that they are directed at.

2.2. Axiological aspect of idioms with ethnic components

Following the necessity of examining the connotations embedded within idiomatic expressions featuring ethnic components, an axiological aspect of idioms was selected for analysis within the corpus. The categorization of the connotative meaning of idioms was based on their emotional-evaluative aspect. This classification resulted in the emergence of three distinct groups: idioms with negative connotations, idioms with positive connotations, and idioms with neutral, non-evaluative connotations.

From the research findings (see Appendix 2), it became evident that the majority of idioms with an ethnic component convey negative connotations. More precisely, out of the 42 idioms examined, 28 were identified as carrying derogatory meanings. These negative connotations frequently originate from historical events and interactions, thereby perpetuating stereotypical perceptions of various nationalities.

2.2.1. Connotations marked by the ethnic component “Dutch”

The majority of negative connotations were found in idioms with the ethnic component “Dutch”. These idioms, constituting the biggest group of nationality idioms found in idiomatic dictionaries, have only two positive connotations and one neutral, as presented below.

Historically, both American and British varieties of English feature negative idiomatic expressions concerning Dutch people, with their origin often specified in the dictionaries reviewed. Within the scope of the studied idiomatic expressions, individuals of Dutch descent are commonly depicted as:

- Greedy, poor and frugal: *a Dutch treat* [50], *to go Dutch* [50], *a Dutch auction* [50].
- Drunkards: *Dutch courage* [50].
- Bad at language skills, poor ability to express one’s thoughts: *double Dutch* [42].
- Troublesome: *to be in Dutch with someone* [50].

Regarding positive depictions of Dutch people, one notable idiom is “*my old Dutch*” [50], which conveys a loving sentiment from a husband to his wife. Another positive connotation is associated with the idiom “*Dutch uncle*” [50], which depicts a person who is willing to say the truth even if it is uncomfortable.

2.2.2. Connotations marked by the ethnic component “China/Chinese”

The second largest grouping of idioms comprised those with the ethnic component “China/Chinese.” Views regarding Chinese individuals are more varied compared to those concerning the Dutch, with an equal distribution between neutral and negative connotations, along with one idiom carrying a positive connotation. Chinese are viewed negatively for such characteristics as:

- Unorganized, chaotic: *Chinese fire drill* [47].
- Gossipers: *Chinese whispers* [48].
- Having poor opportunities and skills: *a Chinaman’s chance* [51].

- Creating cheap, low-quality products: *all Lombard Street to a China orange* [51].

Neutral connotations were ascribed to expressions that lacked explicit evaluative connotations toward the nationality but rather outlined general characteristic features of the country or its people. Some neutral characteristics associated with these idioms included: Some neutral characteristics were associated with:

- The location of China being separated from other countries: *a slow boat to China* [48].
- The popularity and abundance of China's tea production: *not for all the tea in China* [51].
- The difficulty of Chinese language and education: *like Chinese arithmetic*.

Positive connotations associated with the ethnic component "China" are found in the idiom "*my old China*" [48] which is used to call one's good old friend. The association evokes nostalgia about the good old days and people's memories of what is gone and missed.

2.2.3. Connotations marked by the ethnic component "Indian"

Idioms with the ethnic component "Indian" carry the following ideas about Native American population:

Positive attributes in the idiom "*Indian summer*" [51] are associated with calm and delightful weather conditions of the area where this ethnic group lived and which carried on to mean a peaceful time in one's old age.

Negative connotations are reflected by the ideas that Native Americans were falsely seen to be:

- Greedy: *Indian giver* [42].
- Workforce with lack of leadership skills: *too many chiefs and not enough Indians* [51].

There was also found a neutral connotation in the idiom "*an Indian file*" [42] which has its origin in a military formation used by Native Americans.

2.2.4. Connotations marked by the ethnic component “French”

All idiomatic expressions with the ethnic component “French” were found to have negative connotation. French people are viewed as:

- Promiscuous: *French letter* [43], *French kiss* [48].
- Profane in speech: *To pardon one’s French* [51].
- Ill-mannered in social gatherings: *to take a French leave* [51].

2.2.5. Connotations marked by the ethnic component “Mexican”

Majority of idioms with this ethnic component “Mexican” collected in the corpus have neutral connotations, such as:

- Culturally specific crowd reaction during sports games: *Mexican wave* [48].
- Driving habits: *Mexican overdrive* [51].

The negative connotation found in the idiom “*Mexican standoff*” [43] is associated with cowardice and fear of a fair fight, taking its origins from the Mexican-American war in 1840s.

2.2.6. Connotations marked by the ethnic component “Spanish”

The Spanish nation has been subjected to numerous negative stereotypes within British and American societies. These stereotypes have given rise to many derogatory phrases that reflect the attitudes of British people toward the Spanish. These phrases depict Spanish individuals as:

- Work practices of illegal immigrants: *Spanish practices (customs)* [51].
- Undesired visitors in social gatherings: *to walk Spanish* [51].
- People of the country with no prospects: *to build castles in Spain* [42].

2.2.6. Connotations marked by the ethnic component “England/Englishman”

In contrast to the predominantly negative stereotypes of foreign nations, the idioms concerning England have mainly positive or neutral connotations. Such ideas about British people can be found:

- Their love for privacy and full control over their possessions: *an Englishman’s home is his castle* [51].

- The greatness of their country in its colonial times: *to talk for England* [51].

2.2.7. Connotations marked by the ethnic component “American”

Similarly to the previous group of idioms, phraseological expressions containing the ethnic component “American” have positive connotations expressing:

- The best of American culture: *as American as an apple pie* [51].
- Freedom, equality of opportunity and ability to achieve high aspirations: *the American dream* [51].

2.2.8. Connotations marked by the ethnic component “Greek”

The ethnic component “Greek” in English idioms has links to the long-standing history and culture of Greece brought to both Britain and later the United States of America through classical education and literature. Thus, some views of this nation were shaped not through direct contact between nations, but old ideas found in preserved writings. Such a case is seen in the idiom “*(beware of) Greeks bearing gifts*” [51]. It has a negative connotation but most people who learn it and use it in English speaking environment do not refer to the nation of Greece. Instead, it is commonly understood in the context of the old stereotype associated with Greeks during the Trojan War, often surrounded with mythical connotations rather than derogatory attitudes toward Greek people.

Another idiom in the compiled corpus that contains the ethnic component “Greek” is a very well-known idiomatic phrase “*it’s Greek to me*” [50]. In this study it was classified as having neutral connotation similar to the idiom “*Chinese arithmetic*” [48], because these idioms describe lack of knowledge in some field or lack of understanding of something but do not negatively portray the nation itself.

2.2.9. Connotations marked by the ethnic component “Irish”

The ideas about Irish nation vary and this is seen through the idiomatic expressions used about them. On the one hand, they are associated with luck and fortune “*the luck of the Irish*” [42] and on the other hand they are viewed as easily provoked to anger as in “*get one’s Irish up*” [50].

2.2.10. Connotations marked by ethnic components “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch”

The idioms with the ethnic components “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch” have been grouped to be presented together due to them having a limited representation in the compiled corpus and in English idiomatic dictionaries in general. Based on the research these nations were seen in the following ways:

- Turks: too ambitious in wanting to change the established order of things – *a young Turk* [48].
- Welsh: unreliable – *to Welsh on someone* [49].
- Romans: devoted to the structure and traditions – *when in Rome do as Romans do* [51].
- Jews: greedy businessmen – *to Jew down the price* [47].
- Scotch: the main associations come from the climate conditions of the area and from the popularity of the national drink Whiskey – *Scotch mist* [47].

The research of the connotative meaning points to the fact that most foreign ethnic groups are viewed through the lens of stereotype and negative attitudes. Rarely a nationality was found to have no negative ideas about it in the idioms collected in the corpus. This emphasizes the overviewed in the first chapter of the research idea of foreign in comparison to what’s close and known. For instance, idioms featuring the ethnic components "England/Englishman" and "American" exclusively convey positive connotations, starkly contrasting with the perceptions of nations they have interacted with and developed negative attitudes toward. Examples include Chinese immigrants in the USA, French individuals in Britain, and numerous other intercultural encounters that have fostered resentment and discord between ethnic groups.

From this examination of the axiological aspect of idioms featuring ethnic components, a conclusion emerges: the majority of stereotypes associated with nations have influenced the emergence of idioms carrying negative connotations. These idioms were used whether as a tool to offend the other nation during times of conflict or warfare, or as a joke that has spread due to some characteristics associated with the nations that have immigrated to the English-speaking countries.

2.3. Idioms with an ethnic component in modern online discourse

Having carried out the research above and concluded the predominance of negative attitudes towards foreign nations it can be also observed that the attitudes stemmed from the stereotypes and prejudices that have originated in the past centuries however the idioms have been preserved in use till the modern day.

The question that arises is whether these negative ideas have evolved and diminished in significance within the minds of contemporary generations, or if they persist as tools of disrespect and insult toward the studied ethnic groups. This subchapter will explore the modern usage of idioms carrying negative connotations in the colloquial speech of users on the social platform X.

1. Dutch treat

The users of X have used *Dutch treat* both in its idiomatic and literal meaning. Commonly, it was used to name a dessert which originated in the Netherlands:

- “*Stroopwafel Donut: A sweet donut filled with syrupy caramel and topped with a mini stroopwafel, capturing the essence of this beloved **Dutch treat***” [154].
- “*Ahh, for me, this is the quintessential **Dutch treat**. The warm steam from the coffee heats the stroopwafel just enough for the caramel to get nice and gooey*” [157].
- “*Orange tompouce, traditional **Dutch treat** eaten on King’s Day, now I want one*” [133].

However, it was also common to find people using the idiom *Dutch treat* to denote a meal where the cost was split among the group:

- “*That or, "Oh, you misunderstand me. I was referring to a **Dutch treat**, and I bring my girlfriend along*” [116].
- “*Just a reminder! We are at Maverick’s in Woodhaven tonight! -6pm **Dutch Treat Dinner***” [74].

For some, the idea of a *Dutch treat meal* was viewed negatively. They either apologized for the arrangement or expressed surprise that their dinner partner would not treat them on a date:

- *“Dinner....you can come too. **However Dutch treat**” [83].*
- *“Once, I participated in a dinner **“Dutch treat”** with a male attorney... From my perspective, a **“gentleman” would have treated**” [79].*

Conversely, others see Dutch treat dinners as a normal and acceptable practice, not only on the first date but also generally as a way to relieve the pressure of one person having to pay for an expensive meal:

- *“So which lovely female wants to enjoy dinner at Olive Garden tomorrow... **Dutch Treat...**” [126].*
- *“**I requested Dutch treat...**Made me much more relaxed dinner companion” [64].*

2. To go Dutch

The idiom *to go Dutch* emerged frequently in the analysis of post on X. Approximately half of the tweets examined expressed favorable ideas toward adopting the practice of splitting expenses in restaurants or movie theaters; some even stated being prideful in adhering to this custom:

- *“**Went Dutch on dinner**, and I bought ice cream and drinks **at the bar...**” [172].*
- *“Thank you...for setting up these two with a table of their own last night for a romantic first dinner date... They had a blast and even **went Dutch with the bill**” [139].*
- *“So, Michael and I **went Dutch** on dinner tonight, the girl at the register totally hit on me” [61].*
- *“We **went Dutch** to see Avatar a month later” [121].*
- *“Being a Gooner I **went Dutch** at dinner last night” [140].*

Among certain users, particularly in the context of romantic dining occasions, the notion of “going Dutch” elicited negative reactions. Instances of surprise or offense were noted:

- *“I recently went on a date with a woman I met in the Netherlands. At the end of dinner I went to pay for the check but she insisted **we go Dutch**” [62].*

- *“Then I paid for it because he couldn't afford **to go Dutch** at the place he picked” [152].*
- *“My housemate went out for dinner with her boyfriend and his parents and she left her wallet at home.... gonna be awkward when they **go Dutch**” [55].*
- *“I went out with someone and they wanted **to go Dutch**. This was mentioned when the bill arrived” [158].*

An interesting use of the idiom was observed in a post where it was employed humorously, portraying “going Dutch” as an assimilation into stereotypical Dutch character traits, such as wearing wooden shoes etc. This rhetorical device may serve to underscore the perceived absurdity of sharing expenses with a romantic partner:

- *“My GF and I **went Dutch at dinner** last night, I wore wooden shoes, and talked about windmills and tulips all night” [197].*

3. I'm a Dutchman

The idiom *I'm a Dutchman* was frequently utilized by users on platform X. Its prevalent usage was seen in expressions of disbelief and frustration, particularly in discussions related to sports events, especially football, and political discourse:

- *“If that's a penalty **I'm a Dutchman** #arsenalbournemouth” [87].*
- *“If he isn't in control of the team then he's not doing his job. If he is in control of the team **then I'm a Dutchman**” [109].*
- *“If that isn't a set-up by the police **I'm a Dutchman**” [118].*
- *“If Menzies hasn't made a deal with the Tory party to keep things hush **I'm a Dutchman**” [144].*
- *“As for the names you give, well if they are right wing **then i'm a Dutchman**. Indeed they are all what i would call milk toast centrist's” [127].*

Additionally, the idiom was observed in discussions of music sphere and unspecified competitions:

- *“If Neil Tennant hasn't doodled around with a synth version of an Al Stewart song in his own time, then **I'm a Dutchman**” [75].*
- *“If Ellie doesn't win this **I'm a Dutchman**” [78].*

Moreover, it was common to see this idiom used in reply to someone's post, often in frustration:

- “*Yeah and I'm a Dutchman*” [160].
- “*If your name is Margaret, I'm a Dutchman*” [99].

4. Dutch Auction

The idiom *Dutch auction* was found easily on platform X. It was frequently used by organizational accounts overseeing auctions or providing updates on auction-related news. For instance:

- “*The auction culminated in Phase 3, auctioning 2,541 ‘Process’ Prompts in a Dutch auction format, concluding with a sold-out success*” [103].
- “*The first Legendary TBK will start at a price of 69 TBK, and will become cheaper using a standard Dutch Auction mechanism until it is purchased*” [181].
- “*We have decided to hold a make-shift Dutch auction... She is currently listed for 800k (80k per foal remaining) and we will continue to drop the price (with no notice) throughout the week until someone grabs her*” [177].

In other instances, the idiom was used by individual users of X who were announcing a sale of personal collectible items or recommending a *Dutch auction* as a selling strategy. For example:

- “*Fire Sale! I am listing some of my sports cards on eBay and I'll drop the prices every day until they are sold, kind of like a Dutch auction*” [164].
- “*They seem to be doing a Dutch auction on my coins tonight*” [56].
- “*But you can program a dropping price, making each option a Dutch auction with 1 bidder. Which means you'll have to pay a high price if you want to dump the token asap*” [98].

Most instances of the use of the idiom were recorded to have a positive connotation. Dutch auction format was perceived as an alternative approach to item sales, with instances of its usage devoid of derogatory implications. However, in a few

instances, it was regarded as a less desirable method for auctioning off more valuable items. For example:

- *“Will never forget how I followed them up for months and they launched with a **Dutch Auction**, sometimes it’s tough for small players haha” [186].*
- *“A 1/1 Wemby is too valuable to work for a set like this price wise **at Dutch auction**” [86].*

5. Dutch courage

The idiom *Dutch courage* was predominantly used in two distinct contexts by users on platform X. Firstly, it was employed in a lighthearted manner to describe the boost in self-confidence individuals experience after consuming a few alcoholic drinks. For example:

- *“**Dutch courage, settle the old nerves.** Before I met my wife Julie I had a few and things went grand, without it I'd have said all sorts of stupid... stuff lol” [88].*
- *“**Dutch courage is too nice,** I get to say all the things I’m typically too afraid to say” [110].*
- *“I have a confession to make... let me get a tad more drunkeroo though lol - **Dutch courage etc**” [173].*
- *“She's been nothing but lovely to him, he wouldn't need any shots, but he might take one for **Dutch courage**” [114].*
- *“Ah '**Dutch Courage**'. We have much to thank you for, William III, gin and the development of capitalism and the stock exchange” [66].*
- *“I do it too often with a bit of "**Dutch courage**". Give me a few drinks and I really don't care what anyone else thinks of me” [71].*

Secondly, there can be seen the use of the idiom to express the negative side of getting drunk and acting irresponsibly or shamefully. For example:

- *“**Was full of Dutch courage,** had that wedding lust and had noticed me messing around with a couple of other men...” [132].*

- “I had a similar experience where a couple of boomers **full of Dutch courage** went ballistic at me” [148].
- “I haven’t gotten drunk for years but don’t need it. I can get up in a crowd and play guitar and sing **without any Dutch courage**. It’s pointless me drinking” [65].

6. Double Dutch

The idiom *double Dutch* was primarily used to refer to the jump rope game that is particularly popular in the USA, especially among African Americans. Some users expressed a desire to master the skill of double Dutch, while others provided explanations of the game's origins. For example:

- “I remember staying in Brooklyn when I was like 7 and the girls out there were trying to teach me how **to double Dutch with phone line cords** .. tore my lil legs up” [60].
- “I always wished I could **double Dutch** ... you know what! I’m adding this to my bucket list” [97].
- “**Double Dutch** is a Black American pastime that was adopted from Dutch settlers” [77].
- “Mannnn I always wanted to be someone that was crazy with the footwork double ditching. They don’t do **double Dutch teams** at the Y no more? I used to love going to competitions” [96].

Instances of the idiom being used in its primary idiomatic sense, meaning "nonsense," were recorded only a few times. This suggests a limited use of the idiom in its derogatory context. For example:

- “I recall when we said it's "**all double Dutch to me**"! Meaning we didn't understand! The same applies to some people today” [59].
- “I just want a Section 75 raised. Surely that’s not hard to understand? It’s almost **like I’m talking double Dutch to the advisors**” [107].

7. To beat the Dutch

There were only found two instances of the use of the idiom *to beat the Dutch* in its idiomatic meaning. Namely:

- “My grandmother used to say **“that beats the Dutch”** when something was excellent” [162].
- “I want to spend a couple of hours with my brilliant singer, alone. **That beats the Dutch!**” [142].

In most cases, the idiom was used non-idiomatically, primarily in the context of sports games:

- “...Working player Evelyn Henry Lintott plays for the England Amateur International team **that beats the Dutch national team** by a record 12-2 at Darlington” [183].
- “This is the line-up that **beats the Dutch**” [80].

8. Chinese fire drill

There are two meanings to the idiom *Chinese fire drill* that were found to be used in tweets. First is the state of chaos and disorganization. For example:

- “It’s like a **‘Chinese Fire Drill’!** Only immensely more disorganized and pointless” [169].
- “The very idea anyone wants military advice fr the guy who had **a military Chinese fire drill** w people hanging (and falling from) the exterior of evacuation planes in midair...” [134].

The second meaning, used by several users, describes the game in which all the passengers in a car stopped at a red light must exit the vehicle and switch seats before the traffic light turns green. For example:

- “...just **did a chinese fire drill**. jumped out of my mom's car, sprinted, jumped into my grandma's car, all at a red light right before the light turned green” [129].
- “Also got to see a Ken Kesey, Bill Walton, Timothy Leary, and John Barlow **Chinese fire drill** on the way out” [190].

- “...it was when she was picking me up at the airport and **traffic didn't allow for a Chinese fire drill**” [81].

9. Chinese whispers

The idiom *Chinese whispers* was frequently used with a negative connotation, referring to gossip or hearsay. It was commonly observed in discussions about politics, the workplace, or unofficial police reports. For example:

- “Having less info means **Chinese whispers** and you only get the pure negative. The gossip” [124].
- “I think it's the politicians who heard the **Chinese whispers** that the whole thing was a PCR driven hoax & then bought shares in Pfizer & laid low” [123].
- “The Swedish police are saying they are investigating the incident he was involved in, but **Chinese whispers** have changed that to they are investigating Joost himself. The power of words eh?” [171].
- “Labor seem to be a very tight connected party and there are **no Chinese whispers** coming from them...” [95].
- “These presumptions & presumed consequences of non-conformity are based on constant societal, media & gov't programming, along with **hearsay & Chinese whispers**” [156].

A few instances of the idiom were also recorded in the context of the popular game *Chinese whispers*, where players pass a phrase or sentence by whispering to one another to see if the last person can accurately repeat the words. For instance:

- “It's like playing “**Chinese whispers**”. As a result, after going through such a “telephone game” information is distorted” [68].
- “It's someone trying to calm a fire to be settled by the involved parties and not being discussed and misinterpreted by people who don't have the whole story **like a game of Chinese Whispers** or whatever it's called” [106].

10. Chinaman's chance

The idiom *Chinaman's chance*, rooted in the distressing history of oppression faced by Chinese migrants in the USA, remains prevalent in modern online communication

on platform X. Its usage spans various contexts, including discussions of politics, courtroom proceedings, and personal anecdotes. For example:

- *“Ukraine introduced a Global Digital ID with an attached Social Credit Score. Slava Nazi Ukrainia! **Not a Chinaman's chance** in southern Africa” [111].*
- *“Insane that he only received one year for this, and was not charged with Assault w/ Deadly Weapon. Truly, we have no more than a **“Chinaman’s chance”** in court” [163].*
- *“A reliable source told me that Vic Stauffer said this on air today: "I don't think Cake Pop has **a Chinaman's chance** in this race" [188].*
- *“We received great great news today, when we broke the news to my grandpa’s cousin, he was thrilled and remarked: “Miracles to happen! I didn’t think she had **a Chinaman’s chance!**” [108].*

11.All Lombard Street to a China orange

The research of the use of the idiom *all Lombard Street to a China orange* indicates that while the idiom is not commonly used in contemporary language, it persists in the collective memory of individuals through recollections from older relatives or references in literature. For example:

- *“Out of nowhere I’ve just remembered an expression I only ever heard used by the late Brian Walden, that something was ‘**all Lombard Street to a China orange**’” [93].*
- *“I’ll lay **all Lombard Street to a China orange**” great line from Dixon of Dock Green” [191].*
- *“My London Nan would say, “**It’s all Lombard Street to a China orange,**” about any unequal argument or comparison” [179].*
- *“Oddly the Robert Holmes phrase that stuck in my head most as a kid was “**It was all Lombard Street to a China Orange**” in his Two Doctors book” [85].*
- *“Wish people still said “**It's all Lombard Street to a china orange**” instead of “pretty certain”. Was so taken with it in the Two Doctors book” [84].*

Additionally, instances of the idiom's use were also documented in various general topics, including discussions of competition, personal opinions, the workplace, and other contexts. For example:

- *“To be all Lombard Street to a china orange that he would be beaten down” [147].*
- *“The odds of McGregor beating Mayweather? All Lombard Street to a China orange” [57].*
- *“I’ll lay you all Lombard Street to a China orange she won't be wearing her Rolex” [155].*
- *“ I’ll lay you all Lombard Street to a China orange that the Grundys haven't got any insurance” [94].*

12.Indian giver

Most instances of the use of the idiom *Indian giver* were in sentences which pointed out the negatives of such behavior. For example:

- *“Give away your own stuff and then beg to get money so you can replace the stuff you gave away. Not exactly being **an Indian Giver**, but pretty darn close” [104].*
- *“**Being an Indian giver** is nastywork. If a man want anything back he ever gave me he gon have to come get it back in blood or in a million pieces” [131].*
- *“Unbelievable racism from the Boston mayor **to be an Indian Giver** on these invitations” [141].*

However, some instances were found where the idiom was used in a comedic and sarcastic way. For example:

- *“Is she **an indian giver**... .. Or a giver and a taker” [184].*
- *“**Don’t be an Indian giver**. Don’t give yourself something and then turn around and say you don’t have it” [117].*

Interestingly, the idiom was frequently observed to be used in religious contexts, particularly within the framework of Christian beliefs. For example:

- *“The Lord Jesus saved you once for all, and you can't be lost no more. God is not **an Indian giver**” [170].*
- *“Never expect too much and do things out of love not wanting anything in return. **Don't be an Indian giver**” [135].*
- *“God the Father **is not an Indian giver**, nor does He abandon His work. Faith in Jesus Christ, by His grace, is our salvation...” [189].*

13. Too many chiefs and not enough Indians

The idiom *too many chiefs and not enough Indians* was frequently encountered among users on platform X. It was predominantly used with a negative connotation, often expressing anger or dissatisfaction with governmental actions and highlighting the perceived imbalance between leadership and workforce participation. Several examples illustrate these sentiments:

- *“What can you expect? Look at the US. 3 million federal employees and they don't do anything for #WeThePeople **Too many chiefs and not enough Indians**” [58].*
- *“I think the problem with the right is there's a power struggle. Everyone wants to be the leader. **Too many chiefs, not enough Indians**” [90].*

Among other uses are also expressions of disappointment towards private companies and groups of individuals whose actions resulted in failure due to lack of people willing to put the effort to make change. For example:

- *“Bret Hart didn't kill WCW. Upper management killed WCW, just like the majority of big business or corporations that have failed. **Too many chiefs, not enough Indians**” [73].*
- *“**too many chiefs.. not enough indians..** isn't that how it usually works?? thats why nothing gets done...” [182].*
- *“Nowadays there is **too many wannabe chiefs and not enough Indians**. Can't have a tribe with 10 chiefs. Everyone has a position to play just gotta find it” [112].*

- *“Tour desperately needs a competent leader with a clear vision. **Too many chiefs and not enough Indians** will destroy a business” [130].*

14. To take a French leave

The idiom *to take a French leave* has a great popularity in modern online discourse. It was used in casual conversations without any specific negative connotation, as well as in various specific instances, as discussed further. For example, it was common to encounter sentences such as:

- *“So guys let me **take a French leave**, let me answer nature's call since you guys are nocturnal... My eyes are heavy...” [167].*
- *“Now only admins will be notified when you leave a group” **Take a French leave in peace on the green app**” [63].*
- *“There are two common visitors in life, Power and Money. They are both fragile and would **take a French leave** anytime, their host must be careful” [159].*
- *“I last saw you parking your metallic case going to school. Did **you take a French Leave?**” [150].*

A specifically interesting use of the idiom was found in a car advertisement:

- *“Any time you want **to take French leave** to a new terrain or get extreme with your sport, the Isuzu D-Max V-Cross pick-up is packed with all you need to shake off the stress of the working week” [76].*

Additionally, a few users pointed out an interesting difference between the English and French variation of the idiom:

- *“When was it changed to 'the Irish Goodbye'? It's called '**taking French leave**', and the French call it 'filer a l'Anglaise,' which is the same as what the English call it but with the nationalities reversed” [194].*
- *“**Take a French leave**” is, in French, translated by “Take a British leave” [138].*

There were also found particularly negative connotations associated with the act of taking a French leave. In these cases, the person was condoned for action irresponsibly by leaving the group of friends or workplace. For example:

- “*You’ve been missed! Now please **don’t ever take a French leave like that***” [100].
- “*You can’t **take a French leave** and expect someone to do your work for you*” [175].
- “*A RESPONSIBLE PERSON will STAND with SOWORE. So SOYINKA wants to take a **FRENCH leave** from the SITUATION CREATED by his GENERATION. HOW CONVENIENT?*” [185].

15. Pardon my French

The idiom *pardon my French* was commonly employed when individuals wished to express anger and use swear words in their speech. However, the emotion conveyed could also be neutral or even positive, such as surprise. For example:

- “*As an ex bus/coach driver myself, can I say (**and pardon my French**) the standard of driving is fucking awful now*” [193].
- “***Pardon my French** but where the fuck are all the adults? Everyone is being so sloppy and I’m tired of it*” [89].
- “***Pardon my French** but FUCK YESS!! First bronze sword I’ve ever tried casting and it comes out CLEAN!!*” [92].

An interesting occurrence of the idiom was found in a tweet that quoted an American Vice president, which is a noteworthy observation of a politician employing such colloquial language during a significant public interview.

- “*Kamala picks up the keys to voters from among the longshoremen: “You know, sometimes the person walking in front opens the door for you and holds it. And sometimes not. And then you just have to kick the fucking door down. **Pardon my French**”* [178].

Another unusual occurrence of the idiom was found in an advertisement of the nail salon promoting a new manicure style, named after the idiom:

- “*The most delicious nails from our debut collection: **Pardon My French** in Sweet Cherry. What’s your favorite shape to wear this playfully fruit-printed mani in*” [161].

16. Mexican standoff

The idiom *Mexican standoff* was commonly used in tweets accompanied by pictures. This suggests that individuals associate the meaning of the idiom with a specific scene from old cowboy movies or a particular scenario where opponents adopt a standoffish position during an argument or confrontation. The images typically depict three individuals standing in a circle, facing each other, with their hands holding guns or other weapons aimed at their opponents. This creates a tense situation in which no one is willing to make the first move, aware that doing so may result in immediate retaliation. Some examples of the idiom's usage cover various topics such as politics, corporate dynamics, everyday life, and more:

- “*\$IGPK MARKET MAKERS MM'S VS. RETAIL VS. SHORTS ALL IN A MEXICAN STANDOFF HERE*” [70].
- “*Does in-person communication feel like a mental Mexican standoff to everyone or is that just me?*” [69].
- “*I genuinely hate this, why can't people have their own perspective without people pointing guns like it's a Mexican Standoff*” [72].
- “*Nuclear weapons were so horrific that we ended up in a Mexican standoff with Russia for 50 years over using them again*” [91].
- “*Talk about a Mexican standoff. It can go either way in Malkajiri*” [180].

In contrast to the majority of tweets depicting three sides in a standoff as described above, one example featured only two conflicting sides: a moose standing in the middle of the road and a driver unable to move the vehicle until the animal departed. In this instance, the idiom created a comedic effect: “*On my way to work this morning, my drive was interrupted by this big boy who decided to have an old-fashioned Mexican standoff with me on top of Mount Washburn, lol...*” [195].

17. Spanish practices

The majority of the use of the idiom *Spanish practices* were centered around the debate over Britain's railway workers. The idiom was employed both in reputable magazines and in discussions among opponents and proponents of the idea. One tweet

also included a video interview recording of a politician using the idiom in his replies to the questions of the news reporter. The examples of the use of the idiom include:

- “*This strike was called on the false pretence that there would be no pay rises, that was never the case' says Transport Sec Grant Shapps - adding we need to lose “**Spanish practices**” that prevent running a railway 7-days-a-week and modernize*” [176].
- “*The '**Spanish practices**' 25 Labour MPs took to picket lines to defend as Boris vows to 'stay the course' against unions*” [143].
- “*Absolutely. Most of us would be happy with that. Problem is the NHS is so steeped in the past, stropky staff and **Spanish practices** that it would stop any improvement*” [105].
- “*Apparently the Mail on Sunday want to talk about **Spanish practices** please look at the laws on drivers hours treated worse than cattle...*” [149].
- “*Anyone else remember the fuss made by Tory MPs and the right-wing press about firefighters having second jobs and the criticism of the “**Spanish practices**” - i.e. shift patterns - that meant they had the time to do second jobs?*” [113].

In response to the use of the idiom in official speeches of politicians and in magazine articles one user stated a strong dislike towards the popularity of the idiom and its offensive meaning: “*Whatever your view on strikes, the term '**Spanish practices**' in The Times is offensive and inappropriate*” [145].

One user had a particularly positive view of the idiom and expressed the appreciation of finding out about it: “*I learned the idiom "**Spanish practices**" today, and I think it's beautiful*” [102].

18. To build castles in Spain

There were rare occurrences of the idiom *to build castles in Spain*, but some uses were still found. It was mainly used with a positive or neutral connotation, for example:

- “*...Well, I don't **build any castles in Spain** for me. I'll support both of them even if they decide not to work together anymore...I'll respect their decisions*” [101].

- *“If anyone told me I couldn't **build castles in Spain**, I could agree till I visited the blue chip media outfit, Fox! Dreams!” [120].*
- *“Yes true. i just **build castles in spain**. it would be soo nice” [174].*

An interesting example was found in a tweet which was describing a beautiful old castle in Spain, reversing the meaning of the idiom to showcase that dreams do come true, and some castles are indeed built in Spain: *“The old saying **“to build castles in Spain”** refers to an impossible dream but some dreams become an enduring reality! Berlanga de Duero Castle in northwestern #Spain has stood the test of time for 900+ years & derives part of its name from Douro river” [153].*

19. Greeks bearing gifts

The idiom *beware of Greeks bearing gifts* was mainly found to be used in sentences expressing warning and drawing attention to some dangers of organizations, politicians or generally untrustworthy people. For example:

- *“Parents, BEWARE of **“Greeks bearing gifts”**!!!! ...And teach your kids to ALSO beware!” [125].*
- *“Why are we supposed to trust what Chris Cuomo says now? Because it matches some people's opinions? **Beware of Greeks bearing gifts!**” [187].*
- *“...If Nan the Ripper is supporting Mike Johnson, there's definitely a Democrat in the Wood Pile! Republicans.....**Beware of Greeks Bearing Gifts!**” [166].*
- *“Won't believe the club is going anywhere or developing anything until I see shovels in the ground. PR FC. **Beware of Greeks bearing gifts...**” [122].*

One comedic use of the idiom was recorded. In the tweet a man tells a story of his Greek mother-in-law who brought an early mother's day treat to his home which was not at all a thing to beware of, which he humorously concluded in the end: *“Mother in law came over for an early Mother's Day luncheon yesterday. She brought tsoureki (Greek Easter bread). Who said **“beware Greeks bearing gifts”**? It's not always a bad thing!” [146].*

20. To get one's Irish up

The idiom *to get one's Irish up* was very rarely seen used on X. There were found three instances of use, one including an expression of anger towards another nation: "*The ZioNazis **got my Irish up!!***" [151], another tweet was targeting the fellow Irish citizens of the author in a positive uplifting call to action: "*Get your weapons Ireland, **get your Irish up!***" [168] and lastly a more generalized use of the idiom in a sentence linking to an article of a TV show review: "*Will Forte's Crime-Podcast Comedy Will **Get Your Irish Up***" [196].

21. To Welsh on someone

The idiom *to Welsh on someone/something* was commonly found among the tweets on X. The negative connotation of this idiom was carried on in the modern use, often the idiom used in sentences describing anger towards someone who didn't fulfill the promise. An observation can be made that the idiom is commonly used in such variations as *to Welsh on a bet*:

- "*He **welshed on a \$90k bet** he lost to me. That is not a man. That is a slug*" [137].
- "*Stop whining. When Marjorie **welshed on a bet** with the Hillbilly Mafia they could have taken a finger instead*" [128].

In other cases, it was used as *to Welsh on a deal*:

- "*And of course she **welshed on the deal**. Proverbs 12:22 Lying lips are an abomination to the Lord, but those who act faithfully are his delight. If she did believe in her god, she'd care*" [67].
- "*That explains American "loss of Power" after they **welshed on the Iran nuclear deal...***" [165].

Finally, one example was found of the idiom used as *to Welsh on + action*: "*The trials and tribulations of billionaires is bringing me to tears... I'm kidding. Enron already **welshed on curing world hunger***" [82].

22. To Jew down the price

The idiom *to Jew down the price* which carries a negative stereotype of the Jewish nation was still found to be used in its idiomatic meaning. Examples include:

- *“Probably still tried to **jew down the cost**” [136].*
- *“Why didn't you **jew him down**? He would have sold you that at half the cost you paid” [192].*
- *“Hopefully they won't try to **jew down the price** once the furnace is fixed” [115].*

One instance of the idiom was used in the context of stereotyping another nation, illustrating an interesting development in its usage by shifting the focus away from the ethnic component "Jew" as the object of a stereotyped negative idea. In the example below, the author of the tweet expresses a negative generalized view of Indians who attempt to secure a job at his company but never succeed due to their supposed greediness and failure to fulfill payments. The tweet states the following: *“I get a voicemail from **an Indian** for a job I never call them back. **They jew you down on the price**, then complain the work isn't enough and they want to pay even less. You'll never see an Indian plumber, I don't have to tell you why” [119].*

The research involved a study of 28 idioms with ethnic components in modern online communication on the social platform X. Analyzing 143 tweets, the study found that the majority of idioms with negative connotations were widely used in modern online communication. Idioms that were found to have only occasional representation, or no representation at all, include "to be in Dutch with someone," "Chinese walls," "to walk Spanish," and "a young Turk." Two idioms, “French letter” and “French kiss,” were related to sexual content and were excluded from further research.

The use of idioms in tweets spanned various topics, including politics, romantic relationships, social life, sports, sales, news, and literature. Out of the 143 idioms analyzed, 136 were used in their idiomatic meaning. Some idioms were commonly used in a literal sense, such as “a Dutch treat” and “to beat the Dutch.” Among the 136 examples of idioms used idiomatically, the majority—86—were found to have a negative connotation, while 50 examples had a positive connotation. Idioms with double meanings often had one meaning used positively and the other negatively. Idioms with positive connotations were typically used in lighthearted jokes, anecdotes, or when recalling idiomatic phrases from memory or literature. In contrast, idioms with

negative connotations were often used in contexts of anger, frustration, greed, obscene language, and judgment of individuals.

These results highlight the significance and necessity of studying these idioms, demonstrating that they have not fallen out of use and are still commonly seen in online discourse. Additionally, they provide insight into the evolution of their use in modern times and how their meanings and contexts have changed.

Conclusion to chapter 2

In this chapter a corpus of idiomatic expressions (see Appendix 1) with an ethnic component was analyzed. The analysis of the empirical corpus (see Appendix 4) shows that the most productive phraseological units in English language are those containing words with the ethnic component “Dutch” (11 items, 24%). The second largest group contains idioms with the ethnic component “Chinese” (9 items, 19%). The third group includes idioms with ethnic components “Indian” and “French” (4 items, 9% each). The fourth group contains idioms with ethnic components “Mexican” and “Spanish” (3 items, 6%). The fifth group includes idioms with ethnic components “England/English”, “American”, “Greek” and “Irish” (2 items, 4%). And finally, the least commonly used ethnic components in idioms include “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch” (1 item, 2%).

Within the outlined thematic groups of idioms with an ethnic component, it becomes evident how these phraseological units have permeated various aspects of societal life. These idiomatic expressions are observable in the realms of business and trade, the social sphere, as well as within friendships and romantic relationships, and in the context of personal plans and aspirations. Notably, these idioms frequently incorporate vocabulary related to transportation, cuisine, and education.

Regarding the axiological aspect of idioms with an ethnic component, stereotypical negative views of certain nationalities have been identified, such as greediness, drunkenness, chaos, gossiping, lack of skill, promiscuity, profanity, ill manners, and untrustworthiness. However, there are also positive qualities embedded in some

idioms, such as a desire for freedom, national greatness, and a willingness to tell the truth even when it is difficult.

After separating out the idioms with negative connotations and offensive ideas about various nations, the research focused on 28 idioms. The modern use of these idioms was further studied based on posts on platform X. Of the 28 idioms, only 22 were found to be used in modern online discourse. Four idioms were not found to be in use, including: "to be in Dutch with someone," "Chinese walls," "to walk Spanish," and "a young Turk." Two idioms, "French kiss" and "French letter," were associated with sexual content on the platform X and were therefore excluded from further research in the subchapter.

Quantitative analysis (see Appendix 3) of the use of idioms in online posts on the platform X has shown the following results:

- Out of the 143 tweets studied 136 were found to be using idioms in their idiomatic meaning while in 7 examples the idiomatic meaning was not applied to the expression.
- Out of the 136 uses of the idioms the majority of 86 were found to carry negative stereotyped ideas, using the idioms in sentences expressing anger, frustration, greed, obscene language, etc.
- However, 50 examples were recorded to have positive or neutral connotations, using idioms in lighthearted jokes, anecdotes or bringing up the idiomatic phrases from memory or literature.

Thus, it was determined that the popularity of these idioms with ethnic components has not diminished over the years and remains prevalent in online discourse. It was also found that one-third of the idioms have lost their negative connotations and stereotypical views, while the remaining two-thirds continue to retain negative implications.

CONCLUSION

In this paper, the ethnic component in English idioms was described and analyzed in modern online discourse. Although idioms have long been of interest to linguists, they remain relevant and necessitate further study. Idioms are considered to be indecomposable phrases unique to each language, whose meanings cannot be deduced from their individual components. Various idiomatic classifications have been presented by scholars, stemming from the lack of consensus on the definition of idioms. Thus, idioms have been classified based on semantics, syntax, function, mobility, etc., in an effort to understand these unique expressions.

Western linguists have broadened the scope of research by including a variety of idiomatic expressions within the list of phraseological units. Based on this approach, the current research focused on idioms with ethnic components, considering them as expressions of varying lengths that encompass both collocations and, at times, sentences containing relative adjectives indicating belonging to a specific ethnic group, country, or nationality.

An important focus of the study is ethnonyms, which function as linguistic markers of nationality and ethnic identity. These are names of ethnic groups such as tribes, nations, and related groups, serving as indicators of origin or nationality, emphasizing various traits and attributes associated with these groups. Often, these traits can be generalized assumptions that permeate culture and create long-lasting stereotypical views. The research examined diverse conversational patterns that emerge when discussing ethnic groups, such as naming groups by their origin, using demonstratives of distance, employing negative expressions when referring to foreigners, and distinguishing between the "we" and "they" groups in society. Such conversational patterns have been integrated into idiomatic expressions, preserving societal attitudes toward different nationalities.

National stereotypes in idiomatic expressions were also an important subject of consideration in this study. Idiomatic expressions, being closely tied to culture, inevitably carry cultural views and prejudices. The study of national stereotypes focuses on their categorization into evaluative and non-evaluative types, with

evaluative stereotypes further classified as positive or negative. These evaluative characteristics were employed in the study of idioms with an ethnic component.

The analysis included 47 idioms (see Appendix 1) chosen from multiple idiomatic dictionaries. The empirical corpus analysis (see Appendix 4) shows that the most productive phraseological units in the English language are those containing the ethnic component “Dutch.” The second largest group contains idioms with the ethnic component “Chinese.” The third group includes idioms with ethnic components “Indian” and “French.” The fourth group contains idioms with ethnic components “Mexican” and “Spanish.” The fifth group includes idioms with ethnic components “English,” “American,” “Greek,” and “Irish.” The least commonly used ethnic components in idioms include “Turk,” “Welsh,” “Roman,” “Jew,” and “Scotch.”

The research first outlined thematic groups of idioms, providing a comprehensive picture of how idioms with an ethnic component are widely used in different cultural contexts and spheres of life. The outlined thematic groups include idioms related to social interactions, military, family and friendships, romantic relationships, and weather. Often, idioms with an ethnic component refer to the character of a person, using stereotypical ideas about the characteristics of a nation and applying them to individuals. Notably, these idioms also frequently incorporate vocabulary related to transportation, cuisine, and education.

The research into the connotative meaning of idioms with an ethnic component indicates that most foreign ethnic groups are viewed through the lens of stereotype and negative attitudes. Rarely was a nationality found to have no negative connotations in the idioms collected in the corpus. This emphasizes the idea discussed in the first chapter: foreign is often compared to what is familiar and known. Common negative ideas about foreign nations include characteristics such as greediness, drunkenness, chaos, gossiping, lack of skill, promiscuity, profanity, ill manners, and untrustworthiness. However, idioms with the ethnic components “American” and “Englishman” often include positive qualities, such as a desire for freedom, national greatness, and power over one’s own possessions.

The examination of the axiological aspect of idioms with an ethnic component led to the identification of idioms with negative connotations that carry offensive stereotypes about nations. This research focused on 28 idioms and their use in modern online discourse based on 143 posts on the social platform X. Notably, four idioms were not found to be used: "to be in Dutch with someone," "Chinese walls," "to walk Spanish," and "a young Turk." This indicates that some old idioms have fallen out of use in modern online discourse. Two idioms were found to be used in inappropriate contexts and were excluded from the research: "French letter" and "French kiss." This narrowed the focus to 22 idioms.

Quantitative analysis (see Appendix 3) of the use of 22 idioms in online posts showed that idiomatic expressions with an ethnic component still retain their popularity in online conversations. Out of the 143 tweets analyzed, 136 used idioms in their idiomatic meaning, while in 7 examples, the idiomatic meaning was not applied. For instance, the idiom "Dutch treat" was often used to refer to a dessert rather than its idiomatic meaning of inviting someone to a meal and asking them to pay themselves.

Out of the 136 uses of idioms in their idiomatic meaning, the majority of 86 retained negative stereotyped ideas, being often used in sentences expressing anger, frustration, condemning greediness and obscene language, etc. However, 50 examples had positive or neutral connotations, using idioms in lighthearted jokes, anecdotes, or referencing idiomatic phrases from memory or literature. The idiom "double Dutch" is a great example of an idiom that has mostly lost its negative meaning of nonsense but has retained its association with a jump rope game brought to the USA by Dutch settlers.

Interesting findings were also made with idioms such as "pardon my French" and "Spanish practices," which were found to be used in political speech. Despite some users on X noting that the idiom "Spanish practices" was inappropriate and insulting, it was often seen in posts citing reputable journals and live television interviews. The idiom "Pardon my French" was notably used by Kamala Harris, the U.S. Vice President, in an interview.

To conclude, the research of the ethnic component in English idioms has provided valuable insights into the modern use of idioms. These idioms, embedded in cultural ideas and often negative stereotypes of nations, still retain their use in modern online discourse. The study shows that while some idioms have lost their negative connotations in online conversations, the majority remain inappropriate and insulting.

The study provides resources for further investigation into these idiomatic expressions in other discourse styles. It can serve as a resource for teaching students of English language and aid in understanding the connotations these idioms carry and their proper use or avoidance. Additionally, it offers insights for compiling idiomatic dictionaries, which should include warnings about the offensiveness of some idioms with ethnic components. These idiomatic expressions are closely tied to cultural views and historical events and need to be studied in historical context to be understood and used appropriately.

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<https://x.com/stuckwithafork/status/1766577866068640003>
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<https://twitter.com/claytonhickman/status/455106958052589568>
85. Clayton Hickman [@claytonhickman]. (2015, Dec 5). Oddly the Robert Holmes phrase that stuck in my head most as a kid was "It was all Lombard Street to a China Orange" in his Two Doctors book [Tweet]. X.
<https://twitter.com/claytonhickman/status/673190839145914368>

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<https://twitter.com/DAaronovitch/status/1141232069365981186>
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https://twitter.com/Felix_keeps_on/status/573922874257465344
- 95.Deborah Smith [@Deborah62463345]. (2024, May 10). Replying to @MaggieMAB @RNBreakfast and @abcnews Labor seem to be a very tight connected party and there are no Chinese whispers coming from them so people like Samantha Maiden have to make things up to try and look relevant [Tweet]. X.
<https://twitter.com/Deborah62463345/status/1788715458604188007>
- 96.Drill Scott [@ar15thejwl]. (2024, May 13). Mannnn I always wanted to be someone that was crazy with the footwork double dutching 🤔🤔 They don't do double Dutch teams at the Y no more? I used to love going to competitions [Tweet]. X.
<https://twitter.com/ar15thejwl/status/1789872645585895728>
- 97.Earth Fae 🌿 🧑‍🎨 [@Damnit_Phillly]. (2024, May 13). I always wished I could double Dutch 🤔 ... you know what! I'm adding this to my bucket list [Tweet]. X.
https://twitter.com/Damnit_Phillly/status/1789940089264455925
- 98.Edwin den Boer [@apertamono]. (2024, May 7). Replying to @cobie Good plan! One thing I don't like is that the team is setting a price. But you can program a dropping price, making each option a Dutch auction with 1 bidder. Which means you'll have to pay a high price if you want to dump the token asap, while hodlers pay next to nothing. [Tweet]. X.
<https://twitter.com/apertamono/status/1787879198503084044>
- 99.Effel [@flcro]. (2024, May 9). Replying to @MargaretCa70385 and @RachelCDailey If your name is Margaret, I'm a Dutchman. [Tweet]. X.
<https://twitter.com/flcro/status/1788527800049131973>

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101. Eva [@Evulienka3]. (2023, April 3). I'm a bubble. I always was and probably always will be. Well, I don't build any castles in Spain for me. I'll support both of them even if they decide not to work together anymore. I'm their fan and, I know my place and I'll respect their decisions. #BibleWichapas #BuildJakapan [Image attached] [Tweet]. X. <https://x.com/Evulienka3/status/1642804928971259918>
102. Eva Moreda [@eva_moreda]. (2022, June 20). I learned the idiom "Spanish practices" today, and I think it's beautiful. [Image attached] [Tweet]. X. https://x.com/eva_moreda/status/1538959278261817344
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104. Fennec_Radar [@RadarFennec]. (2024, Mar 11). Give away your own stuff and then beg to get money so you can replace the stuff you gave away. Not exactly being an Indian Giver, but pretty darn close. [Image attached]. [Tweet]. X. <https://twitter.com/RadarFennec/status/1767305880675004480>
105. freespeech [@grizzly712]. (2024, March 29). Absolutely. Most of us would be happy with that. Problem is the NHS is so steeped in the past, stroppy staff and Spanish practices that it would stop any improvement [Tweet]. X. <https://x.com/grizzly712/status/1773625535085593068>
106. FurDingo [@FurDingo]. (2024, May 6). I don't see how this is manipulative? It's someone trying to calm a fire to be settled by the involved parties and not being discussed and misinterpreted by people who don't have the whole story like a game of Chinese Whispers or whatever it's called [Tweet]. X. <https://twitter.com/FurDingo/status/1787471197468610819>

107. Gary McEwan [@GaryMcEwan72]. (2024, May 13). Replying to @monzo I just want a Section 75 raised. Surely that's not hard to understand? It's almost like I'm talking double Dutch to the advisors. [Tweet]. X. <https://twitter.com/GaryMcEwan72/status/1789680623105294777>
108. GhostofanOldFr1 [@GhostofanOldFr1]. (2021, Dec 30). Grandfather is talking to his cousin about the fire health of his wife. We received great great news today, and when we broke the news to my grandpa's cousin, he was thrilled and remarked: "Miracles to happen! I didn't think she had a Chinaman's chance!" He was thrilled. [Tweet]. X. <https://twitter.com/GhostofanOldFr1/status/1476385359512543233>
109. gildedposer [@HamishontheHill]. (2024, April 22). Replying to @markgoldbridge He's a manager. He manages the club, in particular at United the first team. If he isn't in control of the team then he's not doing his job. If he is in control of the team then I'm a Dutchman. [Tweet]. X. <https://twitter.com/HamishontheHill/status/1782327843914948804>
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111. gokuDOTx [@gokuDOTx]. (2022, March 17). Ukraine introduced a Global Digital ID with an attached Social Credit Score. Slava Nazi Ukrainia! Not a Chinaman's chance in southern Africa [Tweet]. X. <https://twitter.com/gokuDOTx/status/1504345748753850369>
112. Gordon 🧑🏻 [:@pessimisticpal]. (2024, May 11). Replying to @Snapemupcj Nowadays there is too many wannabe chiefs and not enough Indians. Can't have a tribe with 10 chiefs. Everyone has a position to play just gotta find it. [Tweet]. X. <https://twitter.com/pessimisticpal/status/1789295655032066374>
113. Graeme Scarth Lloyd [@ScarthLloyd]. (2021, November 17). Anyone else remember the fuss made by Tory MPs and the right-wing press about firefighters having second jobs and the criticism of the "Spanish practices" - i.e. shift patterns - that meant they had the time to do second jobs? [Tweet]. X. <https://x.com/ScarthLloyd/status/1460921223500771330>

114. Grus.'(10) ☆ [@PrinceGrus]. (2024, May 6). Replying to @PrinceGrus @coeurdeIapin She's been nothing but lovely to him, he wouldn't need any shots, but he might take one for Dutch courage [Tweet]. X. <https://twitter.com/PrinceGrus/status/1787295139871809750>
115. Harvey_Rockwell usus [@Stringb71644587]. (2024, April 4). Replying to @SupremeWhiteGoy Hopefully they won't try to jew down the price once the furnace is fixed. [Tweet]. X. <https://x.com/Stringb71644587/status/1775875327195009370>
116. Howell, F. [@PonchoFranko]. (2024, April 25). Replying to @CED_LD_Guy and @ImbrugliaJim That or, "Oh, you misunderstand me. I was referring to a Dutch treat, and I bring my girlfriend along." [Tweet]. X. <https://twitter.com/PonchoFranko/status/1783564431634640905>
117. iAffirmItIgotIt [@JSlaughter_]. (2024, Apr 30). Don't be an Indian giver. Don't give yourself something and then turn around and say you don't have it 😂 [Tweet]. X. https://twitter.com/JSlaughter_/status/1785378768657269037
118. Jackie Ashley [@JackieAshley13]. (2024, April 24). Replying to @Con_Tomlinson If that isn't a set-up by the police I'm a Dutchman [Tweet]. X. <https://twitter.com/JackieAshley13/status/1783065616619917316>
119. Jackie Bismarck [@1USADude]. (2024, January 7). Replying to @kandil_maged and @OwenBenjamin I get a voicemail from an Indian for a job I never call them back. They jew you down on the price, then complain the work isn't enough and they want to pay even less. You'll never see an Indian plumber, I don't have to tell you why. [Tweet]. X. <https://x.com/1USADude/status/1743866526342504804>
120. Jackieiseverywhere [@_naaadukwei]. (2019, September 27). If anyone told me I couldn't build castles in Spain, I could agree till I visited the blue chip media outfit, Fox! Dreams 🙏🙏! 🗽 #BroadcastJournalist #foxnewscorporation #nbcnews #Newyorkcity ad astra~#tothestars #Blessed #Favor #Grace #Girlonfire

- #Gratefulheart #vacay19 [Images attached] [Tweet]. X.
https://x.com/_naadukwei/status/1177553002225422338
121. Jacobs, J. [@JeffreyPJacobs]. (2022, December 18). 13 years ago last night I bumped into Jeanette at the Bonefish Grill. We went Dutch to see Avatar a month later. We saw the new one yesterday and stopped back into the Bone for dinner. The special effects were good, but it's too long. The movie, I mean. A... [Image attached] [Tweet]. X.
<https://twitter.com/JeffreyPJacobs/status/1604513431113338886>
122. James [@jtweets1865]. (2024, May 9). Won't believe the club is going anywhere or developing anything until I see shovels in the ground. PR FC. Beware of Greeks bearing gifts... [Tweet]. X.
<https://x.com/jtweets1865/status/1788544986159431853>
123. Jim_Slip [@jim_slip]. (2024, May 5). Replying to @OlooneyJohn Many of these sanctimonious zealots in the media DID get jabbed. I think it's the politicians who heard the Chinese whispers that the whole thing was a PCR driven hoax & then bought shares in Pfizer & laid low. You'd never guess a virus was running amok! Or not. [Tweet]. X. https://twitter.com/jim_slip/status/1787196453686755594
124. Jimmy Eat Rose [@JimmyEatRose]. (2024, May 9). Replying to @Tonys_Write I know a lot of non-hardcore who get tidbits. It is the OPPOSITE of what you say. Having less info means Chinese whispers and you only get the pure negative. The gossip. If the majority of people didn't care they wouldn't have been getting roasted in console sales for years. [Tweet]. X.
<https://twitter.com/JimmyEatRose/status/1788596618926621023>
125. Joanna Said [@JoannaSaid4ME]. (2024, May 14). Parents, BEWARE of "Greeks bearing gifts"!!!!...And teach your kids to ALSO beware! [Tweet]. X.
<https://x.com/JoannaSaid4ME/status/1790086608747642995>
126. JoeBePuzzlin [@JoeNiklas]. (2024, February 14). so which lovely female wants to enjoy dinner at Olive Garden tomorrow... Dutch Treat... the idea is to drink rum and throw ice cubes at happy couples!!! [Tweet]. X.
<https://twitter.com/JoeNiklas/status/1757675093206196353>

127. john lewis [@johnlew06084889]. (2024, April 27). Replying to @ceejay_epping @Femi_Sorry and 3 others I had James O'Brien and Carol Vorderman in mind along with several others who's faces and politics i know, but who's names i don't. As for the names you give, well if they are right wing then i'm a Dutchman. Indeed they are all what i would call milk toast centrist's [Tweet]. X. <https://twitter.com/johnlew06084889/status/1784331248606826923>
128. John Wick [@Loc76661Richard]. (2024, May 5). Replying to @GretaGrace20 Stop whining. When Marjorie welshed on a bet with the Hillbilly Mafia they could have taken a finger instead. [Tweet]. X. <https://x.com/Loc76661Richard/status/1787151548776132935>
129. joker era [@kaisu_teknon]. (2024, May 13). just did a chinese fire drill. jumped out of my mom's car, sprinted, jumped into my grandma's car, all at a red light right before the light turned green. [Tweet]. X. https://twitter.com/kaisu_teknon/status/1789582471337587202
130. Josey 🚀 [@josey_orr]. (May 10, 2024). Replying to @josey_orr PGA Tour desperately needs a competent leader with a clear vision. Too many chiefs and not enough Indians will destroy a business.[Tweet]. X. https://twitter.com/josey_orr/status/1788931476244807976
131. Judge Judy [@Sue_Nahmi]. (Apr 5, 2024). How is that gangsta? That's literally normal & how it should be. Being an Indian giver is nastywork. If a man want anything back he ever gave me he gon have to come get it back in blood or in a million pieces. X. https://twitter.com/Sue_Nahmi/status/1776011252432572913
132. Julia Searle [@jlsearle89]. (2024, May 11). Replying to @jlsearle89 Was full of Dutch courage, had that wedding lust and had noticed me messing around with a couple of other men. He grabbed me for a quick word and kissed me. I felt confused but complimented. But ran off to chat with other people I'd been talking to before. When it came time to go [Tweet]. X. <https://twitter.com/jlsearle89/status/1789188876696969676>

133. Just A Dutch Girl 🚲 🌸 NL US 💙 🤖 🏠 [@FormerlyknownNL]. (2024, April 26). Orange tompouce, traditional Dutch treat eaten on King's Day, now I want one 😊 [Image attached] [Tweet]. X. <https://twitter.com/FormerlyknownNL/status/1784344952807322034>
134. Keep Up [@KeepUpDayyyuumn]. (2024, May 13). Replying to @KathleenWinche3 The very idea anyone wants military advice fr the guy who had a military Chinese fire drill w people hanging (and falling from) the exterior of evacuation planes in midair... His job is to give money & supplies, not 'how-to' ideas. It's not a game of Battleship. Stay in his lane. [Tweet]. X. <https://twitter.com/KeepUpDayyyuumn/status/1788567010818838966>
135. KingSix74AUTOCHRISTFollowerFirst ❤️ 🙏 [@KingSix74]. (Mar 27, 2024). Never expect too much and do things out of love not wanting anything in return. Don't be an Indian giver ✅ 100 💪 🤝 ❤️ 😊 ❤️ 🙏 🙏 🙏 [Video attached],[Tweet]. X. <https://twitter.com/KingSix74/status/1772960498151277022>
136. Kyler [@armednready]. (2024, April 30). Replying to @ArealsigmaMale Probably still tried to jew down the cost [Tweet]. X. <https://x.com/armednready/status/1785394052223128000>
137. LaMediaNoche [@LaM3diaNoch3]. (2024, April 16). Replying to @pearlythingz He welshed on a \$90k bet he lost to me. That is not a man. That is a slug. [Tweet]. X. <https://x.com/LaM3diaNoch3/status/1780042561601626220>
138. Le_Dieu_Empereur [@Larrynautik_]. (2023, March 31). Replying to @NoContextBrits "Take a French leave" is, in French, translated by "Take a British leave" 🇫🇷 [Image attached] [Tweet]. X. https://x.com/Larrynautik_/status/1641804694866493440
139. Longleat Forest [@CP_UK_Longleat]. (2019, January 28). RT @biscuitdan: Thank you to the team at Hucks for setting up these two with a table of their own last night for a romantic first dinner date. Also a huge thank you to Eve for looking after them. They had a blast and even went Dutch with the bill 👍 ❤️ 🤪 [Tweet]. X. https://twitter.com/CP_UK_Longleat/status/1089892472803737602



140. Lyons, J. A. [@Lyonsjulian]. (2019, May 1). Replying to @ReaperSteven Being a Gooner I went Dutch at dinner last night. But agree tough on Spurs. [Tweet]. X. <https://twitter.com/Lyonsjulian/status/1123509427460505602>
141. Magills [@magills_]. (2023, Dec 14). Unbelievable racism from the Boston mayor to be an Indian Giver on these invitations.[Tweet]. X. https://twitter.com/magills_/status/1735337206506537181
142. Magos Gabriella m g [@MagosGabriella]. (2020, Aug 16). Replying to @JamesBayMusic I want to spend a couple of hours with my brilliant singer, alone. That beats the Dutch! 🙄😞🎤🎤🥰🥰🎸🎸 OMG. Your voice is fantastic. [Tweet]. X. <https://twitter.com/MagosGabriella/status/1294938244447010816>
143. Mail+ [@DailyMailUK]. (2022, June 22). Revealed: The 'Spanish practices' 25 Labour MPs took to picket lines to defend as Boris vows to 'stay the course' against unions [Images attached] [Tweet]. X. <https://x.com/DailyMailUK/status/1539491912914173953>
144. MalcolmBond ♦ [@malcolmjbond]. (2024, April 22). If Menzies hasn't made a deal with the Tory party to keep things hush I'm a Dutchman [Tweet]. X. <https://twitter.com/malcolmjbond/status/1782181015756128509>
145. Martin Barrow [@MartinBarrow]. (2022, December 14). Whatever your view on strikes, the term 'Spanish practices' in The Times is offensive and inappropriate. [Image attached] [Tweet]. X. <https://x.com/MartinBarrow/status/1602944697026351104>
146. Matt [@MattSorrell3]. (2024, May 12). Mother in law came over for an early Mother's Day luncheon yesterday. She brought tsoureki (Greek Easter bread). Who said "beware Greeks bearing gifts"? It's not always a bad thing! [Tweet]. X. <https://x.com/MattSorrell3/status/1789641048341225866>
147. mcoy [@pitevisekoq]. (Jan 29, 2013). To be all Lombard Street to a china orange that he would be beaten down. [Tweet]. X. <https://twitter.com/pitevisekoq/status/296285874373681152>

148. Michael [@somnolentist]. (2024, May 9). Replying to @somnolentist I had a similar experience where a couple of boomers full of Dutch courage went ballistic at me. The guy's planet of a wife even started throwing punches at me with her massive ham fists. Nothing to do there but try not get hurt cos if I hit back I'd end up arrested as some thug. [Tweet]. X. <https://twitter.com/somnolentist/status/1788403551284400220>
149. Mick Whelan [@MickWhelanASLEF]. (2022, May 27). 1/Apparently the Mail on Sunday want to talk about Spanish practices please look at the laws on drivers hours treated worse than cattle, changing ends without Star Trek technology is another issue, daring to have PPE is a problem not working your days off is a problem [Tweet]. X. <https://x.com/MickWhelanASLEF/status/1530299779061895169>
150. Mugabe Gilbo MG2K [@MugabeG20]. (2023, May 31). Replying to @nimi_pamela I last saw you parking your metallic case going to school. Did you take a French Leave? 🙄 [Tweet]. X. <https://x.com/MugabeG20/status/1664004137455960066>
151. MY_MUSLIMps [@MY_MUSLIM]. (2024, May 8). Replying to @MY_MUSLIM and @peterdaou The ZioNazis got my Irish up!! 🤡 [GIF attached] [Tweet]. X. https://x.com/MY_MUSLIM/status/1788261662006362128
152. Naomithinksit → UKGE 🎲 [@naomithinksit]. (2021, February 14). Once I went for dinner where the guy sneezed on our food and a snot bunjee propelled over our shared pizza and just swung over it in slow motion for what felt like years. Then I paid for it because he couldn't afford to go Dutch at the place he picked. Valentine's is whatever. [Tweet]. X. <https://twitter.com/naomithinksit/status/1360918047477948418>
153. NaTakallam [@NaTakallam]. (2023, January 3). The old saying "to build castles in Spain" refers to an impossible dream but some dreams become an enduring reality! Berlanga de Duero Castle in northwestern #Spain has stood the test of time for 900+ years & derives part of its name from Douro river. #NaTakallam

- #TuesdayTravel [Image attached] [Tweet]. X.
<https://x.com/NaTakallam/status/1610296184312311810>
154. NeuroAutomata [@neuroautomata]. (2024, April 27). Stroopwafel Donut :: A sweet donut filled with syrupy caramel and topped with a mini stroopwafel, capturing the essence of this beloved Dutch treat. [Image attached] [Tweet]. X.
<https://twitter.com/neuroautomata/status/1784312364839624976>
155. Noëlle Ombre de la Rue [@noelle_nole1]. (2023, Sep 7). I'll lay you all Lombard Street to a China orange she won't be wearing her Rolex. [Tweet]. X.
https://twitter.com/noelle_nole1/status/1699788925127315515
156. NomadicSoul [@NomadicSoul786]. (2024, May 9). These presumptions & presumed consequences of non-conformity are based on constant societal, media & gov't programming, along with hearsay & Chinese whispers. 🇨🇳 [Tweet]. X.
<https://twitter.com/NomadicSoul786/status/1788367885787623567>
157. NomadWomen [@donnainsma]. (2024, April 26). Ahh, for me, this is the quintessential Dutch treat. The warm steam from the coffee heats the stroopwafel just enough for the caramel to get nice and gooey. [Tweet]. X.
<https://twitter.com/donnainsma/status/1783776779121140192>
158. perfect peach 🍑 🍷 [:@theblkmermaid]. (2020, February 4). I've never been on a date where I've had a limit. Is this discussed? I hate discussions like this at the dinner table. I went out with someone and they wanted to go Dutch. This was mentioned when the bill arrived. 🇩🇪 [Tweet]. X.
<https://twitter.com/theblkmermaid/status/1224753376686149639>
159. peteru inunduh [@msueorga]. (2020, January 3). There are two common visitors in life, Power and Money. They are both fragile and would take a French leave anytime, their host must be careful. [Tweet]. X.
<https://x.com/msueorga/status/1213159143877627904>
160. Phil [@PhilPhenom]. (2024, May 12). Yeah and I'm a Dutchman [Tweet]. X.
<https://twitter.com/PhilPhenom/status/1789699969374400881> (reply to: Liverpool are eyeing up a £100m move for Newcastle and England winger Anthony Gordon.)

161. PINK FRIDAY NAILS BY NICKI MINAJ [@pinkfridaynails]. (2024, April 11). The most delicious nails from our debut collection: Pardon My French in Sweet Cherry 🍒 What's your favorite shape to wear this playfully fruit-printed mani in? #PinkFridayNails [Image attached] [Tweet]. X. <https://x.com/pinkfridaynails/status/1778504513252438134>
162. Pixel Wrangler [@TryTheClams]. (2014, Jul 12). My grandmother used to say "that beats the Dutch" when something was excellent. [Tweet]. X. <https://twitter.com/TryTheClams/status/488045635254247424>
163. Politic71178681 [@Politic71178681]. (2024, May 9). Insane that he only received one year for this, and was not charged with Assault w/ Deadly Weapon. Truly, we have no more than a "Chinaman's chance" in court. [Tweet]. X. <https://twitter.com/Politic71178681/status/1788593487644168560>
164. ProphetZero [@ProphetxZero]. (2024, May 6). Fire Sale! I am listing some of my sports cards on eBay and I'll drop the prices every day until they are sold, kind of like a Dutch auction. I only have 40 up now, but I'll add more every day. [Tweet]. X. <https://twitter.com/ProphetxZero/status/1787272648789020997>
165. Rahul Upadhyay [@Rahulvichaar]. (2024, April 2). Replying to @MujMash Riiiiight. That explains American "loss of Power" after they welshed on the Iran nuclear deal, the Aussies when they dumped French subs, Chinese when they backtracked on McMahon line. And I am ignoring the gaslighting here - nobody has demanded it be taken back. [Tweet]. X. <https://x.com/Rahulvichaar/status/1775019387478827453>
166. Ron Stearns [@exnuke33]. (2024, May 7). "PELOSI BACKS MIKE JOHNSON FOR SPEAKER" Sum Ting Wong.....Here! If Nan the Ripper is supporting Mike Johnson, there's definitely a Democrat in the Wood Pile! Republicans.....Beware of Greeks Bearing Gifts! [Tweet]. X. <https://x.com/exnuke33/status/1787636344380129473>
167. Sabi Girl [@iamnurse_niella]. (2023, December 30). So guys let me take a French leave, let me answer nature's call since you guys are nocturnal... My eyes

- are heavy... [GIF attached] [Tweet]. X.
https://x.com/iamnurse_niella/status/1740876165844541694
168. Samantha [@Samanth35417319]. (2024, May 13). Replying to @JimFergusonUK Get your weapons Ireland, get your Irish up! [Tweet]. X.
<https://x.com/Samanth35417319/status/1789972243478372498>
169. Sarah Godwin [@snowinmontana]. (2024, May 13). Replying to @Tomhennessey69 It's like a 'Chinese Fire Drill'! Only immensely more disorganized and pointless. [Tweet]. X.
<https://twitter.com/snowinmontana/status/1789840617490485312>
170. Serge M. Kedia [@sergemas]. (Jan 30, 2024). The Lord Jesus saved you once for all, and you can't be lost no more. God is not an Indian giver. [Tweet]. X.
<https://twitter.com/sergemas/status/1752203863224893735>
171. sheepiefarm2 [@sheepiefarm2]. (2024, May 11). Replying to @iPoof There's nothing like nailing someone to the cross before they've been found guilty eh? The Swedish police are saying they are investigating the incident he was involved in, but Chinese whispers have changed that to they are investigating Joost himself. The power of words eh? 😊 [Tweet]. X.
<https://twitter.com/sheepiefarm2/status/1789108690144186868>
172. Shelby 🌻 [@SeaShel__]. (2015, October 15). Went Dutch on dinner, and I bought ice cream and drinks at the bar and was called sugar mamma. What. Just. Happened. 😞 [Tweet]. X.
https://twitter.com/SeaShel__/status/654460251354329088
173. Silver Boxing 🇮🇸 🏆 [@silverboxing101]. (2024, May 9). I have a confession to make, about when I was 'pro Palestine'... let me get a tad more drunkeroo though lol - Dutch courage etc #kingbehindthescreen #meekinperson #awaken [Tweet]. X.
<https://twitter.com/silverboxing101/status/1788645249402683525>
174. SIMVISER [@SimViser]. (2022, September 9). Replying to @TheHenfordHen yes true. i just build castles in spain. it would be soo nice [GIF attached] [Tweet]. X. <https://x.com/SimViser/status/1568235340430823424>

175. Sir Alex [[@chiefgyasi](#)]. (2021, December 22). Where was the speaker? Blame [@askgbabin](#) for this chaos... You can't take a French leave and expect someone to do your work for you. [Tweet]. X. <https://x.com/chiefgyasi/status/1473458426315476995>
176. Sky News [[@SkyNews](#)]. (2022, June 20). 'This strike was called on the false pretence that there would be no pay rises, that was never the case' says Transport Sec Grant Shapps - adding we need to lose "Spanish practices" that prevent running a railway 7-days-a-week and modernise. [Tweet]. X. <https://x.com/SkyNews/status/1538886745583919105>
177. Solanaut Stables  [[@SolanautStables](#)]. (2024, May 9). Supima appreciates all the interest! We have decided to hold a make-shift Dutch auction... She is currently listed for 800k (80k per foal remaining) and we will continue to drop the price (with no notice) throughout the week until someone grabs her. Cheers and good luck! 🍀 [Tweet]. X. <https://twitter.com/SolanautStables/status/1788660262750363960>
178. Sprinter infactory [[@Sprinter00000](#)]. (2024, May 14). Kamala picks up the keys to voters from among the longshoremen: "You know, sometimes the person walking in front opens the door for you and holds it. And sometimes not. And then you just have to kick the fucking door down. Pardon my French." [Video attached] [Tweet]. X. <https://x.com/Sprinter00000/status/1790283541055467725>
179. Stephanie Bowgett  [[@StephanieBowget](#)]. (2024, Feb 14). Replying to [@MichaelRosenYes](#) My London Nan would say, "It's all Lombard Street to a China orange," about any unequal argument or comparison. [Tweet]. X. <https://twitter.com/StephanieBowget/status/1757706265575199007>
180. Tarun Raju [[@btarunr](#)]. (2024, May 10). Talk about a Mexican standoff. It can go either way in Malkajgiri. [Graf attached] [Tweet]. X. <https://x.com/btarunr/status/1788738773229912492>
181. TBK [[@TBKofficial](#)]. (2024, May 10). In order to obtain a Legendary TBK, you must sacrifice a huge number of normal TBK. The first Legendary TBK will start at a price of 69 TBK, and will become cheaper using a standard Dutch Auction

- mechanism until it is purchased. 🔥 🎉 join in: <https://t.me/TbkCoin1> #TBKofficial [Tweet]. X. <https://twitter.com/TBKofficial/status/1788783725049979040>
182. technicalinx [@technicalinx]. (2024, May 7). Replying to @elonmusk too many chiefs.. not enough indians.. isn't that how it usually works?? thats why nothing gets done.. X. <https://twitter.com/technicalinx/status/1787918689687228891>
183. The Cardinal Tales [@cardinal_tales]. (2023, Dec 21). 116 years ago today: Woking player Evelyn Henry Lintott plays for the England Amateur International team that beats the Dutch national team by a record 12-2 at Darlington 🏴󠁧󠁢󠁥󠁮󠁧󠁿 [Tweet]. X. https://twitter.com/cardinal_tales/status/1737762073558331589
184. The truth aka Azul [@blueblood414]. (2023, Jun 13). Is she an indian giver... ... Or a giver and a taker. [GIF attached]. [Tweet]. X. <https://twitter.com/blueblood414/status/1668461818027573250>
185. Theo Odunlami [@todunlami]. (2022, April 10). A RESPONSIBLE PERSON will STAND with SOWORE. So SOYINKA wants to take a FRENCH leave from the SITUATION CREATED by his GENERATION. HOW CONVENIENT? 😏 Why are they AFRAID 😱? 2023: Soyinka slams APC, PDP, reveals what he would do during election [Tweet]. X. <https://x.com/todunlami/status/1513217877461159952>
186. TooBaby [@Huncholeei]. (2024, May 12). Replying to @juxtyn4fitness and @nodemonkes Will never forget how I followed them up for months and they launched with a Dutch Auction, sometimes it's tough for small players haha [Tweet]. X. <https://x.com/Huncholeei/status/1789524972202766818>
187. Truth [@1foreverseeking]. (2024, May 9). Why are we supposed to trust what Chris Cuomo says now? Because it matches some people's opinions? Beware of Greeks bearing gifts! [Video attached] [Tweet]. X. <https://x.com/1foreverseeking/status/1788427805115515125>
188. turfmihaeld [@turfmihaeld]. (2019, Mar 4). A reliable source told me that Vic Stauffer said this on air today: "I don't think Cake Pop has a Chinaman's chance in this race." He should probably just stick to Applebee's for the remainder of the

- meeting. [Tweet]. X.
<https://twitter.com/turfmichaeld/status/1102430408698970112>
189. twelve letter [@tw3Lv3l3tt3r]. (2023, Nov 13). God the Father is not an Indian giver, nor does He abandon His work. Faith in Jesus Christ, by His grace, is our salvation - it is in His blood that we are born again, never to be unborn. [Tweet]. X.
<https://twitter.com/tw3Lv3l3tt3r/status/1724074038329229685>
190. Unity Tolerance Mutuality [@ToddP10]. (2024, May 13). Replying to @MakeyWate Awesome shows. Hot as hell! 102 if memory serves. We were able to get shade up close near the stage. Magic! Also got to see a Ken Kesey, Bill Walton, Timothy Leary, and John Barlow Chinese fire drill on the way out. [Tweet]. X. <https://twitter.com/ToddP10/status/1787550946882638035>
191. Ventriloquist's dummy y'r welcome Tongue in cheek [@andrew_scobbie]. (2019, Jul 1). I'll lay all Lombard Street to a China orange great line from Dixon of Dock Green [Tweet]. X.
https://twitter.com/andrew_scobbie/status/1145702036807323648
192. Weatherman [@Shutyouryappin]. (2024, April 4). Replying to @Leonarda_Jonie Why didn't you jew him down? He would have sold you that at half the cost you paid. [Tweet]. X.
<https://x.com/Shutyouryappin/status/1775990055531667795>
193. WheelingEaling aka Walking Marky [@CitizenUddin]. (2024, April 28). As an ex bus/coach driver myself, can I say (and pardon my French) the standard of driving is fucking awful now. This "driver" instead of holding back and letting the tin box go, decides to drive into the gap and gets himself stuck. And don't get me started on braking. How less able passengers manage is beyond me. [Video attached] [Tweet]. X. <https://x.com/CitizenUddin/status/1784627346676338987>
194. whipping boy [@whippingboy_]. (2024, May 10). Replying to @anon_opin: When was it changed to 'the Irish Goodbye'? It's called 'taking French leave', and the French call it 'filer a l'Anglaise,' which is the same as what the English call it but with the nationalities reversed. [Tweet]. X.
https://x.com/whippingboy_/status/1788946460370714912

195. Zeek T [@ZeekJT81]. (2024, May 14). On my way to work this morning, my drive was interrupted by this big boy who decided to have an old-fashioned Mexican standoff with me on top of Mount Washburn, lol... [Image attached] [Tweet]. X. <https://x.com/ZeekJT81/status/1790141017183994172>
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APPENDIX 1

Glossary of idioms with an ethnic component

Idiom	Meaning	Source
“A Dutch treat”	A social occasion where one pays for oneself.	50
“To go Dutch”	To share the cost of something such as a meal.	50
“I’m a Dutchman”	Used to express disbelief.	50
“A Dutch auction”	An auction that starts off with a high asking price that is continually reduced until a buyer is found.	50
“Dutch courage”	Confidence arising from the influence of alcohol.	50
“A Dutch uncle”	A person who gives frank and direct advice to someone with the good intention in mind.	50
“A Dutch wife”	A long round bolster or an open frame of rattan or cane used in beds in tropical countries as a rest for the limbs and an aid in keeping cool.	47
“Double Dutch”	Nonsense speech or writing. Another meaning is a game of jumping rope using two ropes swung simultaneously in opposite directions.	42
“To be in Dutch (with someone)”	To be or get in trouble with someone.	50
“To beat the Dutch”	To surpass anything, especially in a strange or amazing way.	42
“My old Dutch”	An affectionate term for wife.	48
“Chinese fire drill”	A state of great confusion or disorder. Also known as a prank in which a number of people jump out of a car stopped at a red traffic light	47

	and run out of the car quickly changing seats before the traffic turns green.	
“Chinese whispers”	Used to express a process by which a piece of information (especially gossip) is passed from one person to another resulting in twisted and often false information.	48
“Like Chinese arithmetic”	Used to talk of something that is very difficult to understand.	48
“A slow boat to China”	A process that takes an extremely long time.	48
“A Chinaman’s chance”	An extremely slim chance.	51
“Not for all the tea in China”	Not at any price, never.	51
“Chinese walls”	(Used in business English) A method of preventing information from being shared, for example between people working for the same company but representing different departments.	47
“My old China”	Used as an affectionate term for a friend.	48
“All Lombard Street to a China orange”	Means exchanging great wealth against one ordinary object.	51
“An Indian file”	Used for people or objects which are placed one behind the other. Was originally associated with military formations, alluding to the usual marching order of Native Americans.	42
“An Indian giver”	A person who takes or demands back one’s gift to another. This idiom was originally alluded to the Native American practice of expecting a gift in return for one that is given.	42

“An Indian summer”	A period of dry, warm weather occurring in late autumn. Also used to explain a peaceful or productive period in someone’s later years.	51
“Too many chiefs and not enough Indians”	A situation where there are too many people wanting to be leaders, and not enough people willing to follow the directions.	51
“To take a French leave”	To make an unannounced departure from a group gathering.	51
“A French letter”	A slang term for condom.	43
“A French kiss”	This idiom refers to an open mouth kiss with tongues touching.	48
“To pardon one’s French”	An idiom used to apologize for swearing.	51
“Mexican standoff”	An argument in which people on opposite sides threaten each other but neither tries to come to an agreement.	43
“Mexican wave”	An effect formed when people in a big crowd rise up and down from their seats in succession which creates a look of a wave.	48
“Mexican overdrive”	The neutral gear position used when coasting downhill.	51
“Spanish practices (customs)”	Irregular and illegal work practices.	51
“To walk Spanish”	To be made to walk under compulsion.	51
“To build castles in Spain”	(Also build castles in the air) To daydream or to make unrealistic plans.	42
“An Englishman’s home is his castle”	Used to express the power and authority a person feels in their home to do all they please.	51

“To talk for England”	To talk extensively or excessively.	51
“The American dream”	The strive for the highest aspirations and goals to be achieved, which are provided equality of opportunity.	51
“As American as apple pie”	Used to talk of someone who is typically American in character.	51
“To be Greek to someone”	To be beyond someone’s comprehension.	50
“(Beware of) Greeks bearing gifts”	Used to talk about rivals or enemies that show unexpected generosity or kindness.	51
“To get one’s Irish up”	To get angry or make someone get angry.	50
“The luck of the Irish”	Used to denote very good luck.	42
“A young Turk”	This idiom refers to a young person who is ambitious in reforming and reordering the established order.	48
“To Welsh on someone”	To fail to fulfill an agreement made with someone.	49
“When in Rome do as the Romans do”	This idiomatic expression encourages the adoption of the customs of the people or country the foreigners are visiting and discourages behavior that stands out.	51
“To jew down the price”	An idiom that expresses haggling or bargaining for a cheaper price. Considered antisemitic in modern language use.	47
“Scotch mist”	A mixture of fog and light rain (Br. Eng.) Also known as an alcoholic cocktail with Scotch whiskey, lemon, and syrup. (Amer. Eng.)	47

APPENDIX 2

Quantitative data on idioms with an ethnic component and their axiological meaning

№	Ethnic component	Number of idioms with the given ethnic component	Number of idioms with negative connotation	Number of idioms with positive connotation	Number of idioms with neutral connotation
1.	Dutch	11	8	2	1
2.	China	9	5	1	3
3.	Indian	4	2	1	1
4.	French	4	4	-	-
5.	Mexican	3	1	-	2
6.	Spanish	3	3	-	-
7.	England/Englishman	2	-	2	-
8.	American	2	-	2	-
9.	Greek	2	1	-	1
10.	Irish	2	1	1	-
11.	Turk	1	1	-	-
12.	Welsh	1	1	-	-
13.	Roman	1	-	-	1
14.	Jew	1	1	-	
15.	Scotch	1	-	-	1

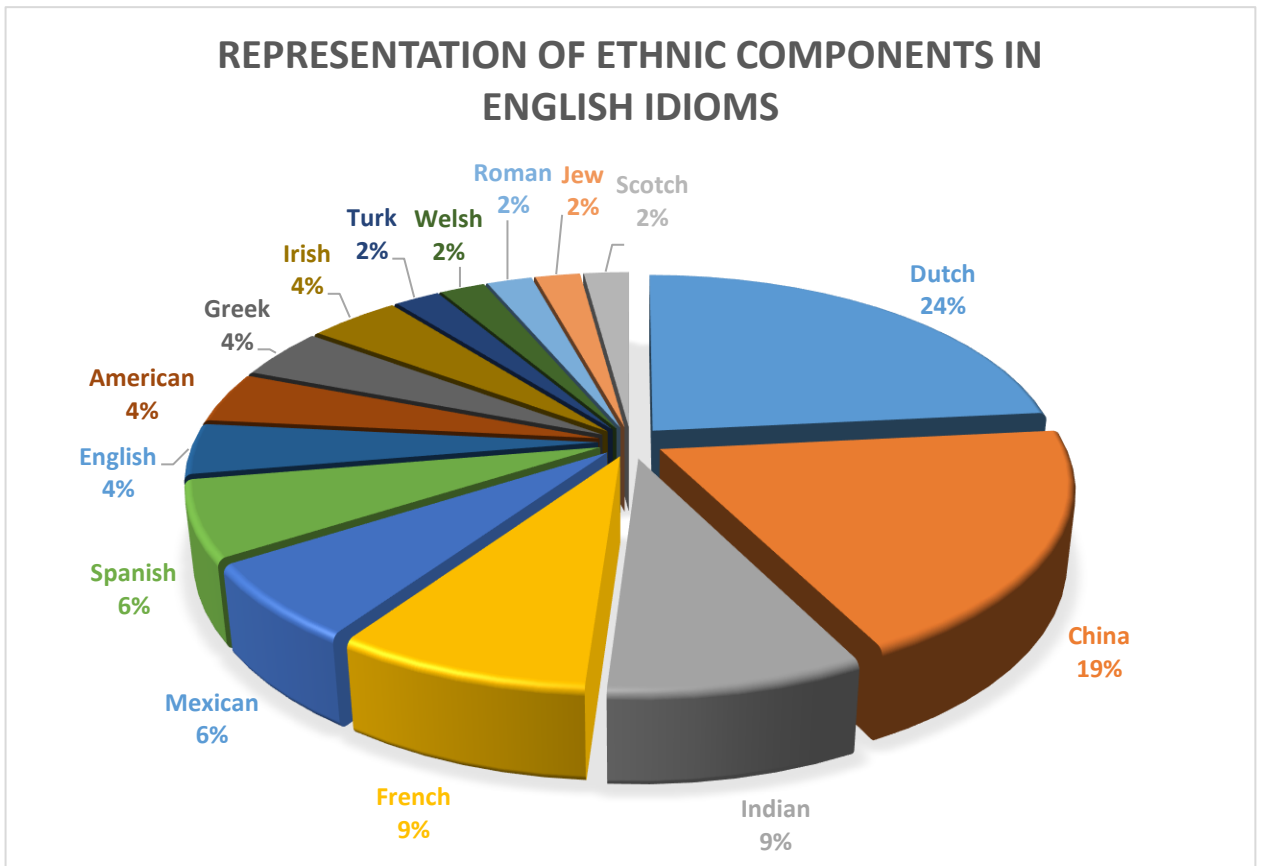
APPENDIX 3

Quantitative data on idioms with an ethnic component and their connotations in the sample

Idiom	Number of Tweets	Idiomatic Meaning		Positive/Neutral Connotation	Negative Connotation
		Yes	No		
A Dutch treat	9	6	3	4	2
To go Dutch	10	9	1	5	4
I'm a Dutchman	9	9	-	-	9
A Dutch auction	8	8	-	6	2
Dutch courage	9	9	-	6	3
Double Dutch	6	6	-	4	2
To beat the Dutch	4	2	2	2	-
Chinese fire drill	5	5	-	3	2
Chinese whispers	7	7	-	2	5
A Chinaman's chance	4	4	-	-	4
All Lombard Street to a China orange	9	9	-	5	4
An Indian giver	8	8	-	-	8
Too many chiefs and not enough Indians	6	6	-	-	6

To take a French leave	10	10	-	6	4
To pardon one's French	5	4	1	-	4
A Mexican standoff	6	6	-	-	6
Spanish practices	7	7	-	1	6
To build castles in Spain	4	4	-	4	-
Beware of Greeks bearing gifts	5	4	-	1	4
To get one's Irish up	3	3	-	1	2
To Welsh on someone	5	5	-	-	5
To Jew down the price	4	4	-	-	4
Total	143	136	7	50	86

APPENDIX 4



SUMMARY

Кваліфікаційна робота бакалавра присвячена аналізу етнічного компоненту в англійських ідіомах у сучасному інтернет-дискурсі. Мета цієї роботи – сприяти глибшому розумінню складного взаємозв'язку між мовою, етнічною приналежністю та культурою, а також розкрити позитивні та негативні погляди різних народів, відображені у фразеологічних одиницях. Особливий інтерес становить використання ідіом з етнічним компонентом у онлайн-спілкуванні на соціальній платформі X та дослідження ідіом з негативною конотацією та образливими ідеями щодо інших національностей у сучасному мультикультурному суспільстві.

Негативні конотації в ідіомах, що несуть стереотипні уявлення про етнічні групи, окреслено та проаналізовано крізь призму кількісного аналізу даних, зібраних на соціальній платформі X.

Розділ 1 містить огляд лінгвістичних публікацій, присвячених визначенню ідіоми та окремим класифікаціям ідіом, які заклали основу для дослідження ідіом з етнічним компонентом. У ньому також розглянуто дослідження соціально-комунікативних функцій ідіом, зокрема зв'язок ідіом з культурою та використання етнонімів у національних стереотипах. Важливим об'єктом дослідження є етноніми, які функціонують як мовні маркери національності та етнічної ідентичності. Це назви етнічних груп, таких як племена, нації та споріднені групи, що слугують індикаторами походження або національності. Часто ці ознаки можуть бути узагальненими припущеннями, які пронизують культуру і створюють довготривалі стереотипні погляди.

Національні стереотипи в ідіоматичних висловах також є важливим предметом розгляду в цьому розділі. Вивчення національних стереотипів зосереджується на їх класифікації на оціночні та неоціночні типи, причому оціночні стереотипи далі поділяються на позитивні або негативні. Ці оцінні характеристики використовувалися при дослідженні ідіом з етнічним компонентом.

Розділ 2 присвячено аналізу зібраного корпусу ідіом з етнічним компонентом. Для аналізу було зібрано 47 ідіом з різних ідіоматичних словників. Емпіричний аналіз корпусу використовувався для визначення найбільш і найменш продуктивного етнічного компонента в англійських ідіомах. Розглядалися такі компоненти: : “Dutch”, “China”, “Indian”, “French”, “Mexican”, “Spanish”, “England”, “American”, “Greek”, “Irish”, “Turk”, “Welsh”, “Roman”, “Jew” and “Scotch”.

Дослідження спочатку зосереджувалося на тематичній класифікації ідіом, яка базувалася на конкретних сферах життя або культури, до яких ці ідіоми відносяться, в залежності від їхніх компонентів. Виділені тематичні групи включають ідіоми, пов'язані з соціальною взаємодією, військовою справою, сім'єю та дружбою, романтичними стосунками та погодою. Часто ідіоми з етнічним компонентом описують характер людини, використовуючи стереотипні уявлення про характерні риси нації та застосовуючи їх до окремих людей. Примітно, що ці ідіоми також часто включають лексику, пов'язану з транспортом, їжею та освітою.

По-друге, було розглянуто аксіологічний аспект ідіом, визначено позитивні, негативні чи нейтральні конотації, закладені в ідіомах кожної етнічної групи. Розгляд конотативного значення дає можливість виокремити ідіоми з негативною конотацією та образливими стереотипами, що дозволяє подальше дослідження їхнього вживання в сучасному онлайн-дискурсі. Серед ідіом, зібраних у корпусі, рідко зустрічалася національність, яка б не мала негативної конотації. Це підкреслює ідею, про яку йшлося в першому розділі: протиставлення у суспільстві чужого зі звичним і відомим. Серед поширених негативних уявлень про іноземні нації – жадібність, пияцтво, хаос, плітки, розбещеність, ненормативна лексика, погані манери, ненадійність.

Дослідження аксіологічного аспекту ідіом з етнічним компонентом дозволило виявити 28 ідіом з негативною конотацією, які є носіями образливих стереотипів про нації. Кількісний аналіз вживання ідіом в інтернет-дописах показав, що ідіоматичні вирази з етнічним компонентом все ще зберігають свою

популярність в онлайн-спілкуванні. Зі 143 проаналізованих твітів у 136 випадках ідіоми вживалися в ідіоматичному значенні, а в 7 прикладах ідіоматичне значення не було застосоване. Із 136 випадків вживання ідіом в ідіоматичному значенні більшість (86) зберегли негативні стереотипні уявлення, часто вживаючись у реченнях, що виражають гнів, розчарування, засуджують жадібність, нецензурну лексику тощо. Деякі ідіоми з негативною конотацією навіть були виявлені на сторінках авторитетних журналів та у промовах політиків. Проте 50 прикладів все ж мали позитивну або нейтральну конотацію, використовуючи ідіоми в легковажних жартах, анекдотах або посиляючись на ідіоматичні фрази з пам'яті чи літератури.

Дослідження етнічного компонента в англійських ідіомах дало цінну інформацію про сучасне використання ідіом. Ці ідіоми, пов'язані з культурними уявленнями і часто негативними стереотипами про нації, все ще зберігають своє використання в сучасному онлайн-дискурсі. Дослідження показує, що хоча деякі ідіоми втратили свою негативну конотацію в онлайн-дискурсі, більшість з них залишаються недоречними та образливими. Дослідження підкреслює популярність цих ідіоматичних виразів серед сучасних поколінь. Результати дослідження надають цінну інформацію про те, як сучасні покоління використовують ці ідіоми в онлайн-дискурсі та як змінилося їхнє значення.

Робота містить вступ, два розділи з висновками, загальні висновки, список літератури, список ілюстративних матеріалів, додатки 1-4, анотацію.

Перспективи подальших наукових досліджень включають вивчення ідіом з етнічним компонентом в інших стилях дискурсу, а також діахронічний підхід та порівняння використання цих ідіом у різні періоди від їх першої появи у розмовному чи письмовому дискурсі до сучасного часу.

Дослідження також може слугувати ресурсом для навчання студентів англійської мови і допомогти зрозуміти конотації, які несуть ідіоми з етнічним компонентом, а також їх правильне використання або уникнення у дискурсі. Крім того, дослідження надає цінну інформацію для укладання ідіоматичних словників, які повинні містити попередження про образливість деяких ідіом з

етнічними компонентами. Ці ідіоматичні вирази тісно пов'язані з культурними поглядами та історичними подіями і потребують вивчення в історичному контексті для правильного розуміння та використання.