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CULTURALLY SPECIFIC IDIOMS IN AMERICAN ENGLISH

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Annotation

The research is devoted to the specifics of functioning of culturally specific American idioms and conditioned by the need to describe the English-speaking picture of the world through the prism of idiomatic units for the designation of American culture and their connection with the linguistic consciousness of the people.

The purpose of the qualification work is to analyse the functional, structural and semantic nature of American culturally specific idioms. Such **methods** have been used in the work as: analysis, synthesis and generalization; thesaurus method; description; observation, continuous sampling method; the method of quantitative processing of actual material.

The scientific analysis of content of the notion of «idiom» has been done. The types of English idioms are clarified. The role of idioms is characterized as crucial; the importance of idiom knowledge for mastering English is emphasised. The American idioms denoting culture are considered to be the words which verbalise the American culture code idiomatically. The peculiarities of the functioning of culturally specific American idioms (metaphorisation, vivid imagery, verbal representation of American culture, various purposes usage, semantic indivisibility and structural diversity, including unique to American culture components, as a rhyming slang etc.) are defined.

On the material of more than 400 videos of 10 Instagram blogs of young bloggers and on the basis of quantitative analysis of the usage of 190 idioms, selected for the research, 50 popular American idioms denoting culture are defined in the young people speech. Some of them are *pretty good, sure thing, next thing you know, Okey-dokey, small potatoes, Break a leg, take the cake, jump on the bandwagon, rub the wrong way, speak of the devil* etc.

Key words: culture, specificity, American English, idiom, function, peculiarity.

Анотація

Дослідження присвячене специфіці функціонування культурно-специфічних американських ідіом і зумовлене необхідністю опису англосмовної картини світу крізь призму ідіоматичних одиниць на позначення американської культури та їх зв'язку з мовною свідомістю народу.

Мета кваліфікаційної роботи – проаналізувати функціональну, структурну та семантичну природу американських культурно-специфічних ідіом. Використано такі **методи**: аналіз, синтез та узагальнення; тезаурусний метод; опис; спостереження, метод суцільної вибірки; метод кількісної обробки фактичного матеріалу.

Здійснено науковий аналіз змісту поняття «ідіома». З'ясовано типи англійських ідіом. Охарактеризовано роль ідіом як ключову, підкреслено важливість знання ідіом для оволодіння англійською мовою. Американські ідіоми на позначення культури розглядаються як слова, що ідіоматично вербалізують код американської культури. Визначено особливості функціонування культурно-специфічних американських ідіом (метафоризація, яскрава образність, вербальна репрезентація американської культури, різноцільове вживання, семантична неподільність та структурна різноманітність, включаючи унікальні для американської культури компоненти, такі як римований сленг тощо).

На матеріалі понад 400 відеозаписів 10 Instagram-блогів молодих блогерів та на основі кількісного аналізу вживання 190 ідіом, відібраних для дослідження, визначено 50 популярних американських ідіом на позначення культури в мовленні молоді. До них відносять такі, як: *pretty good, sure thing, next thing you know, Okey-dokey, small potatoes, Break a leg, take the cake, jump on the bandwagon, rub the wrong way, speak of the devil* та інші.

Ключові слова: культура, специфіка, американська англійська, ідіома, функція, особливість.

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INTRODUCTION

Today the problem of the culture and national specificity reflection in a language is relevant for studying especially in the perspective of identifying differences in the ways of linguistic conceptualization of the world, which manifest themselves, first of all, in language-specific words. Among such words, there are idioms, containing ideas specific to a certain language and culture. That is why the study is conditioned by the need to describe the English-speaking picture of the world through the prism of idiomatic units for the designation of American culture and their connection with the linguistic consciousness of the people.

Despite the significant role played by idiomatic units in the language, there is a small number of works devoted to their research in the linguistic literature. English idioms were studied by such Ukrainian scientists as Ye. Archakova [14], O. Moseichuk [15; 16; 17], M. Myronchuk [14], L. Bachurina [14], N. Yevtushenko [5] and others. American culture-specific items designating status were studied by Ukrainian scientists such as L. Slavova, N. Borysenko and Polish scientist D. Demenchuk [58]. Issues of American idiomatics were investigated by foreign scientists as C. Ammer [27], M. Boatner [46], G. Brenner [28], D. Brown [29], N.Z. Bulkes [30], L. Flavell and R. Flavell [36], J. Gates [46], Z. Kovecses [43; 44], D. Liu [45], A. Makkai [46; 47], W. McMordie [55], J. Melillo [49], R. Spears [60], J. Seidl [55], D. Tanner [30] and others. Scientists D. Liu [45], A. Makkai [47] and others identified the most frequently used spoken American idioms. However, despite the wide use of idiomatic units in oral and written speech, the functional, structural and semantic features of American idioms are currently insufficiently studied. Many unsolved questions remain in the theory and practice of functioning of culturally specific idioms that reflect the peculiarities of American national culture. Therefore, the problems related to the essence and peculiarities of American culturally specific idioms require special attention.

The relevance of the specified problem, its insufficient theoretical development and the need for research determined the choice of the topic of the qualification work.

The purpose of the qualification work is to analyse the functional, structural and semantic significance of American culturally specific idioms.

In accordance with the purpose, **the following tasks** are expected to be solved:

- 1) to consider the content of the concept of «idiom»;
- 2) to clarify the typology of idiomatic units of the English language;
- 3) to characterize the importance of idioms in language communication;
- 4) to analyse the significance of American culturally specific idioms (through their functions, semantics and structure) and to determine the features of their functioning;
- 5) to identify the idioms most frequently used to denote American culture in the young Instagram bloggers' speech.

The object of the study is the specificity of the English language idioms.

The subject of the study is the features of idioms specific to American culture.

The methods of solving the set tasks include: *analysis of lexicographic and scientific sources* in order to consider the content of the main concepts; *the method of synthesis and generalization* – to clarify the typology of the English language idioms and to characterize the importance of idioms in speech; *thesaurus method* – for analyzing the meaning of idioms; *descriptive method* – to describe the structure of American culturally specific idioms; *observation, continuous sampling method* – to identify American culturally specific idioms in the speech of native speakers; *analysis, synthesis, generalization* – to reveal the features of idioms specific to American culture; and *the method of quantitative processing of actual material* – to determine the most common of them.

The novelty of the research consists in carrying out a systematic analysis of the nature of American culturally specific idioms, determining the specifics of their functioning. An attempt to determine the most common culturally specific idioms in the speech of American youth was made on the material of Instagram blogs.

The practical significance of the research lies in the possibility of applying the obtained results in the scientific description of American idiomatics, developing

new theoretical and practical aspects in studying American culturally specific idioms, in the educational process during the training of translators and interpreters.

The approbation of the research results was in the form of a report at the All-Ukrainian scientific and practical Internet conference «Actual problems of modern linguistics and methods of teaching language and literature» (Zhytomyr, February 5-11, 2024) and one article in the collection of works [56].

The structure of the qualification work. The work consists of an introduction, which outlines the boundaries of the research, two chapters, conclusions, a list of references, which contains 61 (in a foreign language – 37), and two appendixes (6 pages). The main volume of the work is 54 pages. The total volume of work is 69 pages.

I. THE CONTENT-TYPE CHARACTERISTICS AND ROLE OF IDIOMS IN ENGLISH

1.1. The content characteristics of the concept of «idiom»

In modern linguistics, there is still no stable view of the relationship between the concepts of «idiom» (or «idiomatic unit») and «phraseologism» (or «phraseological unit»), hence there are theoretical disagreements regarding the scope of phraseology and the nature of linguistic facts that are interpreted as idioms. Therefore, in order to consider the practical aspects of the functioning and translation of culturally specific idioms, it is necessary to consider the essence of the main notions of the study.

The main aspect of the problems is seen in the wide spectrum of the existence of the concepts of «idiomatics» and «phraseology» in the language, since they can merge and oppose each other, and simply exist separately and denote completely different phenomena.

In recent years, studies of English idiomatics by Ukrainian scientists have shifted the focus from Soviet linguistics to the position of the Anglo-American tradition. Since the object of the research is culturally specific idioms in American English, we will mainly adhere to the foreign scientists' points of view in the research, but with primary consideration of the Ukrainian scientists' latest research outcomes.

It may be worth mentioning that there are two leading views on idioms in domestic linguistics; they are the so-called «narrow approach» and «broad approach» [13, p. 133; 20, p. 12].

According to the «narrow approach», idioms are seen as «stable phrases, the semantics of which are not derived from the meanings of its components, but are formally integrated by them» [21, p. 173]. According to the «broad approach», British and American scientists interpret the term «idiom» as a broad concept that can be expressed by established phrases, proverbs, clichés, phrasal verbs, etc. [7, p. 91]. R. Spears notes that: «Every language has phrases or sentences that cannot be

translated literally. Many clichés, proverbs, slang phrases, phrasal verbs, and common sayings offer this kind of problem. A phrase or sentence of this type is usually said to be idiomatic. This Dictionary is a collection of the idiomatic phrases and sentences that occur frequently in American English» [60, p. 7]. This indicates a notable expansion of the notion of «idiom», because they involve phrases and sentences of a different nature as clichés, proverbs, slang phrases, common sayings, united by their idiomaticity (one common feature). The majority of original dictionaries and idiom guides of the English language are arranged in a similar way.

O. Moseichuk states that the concepts of «idiomatics» and «phraseology» intersect without contradicting each other, and suggests distinguishing phraseological units of an idiomatic and non-idiomatic nature, since not all phraseological units are idioms, noting that, on the other hand, idiomatics goes beyond phraseology. The scientist notes that idiomatic units exist both at the sentence and phrase levels, and at the word level, and their appearance is due to the need to give a concrete and figurative and emotional assessment to subjects that already have a verbal form of expression. According to O. Moseichuk, «the constant combination of the meaning of the prototype of idiomatic units and their idiomatic meaning causes, on the one hand, the complexity of the semantic structure, and on the other, its expressiveness and imagery» [17, p. 272]. The scientist's point of view on solving the problem of harmonizing these concepts «phraseology» and «idiomatics» worth considering, as well as the proposed table of the ratio of their units, which is given in Appendix 1 (See App. 1). The table clearly shows that among all types of phraseological units (at the level of word combinations – conjugation, semi-conjugation, unity, semi-unity, phraseological conjunctions, and of sentences – phraseological expressions of an idiomatic nature and non-idiomatic nature) only phraseological units (expressions) of an idiomatic nature can be considered as idioms, which are used at the sentence level. Despite the positive impression from the research, we note that idioms, according to O. Moseichuk, can also be not only phraseological expressions-sentences and non-phraseological one-word idioms, but also, in our opinion, at the level of word

combinations, therefore the possible hierarchy of idiom use levels is the following «word – word combination – sentence».

It is worth noting that at the level of a word combination, a phraseological unit is a generic concept, and an idiom is an aspect concept [17, p. 270], that is, idioms are varieties of phraseological units. Among the characteristic features of idioms (in particular, bright stylistic colouring, emotional intensity, departure from the neutral style, stability, ambiguity, etc.), idiomaticity is the main feature, which is based on imagery, partial or complete rethinking and unmotivated meaning. Thus, an idiom is a figurative, partially or completely unmotivated formation [17, p. 270]. For a proper understanding of idiom figurativeness, one should take into account the complexity of this problem, which lies in the fact that different idioms enter into different semantic relations with their free syntactic variants.

Every language has idioms with a living internal form, which have a two-level semantic structure, but which have lost the semantic connection with their prototypes. Some scientists classify these units as non-figurative due to the lack of a motivated connection between their internal form and modern meaning.

American scientists J. Seidl and W. McMordie make emphasis on the distinctions between the idiom meaning and the meaning of the elements of an idiom: «An idiom can be defined as a number of words which, when taken together, have a different meaning from the individual meanings of each word» [55, p. 13]. Considering the notion of «idiom» in its entire system of meanings, they include in their manual everything that can be understood as specifically English and what need to be known by English learners.

The analysis of lexicographic sources makes it possible to note that the concept of idiom is interpreted as follows:

- «a group of words which have a different meaning when used together from the one they would have if you took the meaning of each word separately» [39];
- «a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own» [38];

- «an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements or in its grammatically atypical use of words» [50];

- «a stable expression peculiar only to a particular language, which, regardless of the meaning of the words in it, conveys a single concept and is mostly not translated literally into other languages» [6].

Other foreign and Ukrainian scientists give the following explanation of the content of the concept of «idiom»:

- «a sentence made up of one or more words with different meanings for each word» [52, p. 49];

- «a sequence of words which has a different meaning as a group from the meaning it would have if you understood each word separately» [35, p.1];

- «mostly a multi-component holistic nomination with a special, indirect meaning» [14, p. 168];

- «a stable expression peculiar only to a specific language, which, regardless of the meaning of the words in it, basically conveys a single concept and is translated literally in other languages» [5, p. 39];

- «a linguistic and cultural combination, the main task of which is to create an expressive image, emotionally colour the speech and, ultimately, achieve the set pragmatic goal» [9, p. 140].

In general, despite some differences of opinion, most of the above-mentioned linguists interpret an idiom as a complex expression of a certain language, the meaning of which cannot be understood by the meanings of its components. However, most of scientists «agree that the term idiom is applied to phrases that are characterized by the stability and figurative meaning of at least one of the components» [13, p. 133]. That is why we consider it legitimate to assign idiomatics to the sphere of phraseology and state that an idiom contains a single meaning of a structure, and cannot be understood literally by each meaning of its elements.

Along with the concepts of idiom and phraseology, the concept of idiomaticity, that is «the tendency of phrases to take on meanings that go beyond the meanings of

their parts» [39], is often used to describe them. Some scientists note that «idioms and idiomaticity, while closely related, are not identical» [35, p. 6], despite the fact that «the basis of both is the habitual and, therefore, predictable co-occurrence of specific words, but with idioms signifying a narrower range of word combinations than idiomaticity» [35, p. 6]. This confirms that all idioms show idiomaticity and are inseparable idiomatic units whose elements couldn't be varied or could only be varied within definable limits.

When studying idioms, you can also encounter two more important problems: the problem of origin (even experts are unable to explain the essence of many idioms precisely), the issue of the origin and use relation (despite the meaning being understood by many, the connection between it and origin is unknown).

In the study, we'll use the notion of «idiom» or «idiomatic unit» with the meaning of a unique and complex phraseological unit of a certain language, being characterized by stability, reproducibility, imagery, idiomaticity and unmotivatedness; the idiom meaning isn't the pure sum of the individual meanings of its components.

The concept of «idiom» is explored through an examination of Ukrainian and international lexicographic and scholarly works. The primary definition of «idiom» is sourced from the Cambridge Free Online Dictionary, which defines it as «a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own» [31].

1.2. The typology of idiomatic units of the English language

In order to clarify the typology of idiomatic units in the English language, there is a need to mention some existing idiom classifications.

Based on analyzes of foreign scientific works on typology of combinations, researchers I. Karamysheva and H. Rishniak distinguish the following 3 main types and subtypes of collocations:

1) *free collocations* (elements that are combined according to the general rules of English syntax and freely replaced);

2) *collocations* (established phrases that are between idioms, on the one hand, and free combinations, on the other), they can be divided into such subtypes:

- *grammatical collocations* (consist of a noun, adjective or verb, as well as a preposition, adverb, infinitive/gerund; there are «the following types: noun+preposition (*an add-on*); verb+preposition (*to spend on, to believe in, to take care of, to look out for, to get on with, to fall in love with, to splash out*); adjective+preposition (*black out*));

- *lexical collocations* (which consist of two equivalent lexical components and are of 6 main types: adjective+noun (*sustainable investment, corporate failure, central bank, significant driver*); noun+(preposition)+noun (*fund manager, contents section, investment opportunity, consultation document*); verb+(adjective/preposition)+noun (*to be pro-cyclical, to exceed guidance, to close an option position*); verb+adverb (*to work overtime*); adverb+adjective (*fully embedded*); verb+preposition+noun (*portfolio of investments, line of credit, profit before tax*));

3) *idioms* (constant/unchanging expressions in which the content of the elements does not reflect the content of the entire expression) [7, p. 91-92].

The place of idioms in this word collocations classification is easily seen; they are identified as neither lexical-grammatical collocations, nor free collocations, which means that idioms occupy their own place in this word combinations system.

The common English idioms typology [15; 16; 17; 23; 44; 45; 56] is the following, naming 4 types of them:

1) *Phraseological fusions (PF) with necrotisms* (which are words have fallen out of common usage in speech, similar to historicisms and archaisms). For example, the idiom *to buy a pig in a poke* denotes an ill-considered, unsuccessful and unprofitable acquisition of something (like the Ukrainian idiom *to buy a cat in a bag*), where *a poke* is an archaism (for modern equivalent *sack*). This word is only used in the above-mentioned idiom in modern English, which states that «it is a case when the lexeme continues to live much longer within the idiomatic phrase than in a free phrase or in isolation» [23, p. 52].

2) *PF with grammatical archaisms*, which are a syntactically indivisible unit, but «the way in which the words are put together is often odd, illogical or even grammatically incorrect» [55, p. 4]. For instance, from the grammatical point of view the idiomatic unit *to be/become friends with somebody* in the sentence «*He is good friends with her*» is pure incorrect and illogical, because the pronoun *He* demands the singular predicate form (*he is a friend*), but not a plural one (*friends*), simultaneously the form «*He is good friend with her*» is impossible, despite its logic and correct grammar (the more possible correct combination is *He is good friend of her*, but this is not an idiom).

3) *PF that have become indecipherable in lexics and semantics*, for instance: *to have a crush on someone, to go through thick and thin* etc.

4) *PF, which represent a semantic unity* in such a way «that the lexical meanings of the components are completely unimportant for understanding the whole» [55, p. 144], for instance: *to bring the house down; to take it out on someone* etc. But in our opinion, first two types are very close.

Scientist N. Yevtushenko, forming the typology system a bit similar to the previous one, distinguishes the following 3 types of idiomatic units: *syntactically indivisible PF with grammatical archaisms; PF lexically and semantically indecipherable; PF as a semantic unity* where the meanings of the elements are not important for understanding the whole [5, p. 39]. Such two views on the similar side of classification of English idioms may be explained onto basic aspects of idioms (syntactically indivisibility, lexically and semantically indecipherability, semantic unity etc.). With the purpose of clarifying the typology of English idioms there would also be a need to define their characteristics later.

According to idiomaticity degree, A. Pintilii defines 3 groups of idioms: *phraseological fusions* (their meaning cannot be recognised from the meanings of their components; highly idiomatic, which makes their word-for-word translation into other languages impossible: *white elephant*, meaning «something is expensive but useless»); *phraseological unities* (meaning can generally be understood from the metaphoric meaning of the entire expression: *to wash one's dirty linen in public* – «to

advertise in public the moral lapses and difficulties of one's private life»): *phraseological collocations* (consist of a metaphorical element and an element used in its direct meaning: *to hit the hay/sack, to meet the requirements/expectations*) [51, p. 100].

Some researchers, in particular I. Korunets, are inclined to classify idioms according to the parts of the language to which they belong, that is, they propose to consider their lexical-grammatical nature, and name such types of idioms:

- *verb idioms*, where the main word, carrying a semantic load, is expressed by a verb, for example: *to raise Cain*;
- *substantive idioms*, where the main word, which carries a semantic load, is expressed by a noun, for instance: *a biggun*;
- *adverbial idioms*, where the main word is expressed by an adverb, for example: *no wand again*;
- *adjectival idioms*, which has a leading element expressed by an adjective, for instance: *cunning as fox* [8, p. 203].

Scholars W.E. Putri, A. Muliati, A. Talib divide idioms into the categories: «*subtitute* – these types of adverbs include pronouns such as personal pronouns (*he and she*) and numbers; *proper name* – this type of idiom includes names of places, people, animals and vehicles and this type of idiom can create new idioms; *figures of speech* – this kind of term has an important meaning in paradoxical and ironic examples; *slang* – such idioms can be understood as the use of formal words that are easily found in every day [52, p. 50]. In our opinion, this latest typology of English idioms is not ideal, as it does not reflect the aspect or principle by which idioms were grouped and does not fully take into account their characteristic features, especially idiomaticity.

Modern scientist N. Fatmawati separate English idioms into 3 sub-classes:

1) *a pure idiom* is «a type of conventionalized, non-literal multiword expression» [35, p. 10]. The author gives an example *spill the beans* (that has a literal equivalent meaning «fall of leguminous seeds» and a non-literal meaning «commit an indiscretion») [35, p. 10].

2) *a semi-idiom* is the type of idiom having «one or more literal constituents and at least one with a non-literal subsense, usually special to that co-occurrence relation and no other» [35, p. 11]. The author gives some good examples, as of the semi-idiom structure *drop*, which only used with names have the meaning of «overuse» [35, p. 11], which also could be added by us by some more examples of American idioms with the constituent *drop* like *drop the mic* («to intentionally drop a microphone after you have given a speech or performance, as a way of making an impressive ending»), *drop the ball* («to make a mistake, especially by not taking action or dealing with something that should have been planned for»), *drop someone/something like a hot potato* («to quickly stop being involved with someone or something because you stop liking that person or thing or you think they will cause problems for you» [34]) etc.

3) *literal idioms* are invariant or of restricted variation, but they are «less semantically complex than pure and semi-idioms» [35, p.11]. The scientist gives such examples as *tall, dark and handsome; happy birthday; on the contrary; on foot*, etc.

As we can see from the N. Fatmawati's typology of idioms, some of them may function as a habitual combination of words in a sentence or be an idiom which allows lexical equivalents to be taken for granted, either *restricted* (for ex.: *addled brains/eggs; in-the-not-too-distant future/past* etc.) or *unrestricted* (for ex.: *by dint of hard patience/persistence/perseverance/work/repetition/application; to catch a car/train/bus/tram, etc.*). We fully agree with the N. Fatmawati's statement that «it is difficult to maintain a strict division between pure idioms, semi-idioms, literal idioms, restricted and unrestricted collocations» [35, p. 10-11].

The personal experience and observations prove that all the idioms have different levels of understanding lexical and grammatical meaning by English language learners, for example by Ukrainian youth. The meaning and grammatical correctness of some idioms could be easily understood by them (because there may be identical or close in meaning and form equivalents in the native language) and others not (because of the absence of language in the equivalents native).

We agree with the statement of J. Seidl and W. McMordie that «the clarity of the meaning is not dependent on the «grammatical correctness»» [55, p. 13] and share their point of view on 3 kinds of English idioms according to this mixed principle, which are the following: «1) Form irregular, meaning clear, as in *give someone to understand, do someone proud, do the dirty on someone*. 2) Form regular, meaning unclear, as in *have a bee in ones's bonnet, cut no ice, bring the house down*. 3) Form irregular, meaning unclear, as in *be at large, go great guns, be at daggers drawn*» [55, p. 13]. This typology is considered interesting for us, so an attempt has been made to interpret the classification of idioms by J. Seidl and W. McMordie and depict it schematically; the result is presented below (See Figure 1.1).

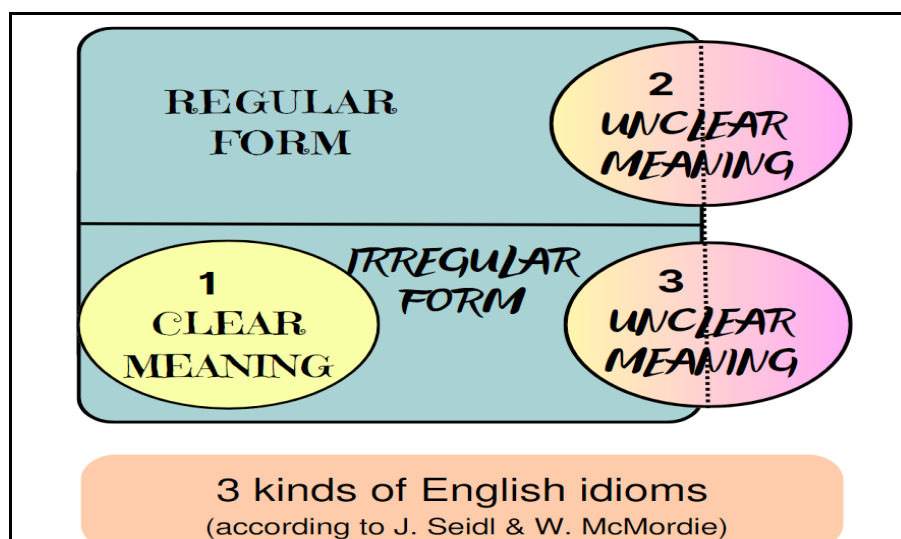


Figure 1.1. The author's schematic variation of types of English idioms by J. Seidl and W. McMordie

A. Pintilii groups English idioms *round the key-words used to create them*, which «can refer to concrete things, such as plants, animals, birds, the human body, clothes, food, houses, and towns, as well as to abstract concepts, for instance, relations, education, emotions, politics, and business» [51, p. 101].

Idioms are characterized by the stability and impenetrability of their structure, which mostly makes it impossible to change their components freely. However, for example, in works of fiction, authors can make changes to the formal and semantic structure of idioms in order to provide additional connotations, increase the stylistic significance of a particular statement, etc. [10, p. 141]. Scientists N. Bulkes and

D. Tanner define 5 dimensions of English idioms, namely «familiarity, meaningfulness, global decomposability, literal plausibility, and predictability –an idiom’s familiarity and meaningfulness are highly interrelated» [30, p. 778], which also could be taken as principles for further typology of idioms.

So, the attempt to analyse some classifications of idioms has been done in order to clarify the typology of idiomatic units in the English language. It is possible to name most important, in our opinion, principles of typology and appropriate types of English idioms: 1) based on the idiomaticity degree (PF, phraseological unities, phraseological collocations; 2) based on lexical and semantic considerations (*indivisible idioms with grammatical archaisms; idioms lexically and semantically indecipherable; idioms functioning as semantic unities*); 3) regarding their affiliation within language structures (verb idioms, substantive idioms, adverbial idioms, adjectival idioms); 4) concerning their literal interpretation and associated implications (pure, literal and semi- idioms); 5) regarding to consistency in form (F) and clarity of meaning (M) (idioms of irregular F+clear M, regular F+unclear M, irregular F+unclear M); 6) based on the key elements that contribute to their formation (as people, culture, emotion etc.).

1.3. The importance of idioms in language communication

The examination of idioms, recognised as a language universal providing insight into «information about the relationship between culture and language» [59, p. 196], holds significant importance in acquiring proficiency in language and understanding the culture of any society. Considering the facts that «English is a language particularly rich in idioms – those modes of expression peculiar to a language (or dialect) which frequently defy logical and grammatical rules» [35, p. 2] and idioms are «widely used in the United States and understood by English speakers throughout the country» [60], it becomes essential to delineate the significance of idioms specific to American culture in the American variant of the English language. Moreover G. Carrol and K. Segaert state that «idioms, such as *a piece of cake*

(meaning “really easy”), play an important role in theories of how natural language is used, processed, and learned» [32, p.1].

The overarching significance of utilizing idioms stems from various factors.

The first factor is that idioms infuse vibrancy into the English language («without idioms English would lose much of its variety and humour both in speech and writing» [35, p. 2]) rendering communication not only dynamic and engaging but also more impactful. The majority of linguists underscore the profound importance of idiomatic expressions in communication, as they wield significant influence within the realm of English discourse as «the use of idioms is so common that understanding these expressions is essential for effective communication in listening, speaking, reading, and writing» [52, p. 49]. Idioms infuse vibrancy into the English language, rendering communication not only dynamic and engaging but also more impactful. The majority of linguists underscore the profound importance of idiomatic expressions in communication, as they wield significant influence within the realm of English discourse. In essence, idioms serve as potent tools for succinctly and expressively conveying a multitude of meanings, effectively emphasizing ideas, observations, and thoughts with brevity and vitality.

The second factor is the undeniable significance of English idioms extending across a wide spectrum of usage. The scientists assert that idioms find application in both written (for instance, in literature or journalism to bring the authors’ stories to life [35, p.1]) and spoken language (spanning diverse contexts from informal gatherings to professional settings). Given that proficiency in English idioms is imperative for effective communication with non-native speakers, the acquisition of American idioms is deemed essential for language learners.

In their work, W.E. Putri, A. Muliati, and A. Talib highlight the significant role of idioms in the process of learning English as a foreign language (EFL), which remains pertinent even for advanced learners, because «English idioms are part of EFL learners understanding of figurative language» [52, p. 49]. Drawing from their research, they assert that idiomatic expressions serve as invaluable tools for students, facilitating the development of English speaking skills conducive to natural speech

and conversation [52, p. 50]. English idioms, which «is mostly impossible to teach and learn» [42, p. 16] as «the same idioms have different figurative meanings in every country or even culture» [54, p. 169], should be taught on the basis of appropriate reference books and dictionaries, in particular from the list of references [27; 28; 29; 40; 45; 46; 47; 49].

The third factor pertains to the nature of idioms within any given nation, as they «are based on the ability of human consciousness to find analogies between objects of reality» [5, p.40] reflecting not only the linguistic nuances but also the historical and cultural essence of the community. It is evident that each nation harbors its own set of idioms, the meanings of which often pose challenges for non-native speakers due to the divergent historical and cultural contexts encapsulated within the idioms themselves. Simply put, «every country has their own idiom that bonds them in one language culture that can be understood by their own community» [35, p. 9]. This underscores the intricate intertwining of language and culture within a nation.

Within the framework of American English (defined as the variant of English utilized in the United States, encompassing «all English dialects employed within the United States of America» [35, p. 22]), idioms exhibit distinct features that differentiate them from idioms found in other English variants.

In general, comparing British and American variants of English, scholars acknowledge both the shared characteristics and notable distinctions between these linguistic variants, which can be categorized into four primary domains: pronunciation, spelling, vocabulary, and grammar [48, p.10; 35, p. 2]. The disparities in grammar and lexicon between these variants of English are typically «common to all dialects, but there are many regional differences in pronunciation, vocabulary, usage and slang, some subtle, some glaring, some rendering a sentence incomprehensible to a speaker of another variant» [35, p. 28]. Based on this analysis, it can be inferred that American English diverges from British English across various linguistic levels, including phonemic, morphemic, lexical, and syntactic. American idiomatic expressions, as a subset of lexical units within this English variant, also

exhibit certain disparities from their British counterparts. In P. Mařák's comparative study of British and American idioms, it was concluded that «it emerged that only at the level of spelling are general differences reflected in the differences between the pairs of idioms» [48, p. 37]. Consequently, while American idioms may differ from British idioms, we posit that these discrepancies in actual usage are not substantially radical.

N. Fatmawati highlights several distinctions between the idiomatic units in American and British English: «American English adopts and creates new idioms at a much faster rate compared to British English» [35, p. 28], «the idioms of American English origin tend to spread faster and further» [35, p. 28]. We try to summarise key advantages of American idioms, including their consistently faster creation and wider dissemination compared to British equivalents.

K. Mahonova presents a comparative classification of American idioms, contrasting them with their British counterparts:

1) Idioms with identical form and meaning that avoid confusion:

- *to sweep something under the rug* (American idiom) versus *to sweep something under the carpet* (British idiom), both implying concealing wrongdoing or embarrassment;

- *to knock on wood* (American idiom) versus *to touch wood* (British idiom), both implying a superstitious action to ward off bad luck or misfortune;

2) Idioms with identical meanings but different forms:

- *to catch someone red-handed* (American idiom) versus *to bang someone to the rights* (British idiom) , both indicating catching someone in the act of committing a crime;

- *to cut in line* (American idiom) versus *to jump the queue* (British idiom) , both referring to unfairly moving ahead of others waiting in a line [12, p. 18-19].

Furthermore, the primary distinctions between American and British idioms include the swifter and broader adoption of American idioms, some of which share identical or similar forms with British equivalents, while others possess the same meaning but differ in form [56, p. 103].

Recognizing that idiomatic expressions are understood primarily by native speakers, it is posited that the disparities between American and British idioms stem from a historical and cultural inclination of Americans to differentiate themselves from the British. This is supported by research conducted by linguist J. Harbeck, who observed that «Americans opted for a distinctiveness to mark their independence» [37] through their distinct linguistic, historical and cultural inheritance. By delving into nature of American idioms and their differences from British idioms, one can endeavor to discern distinctively American traits within American English. As noted by Z. Kovecses, «these uniquely American properties of English can, in turn, give us some insight what is specific about the American mind or character <...> and culture» [43, p.12].

Idioms play a pivotal role in shaping the linguistic landscape of any language, exerting a profound influence on its potential for expression. The evolution of language is intricately intertwined with the continual evolution, adaptation, and transformation of idiomatic expressions, which serve as conduits for enriching and expanding a nation's cultural heritage. Serving as the cornerstone of a language's phraseological treasury, idioms not only mirror the ongoing evolution of language but also encapsulate invaluable historical and cultural insights [12, p. 14]. They are deeply intertwined with the life of society, reflecting its «mental culture, everyday life, customs, traditions, history, literature and even the environment» [14, p. 168] as they «contain historical and cultural information» [12, p. 14], collectively forming the code of a nation.

Therefore, the importance of idioms in speech should be recognized as significant, owing to their extensive applicability and distinctive characteristics in actual usage, such as the discernible differences between American and British idioms, the remarkable ability to convey the rich tapestry of a nation's culture and history, to infuse emotions and vibrancy into communication. American idioms, akin to their counterparts in other English language variants, serve as conduits for conveying cultural narratives, underscoring the need for a comprehensive

examination of culturally specific idiomatic expressions in the context of American English in the subsequent chapter.

Conclusion to Chapter I

Throughout the study, several conclusions have been drawn, showcasing the fulfillment of the tasks of the research. The concept of «idiom» is explored through an examination of lexicographic and scholarly works and known as «a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own» [31].

The analysis of typologies of English idiomatic units has been done and the types of idioms are clarified based on: 1) the idiomaticity degree (fusion, unity, and collocation); 2) based on lexical and semantic considerations (indivisible idiom with grammatical archaisms; idiom lexically and semantically indecipherable; idiom as semantic unity); 3) their affiliation within language structures (verb idiom, substantive idiom, adverbial idiom, and adjectival idiom); 4) their literal interpretation and associated implications (pure, literal and semi- idioms); 5) the consistency in form (F) and clarity of meaning (M) (idioms of irregular F+clear M, regular F+unclear M, irregular F+unclear M); 6) the key elements that contribute to their formation (as people (nation, body, clothes, emotion etc.), nature (animal, plants, natural phenomenon etc.), characteristics (colour, size, number, measurement), special subjects (banking, culture, business, health & death, politics & government, travel, work etc.)).

Idioms hold multifaceted significance in language communication, encompassing linguistic, communicative, social, cultural, cognitive, pragmatic, competence and other aspects. Linguistically, idioms enrich language communication by conveying cultural narratives and reflecting the rich tapestry of a nation's culture and history, while also showcasing distinctive characteristics and nuances between language variants such as American and British English. Communicatively, idioms serve as vital tools for infusing emotions and vibrancy into communication, facilitating expressive and engaging interactions between speakers. Socially, idioms

are markers of cultural identity and heritage, reflecting the socio-cultural diversity within English-speaking communities and underscoring the importance of understanding cultural nuances for effective cross-cultural communication. Cognitively, idioms engage cognitive processes by requiring individuals to understand figurative meanings beyond literal interpretation, enhancing cognitive skills such as metaphorical comprehension etc. Pragmatically, idioms play a crucial role in pragmatic language use by allowing speakers to convey meaning efficiently within specific social and cultural contexts, requiring knowledge not only of their literal meanings but also of their social appropriateness and contextual implications. Finally, from a competence perspective, idioms are integral to language competence, requiring individuals to develop proficiency in understanding and using idiomatic expressions effectively in various contexts to demonstrate linguistic competence and cultural awareness.

Therefore, understanding American idioms is crucial due to their distinctiveness, utility, and meaningful impact, underscoring their significance and potential for effective communication.

II. THE FUNCTIONAL AND STRUCTURAL-SEMANTIC ASPECTS OF ENGLISH IDIOMS SPECIFIC TO AMERICAN CULTURE

2.1. The functional features of American idioms reflecting the culture

American idioms enrich language by infusing it with colour and create vivid imagery in our minds. They reflect various facets of life of Americans, offering insights into the experience of living in America and being American. The idiomatic units reflect culture, customs, lifestyle, beliefs of American nation, providing glimpses into the American experience through everyday encounters, character traits of people, their relation to life, society, surroundings, including special spheres as health, work, travelling, politics etc.

There are some examples of such idioms functioning due to such aspects as:

- everyday experience: *pouring like a bucket, raining cats and dogs* – «heavy rain, pours heavily» (the idiomatic equivalent in the Ukrainian language is *унеріщив/неріщить/лупить дощ; лє, наче/мов/як із відра*); *hit the hay* – «go to bed» («лягати спати»), the Ukrainian idiom equivalent is *давати храпака*); *piece of cake* – «an easy task» («легке завдання», idiom-equivalent – *легкотня*); *Venmo somebody* – «send money somebody through the Venmo app» («надсилати/скидати гроші через Венмо», here isn't a direct Ukrainian equivalent for this as Venmo is a specific digital payment platform), *break the ice* – «relieve tension in a social situation» («зняти напругу в соціальной ситуації, розчинити лід», the Ukrainian idiomatic equivalent is *крига скресла/рушила/пішла*);
- human character (1) and appearance (2) traits: 1) *to be a diamond in the rough* – «be talented but lacking refinement» («талановитий, але невитончений/неотесаний», the Ukrainian idiom equivalent is *діамант неотесаний*); *to have a heart of gold* – «kind and generous disposition» [50] («добрий», the Ukrainian idiomatic equivalent is *золоте серце*); *a chip off/of the old block* – «a son or daughter who is very much like his or her father in character or temperament» [55, p. 23] («дитина, яка схожа на батька за характером чи темпераментом», the Ukrainian idiomatic equivalent is *яблуко від яблуні не далеко*

падає; який батько, такий і син); *Nosy Parker* – «an interfering person who wants to know all about other people’s affairs and things that do not concern him» [55, p. 72] («настирлива людина, яка хоче знати все про чужі справи і речі, які її не стосуються»), the Ukrainian idiomatic equivalent is *всезнайко*); *all bark and no bite* – «threatening but not aggressive» («загрозливий, але не агресивний»), the Ukrainian idiomatic equivalent is *все гавкає, але в куці не лізе*); 2) *Barbie Doll* – «attractive young woman, typically perceived as lacking substance, character, or intelligence» [50] («привабливі жінки, які зазвичай сприймаються як такі, яким бракує характеру чи інтелекту»), the Ukrainian idiomatic equivalent – *Лялька Барбі, блондинка*); *to be a dime a dozen* – «common and unremarkable» («звичайний, не примітний»), the Ukrainian idiomatic equivalent is *таких – купа на базарі*);

- interpersonal dynamics: *to have a skeleton in the closet* – «a past event/fact (usually something embarrassing or shameful) which is kept secret» [55, p. 62] (the Ukrainian idiomatic equivalent is *мати скелета в шафі*); *a bad blood* – «unfriendliness or enmity between two people or families» [55] («суперечки між людьми чи родинами через події у минулому, ворожнеча», here is no identical idiom in Ukrainian); *to let the cat out of the bag* – «to allow a secret to be known, usually without intending to» [31] (the Ukrainian idiomatic equivalent is *випустити kota з мішка*); *to drive someone up the wall* – «to make someone extremely angry» [31] («дратувати когось, бісити», the Ukrainian idiom is *зводити когось з розуму*); *to burn bridges* – «ruin relationships» (the Ukrainian idiomatic equivalent is *знищити мости*); *to bring home the bacon* – «to earn money for a family to live on» [31] («заробляти на життя родині», the Ukrainian idiom equivalent is *годівник*); *to give someone the cold shoulder* – «cold and unfriendly treatment from a person known to one» [50] («холодне та недружнє ставлення з боку знайомої людини», the Ukrainian idiomatic equivalent is *увімкнути ігнор*); *to bury the hatchet* – make peace, «decide the end of hostility, disagreement etc. and become friendly again» [55, p. 157] («примиритися», the Ukrainian idiomatic equivalents are *зарити сокиру війни, запалити люльку згоди*);

- professional environments: *to work like a dog* – «to work very hard» [31] (the Ukrainian idiomatic equivalent is *працювати як віл/коняка*); *to go the extra mile* – «to do more than one is required to do» [50] («робити додаткові зусилля», the idiomatic equivalent is absent in the Ukrainian language); *to make ends meet* – «to make one's means adequate to one's needs» [50] (the Ukrainian idiomatic equivalent is *зводити кінці з кінцями*); *to pull one's weight* – «to do one's full share of the work» [50] («виконувати свою частку роботи», no Ukrainian idiomatic equivalent); *to hit the ground running* – «start something with energy and enthusiasm» [50] («починати щось з енергією та ентузіазмом», the Ukrainian idiomatic equivalents are *брати биком, брати відразу за роги, засукати рукава*); *to keep one's nose to the grindstone* – «work hard and diligently» [50] («працювати наполегливо та старанно», the Ukrainian idiomatic equivalent is *робити невтомні зусилля*);

- political and government context: *to corridors of power* – «high level places in government where important decisions are made, power struggles are fought» [55, p. 59] (the Ukrainian equivalent is «коридори влади»); *a caretaker government / chairman* – «a temporary government / chairman etc. that is on office only until a new one has been chosen» [55, p. 65] («тимчасовий уряд тощо»); *Uncle Sam* – «the US, or its government, sometimes represented by an image of a tall, thin man with a white beard and a tall hat» [31]; *Old Glory* – «the flag of USA»; *John Hancock* – «an autograph signature» [50] («особистий підпис»); *to pass the buck* – «pass the responsibility to someone else» [55, p. 174] («перекласти відповідальність на когось іншого», the Ukrainian idiomatic equivalents are *скласти свиню з себе, перекласти щось на чужі плечі*); *to pull (a few) strings* – «exert influence behind the scenes» («здійснювати вплив за лаштунками», the Ukrainian idiomatic equivalent is *вирішувати в кулуарах*); *to grease the wheels* – «facilitate progress» («сприяти прогресу», the Ukrainian idiomatic equivalent is *змащувати колеса*); *to hit the nail on the head* – «express something accurately» («точно висловити щось», the Ukrainian idiomatic equivalent is *влучити в яблучко*); *to filibuster* – «delay or obstruct legislation» («затримувати або перешкоджати прийняттю закону», the

Ukrainian idiomatic equivalent can be *ставити палицю в колеса*); *to kick the can down the road*– «postpone dealing with an issue» («відкласти вирішення питання на пізніше»), the Ukrainian idiomatic equivalent is *відкладати на потім*); *to drain the swamp* – «eliminate corruption in government» («усунути корупцію в уряді»), the Ukrainian idiomatic equivalent is *викорінити корупцію*); *to throw one's hat into the ring*– «declare candidacy for an election» («висунути кандидата на вибори за власним бажанням»), the Ukrainian idiomatic equivalent is *виставити свою кандидатуру*); *to tow/toe the party line*– «support the official stance of a political party» («підтримувати офіційну позицію політичної партії»), the Ukrainian idiomatic equivalent is *буксувати партійну лінію*);

- historical and cultural background: *to bite (on) the bullet* – «accept that you cannot avoid something unpleasant and face it with courage» [55, p. 156], «face a difficult situation» («зіткнутися зі складною ситуацією»), the Ukrainian idioms which could be as equivalents are *кусати граніт, гризти гірку пилку*); *fresh off the boat* – recent arrivals from Asia in U.S. [19] (offensive, there is no idiomatic equivalent in the Ukrainian language); *new off the boat* – British individuals who have immigrated to U.S. [19] (not offensive, there is no idiomatic equivalent in the Ukrainian language); *to steal someone's thunder* – «take credit for someone else's achievement» («привласнити собі чуже досягнення»), the Ukrainian idiomatic equivalent is *вкрасти чужу славу*); *to go the whole nine yards* – «put forth maximum effort» («докласти максимум зусиль»), the Ukrainian idiomatic equivalent is *викластися на повну*); *to turn a blind eye* – «ignore something intentionally» («навмисно ігнорувати щось»), the Ukrainian idiomatic equivalent is *заплющити очі на щось*); *to see the light at the end of the tunnel* – «find hope in a difficult situation» («знайти надію у складній ситуації»), the Ukrainian idiomatic equivalent is *побачити світло в кінці тунелю*) etc.

In numerous publications, there exist myriad definitions of the term "culture," each emphasizing its pivotal role in shaping the identity of a nation and serving as the lifeblood and identity of society. Within American English, culturally specific idioms (CSI) articulate the ethos of the American people's culture, which would be named

by us as CCA (Cultural Code of Americans). Research conducted by L. Slavova, N. Borysenko, and D. Demenchuk proves that CSI denoting status in U.S. are categorized based on factors such as background, political and religious affiliations, social standing, occupation, and ethnic or Afro-American identity [58, p. 9]. American idioms may exhibit variations due to the rich diversity of American English, influenced by factors such as age, education, ethnicity, social class, and regional distinctions. These scholars assert that American traditions «offer a number of terms, such as cultural words, culture-bound problems, culture-bound concepts, culture-specific terms, culture-specific items», underscoring the notion that cultural nuances pose challenges for translators [58, p. 2]. Furthermore, they contend that «culture-specific items comprise the cultural code, which is defined as a way of structuring cultural knowledge, a set of images and ideas that are ethnically and culturally determined and are verbalized by means of a language» [58, p. 3]. The results of this study facilitate the categorization and analysis of cultural information into distinct groups.

The visualization of the content of the CCA has been done (Figure 2.1).

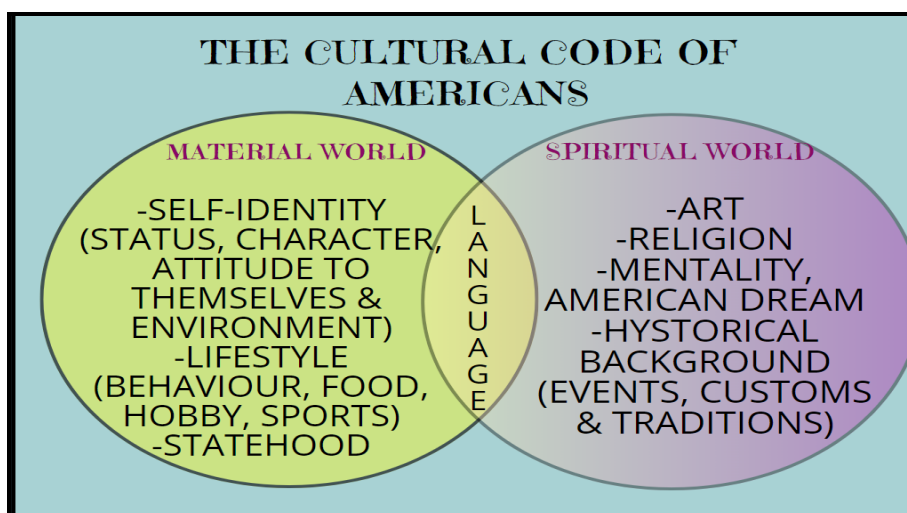


Figure 2.1. The author's visualization of the CCA

The necessity of examining American CSI is underscored by the interplay of language development, historical and cultural significance, and CCA.

The prominent feature of American CSI is their enduring and unchanging structure. N. Yevtushenko highlights their rich imagery and expressiveness of idioms, i.e., she considers the expressive function as a defining trait of English idioms [5, p.

39]. Many scholars note that phraseological units are primarily utilized in the colloquial style [5, p. 39; 23, p. 53]. Additionally, these idioms are often metaphorical in nature. Thanks to metaphorical idiomatic construction, the language becomes colourful and conveys all the subtleties of not only mentality, but also the centuries-old heritage of the people, reflecting the human experience of cognition of the environment [5, p. 39].

T.O. Myzyn delineates their primary functions as communicative, expressive, phatic, voluntary [13, p.136]. Meanwhile, Ye.V. Stetsiuk identifies several overarching functions of idioms: expressive; characterizing; memory enhancing and aid memorization; replacing of words and phrases with negative connotations; conveying sacrificial, ironic or capricious attitude; expressing positive or negative sentiments; accepting the current state of affairs; modelling; influencing audiences; evoking national flavour; and commemorative one, etc. [23, p. 52-53].

It is essential to group American CSI based on various aspects of the U.S. inhabitants' identity: 1) status and identity (names, political and religious beliefs, social standing, occupations, and ethnic heritage etc.), 2) character and mentality (personality traits, attitudes towards themselves and the environment etc.); 3) everyday life and lifestyle (daily routines, sports, food habits, and the concept of the «American dream» etc.); history and statehood (events, traditions, political structure, customs, governance, national symbols, signs and values); artistic expression (various art forms such as music, theater, cinema, dance, visual arts and other, reflecting cultural expressions and influences).

V.A. Drabovska has categorised 8,000 nationally labelled lexical and phraseological Americanisms into 23 groups, the themes of which include: personality, behaviour, people, social, political, economic and educational systems, history, customs, traditions and religion, symbols and values of the nation, culture and art, media, sport and food etc. [4, p. 10]. Although, the scholar primarily focuses on CSI within in the thematic group "Art and Culture", we argue that their scope of usage extends to other groups such as "People", "Personality", "Values of the nation", "Social structure", "Historical development", "Symbols of the nation", "Customs &

traditions", "Behaviour", "Food and Drink", "Sports" etc. Furthermore, the scholar has organized American cultural concepts, represented by keywords such as «Americanism, American dream, materialism, individualism, nationalism, fear/terrorism, egalitarianism, multiculturalism, exceptionalism, and Wild West» [4, p. 16].

In the spiritual realm of American society, the concept known as the American dream has played a significant role. It embodies ideals of freedom, equal opportunities, and the juxtaposition of America against England, with the former associated with values like moderation, virtue, humanity, and republicanism, and the latter with traits like monarchism, luxury, and cruelty. T.V.Sheburenkova views the American dream as a myth that shapes societal norms and values and highlights the belief in achieving a goal [25, p. 141]. She observes a shift in the interpretation of this myth, wherein the emphasis has moved from its spiritual aspects to material ones; the notion of a blessed land is replaced by the concept of a wealthy yet undeveloped territory, and the dream of freedom from religious persecution evolves into a desire for liberation from legal constraints, poverty, and everyday life [25, p. 59-60]. The American dream finds expression in the well-known idiom *to keep up with the Joneses*, which means «complete with one's neighbours and friends in material standards; want to possess the same material goods as others» [55, p. 170] and symbolizes Americans' aspiration to emulate their metaphorical neighbours (the Joneses), who appear to lead a more prosperous and fulfilling life. This concept has evolved over time, as seen in the title of a reality TV show «*Keeping Up with the Kardashians*» centred on the Kardashian family [10].

S.Soroka asserts that the interaction of cultures existing on the American continent and brought from Europe has given rise to a complex and multifaceted world of U.S. spiritual and material culture, distinct from the European one [22]. American culture is recognized as distinctive for its uniqueness, being the most individualistic nation globally, standing apart even among other English-speaking countries and notably among high-income countries [3]. It is characterised by a cult of religy, freedom and belief in the best, multiculturalism, and highlighted by global

dissemination and recognition of American cultural products as from film industry like Hollywood and sitcoms, from art like pop art and graffiti, from music like jazz and pop, from dance like rock and roll and disco, from theatre like alternative theatre and Broadway, from sports like American football, basketball and baseball, from social media like social nets etc. Moreover, social media influence (positively or negatively) global lifestyle trends, challenging societal stereotypes.

In our view, American CSIs serve as linguistic units verbalising the CCA and convey meanings that is different from the sum of meanings of individual words.

The idea of visualizing the functional system of American CSIs has been realized and the system of maximum manifestation of 5 dominant aspects of their functioning is proposed (See Figure 2.2).

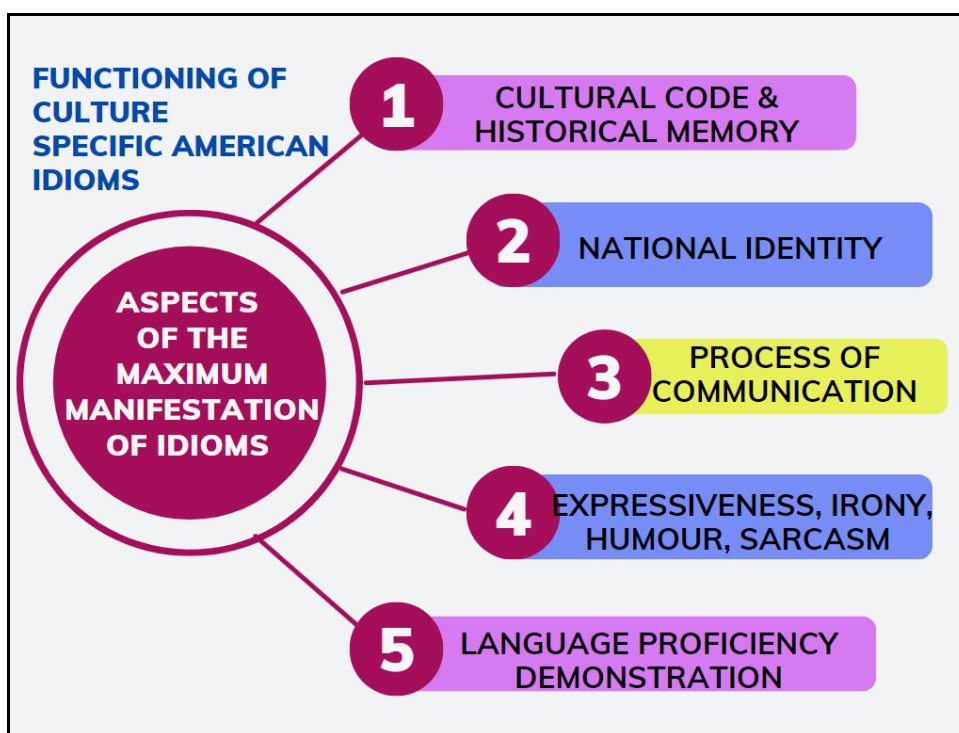


Figure 2.2. The system of maximum manifestation of American CSIs

An effort to define the functional features of American CSIs has been made, revealing several dominant functions:

- Naming function – CSIs assign names to objects and subjects, phenomena and processes, properties and qualities, providing them with idiomatic labels within the American English language and CCA;

- Phatic function – CSIs assist in establishing a friendly atmosphere during the initiation of conversations;

- Communicative function – CSIs are used across various communication contexts;

- Voluntary expressive function – American CSIs serve as a tool for expressive communicating and showing the speaker's intentions, including greetings, requests, questions, advice, and inducements;

- Expressive function – CSIs express the inner emotions, feelings and states, and imagery of Americans;

- Connotative function – CSIs carry positive or negative connotations, allowing speakers/writers to convey implicit attitude towards subjects, actions or people, or to change connotation from negative into a humour, irony, or sarcasm;

- Imperative function – CSIs reflect the speaker's influence the audience and his or her attitude towards statements, he or she pronounced;

- Developing function – idioms aid a memory enhancement and memorization, indicating a high level language mastering;

- Characterizing function – idioms characterize the distinct traits of CCA, including its national identity and mentality;

- Identifying function – CSIs serve as markers of American identity, facilitating self-identification within the English-speaking socium and distinguishing Americans from other nations, especially English-speaking;

- Commemorative function – CSIs preserve and honour historical memories, values, traditions, and the centuries-old heritage of the American nation, reflecting their collective experiences on the understanding of the environment;

- Culture transmittion function – CSIs encapsulate and transmit the culture and cultural heritage of the American people, contributing to the enrichment of global culture discourse.

Therefore, we characterise American CSIs as linguistic units of idiomatic verbalising the CCA. American culture stands out prominently due to the distinctive traits of its populace (multicultural, but individualistic, and religious, but freedom-loving, and committed to pursuing the "American dream") along with widespread dissemination of cultural products of U.S., spanning industries as film, art, sport,

social media. The functional features of American CSIs are defined as: 1) their structural stability, metaphorisation, and vivid imagery; 2) they verbalisation of the American cultural code; 3) their function with naming, communicative, phatic, voluntary, expressive, connotative, imperative, developing, characterizing, identifying, commemorative, culture-transmitting purposes.

2.2. The structural-semantic specificity of American idioms related to culture

Since the second half of the XX c., linguistics has increasingly acknowledged the dual nature of linguistic units, encompassing both structural and semantic features [2, p. 112]. This recognition has necessitated the simultaneous consideration of the structural and semantic aspects of idioms, interrelation, and further emphasizing the need to study the unique structural and semantic characteristics of American culturally specific idioms.

To delve the distinct peculiarities of American CSIs, we have curated 190 examples from both dictionary sources on American English idioms [27; 28; 29; 45; 46; 47; 49] and personal experience of communication, focusing on those commonly used in everyday communication.

2.2.1. Lexical and semantic features

To streamline the analysis of the idiomatic features in terms of lexis and semantics, we have categorized chosen 190 American culture specific idioms into following four main lexical-semantic groups: Americans' Identity, Lifestyle & Activities, History & Statehood, American Art & Artistic Value. Most of them have several subgroups. We present the entire list of 190 American CSIs selected for the study in Appendix 2 (See App. 2). Let's give some examples:

I. Americans' Identity:

1. Status & Attributes: *take the cake* – to be the most outstanding or ridiculous, *you can't judge a book by its cover* – you shouldn't judge someone or something based solely on appearance, *a chip off/of the old block* – a son or daughter

who is very much like his or her father in character or temperament, *to be a dime a dozen* – common and unremarkable, *to make ends meet* – to make one's means adequate to one's needs, *to pull one's weight* – to do one's full share of the work, etc.

2. Character & Emotional State: *fish out of water* – to feel uncomfortable or out of place, *like a bull in a china shop* – clumsy or awkward, *back to the drawing board* – to start over after a failure, *beat around the bush* – to avoid addressing a topic directly, *chew the fat* – to chat or gossip leisurely, *Nosy Parker* – an interfering person who wants to know all about other people's affairs and things that do not concern him, *all bark and no bite* – threatening but not aggressive, *to hit the ground running* – start something with energy and enthusiasm, *in hot water* – in trouble or difficulty, etc.

3. Mentality & Perspectives: *You scratch my back, I'll scratch yours* – mutual exchange of favors, *the ball is in your court* – it is up to you to make the next decision or take action, *face the music* – to confront the consequences of one's actions, etc.

4. Relationships & Connections: *get a taste of your own medicine* – experience the same negative treatment that one has given to others, *throw in the towel* – to give up or surrender, *up in the air* – uncertain or unresolved, *burning the midnight oil* – working late into the night, *blood is thicker than water* – family bonds are stronger than other relationships, *to have a skeleton in the closet* – a past event/fact (usually something embarrassing or shameful) which is kept secret, *to let the cat out of the bag* – to allow a secret to be known, usually without intending to, *to burn bridges* – ruin relationships, etc.

The grouping of American CSIs is based on the interconnectedness of various cultural components among the American people. For instance, as N.O. Pavlenko notes, an individual's character directly influences their lifestyle and behaviour, thereby directly impacting these multifaceted aspects of the identity [18, p. 107].

II. Lifestyle & Activities:

1. Behavioural Expressions: *cry over spilled milk* – to dwell on past mistakes or misfortunes, *don't count your chickens before they hatch* – don't make plans based

on something that hasn't happened yet, *put all your eggs in one basket* – to risk everything on a single venture, *rub someone the wrong way* – to annoy or irritate someone, *saved by the bell* – rescued from a difficult situation at the last moment, etc.

2. Communication Dynamics: *make a long story short* – to summarize something briefly, *put your foot in your mouth* – to say something embarrassing or tactless, *read between the lines* – to understand the hidden meaning, *speak of the devil* – used when someone mentioned in the conversation unexpectedly appears, *zip your lip* – to be quiet, to stop talking, *a penny for your thoughts* – a way of asking what someone is thinking, *straight from the horse's mouth* – from the most reliable source, etc.

3. Food Consumption Culture & Habits: *junk food* – unhealthy food, *to buy (smth.) for a song* – to buy something extremely cheaply, *to turn a blind eye* – ignore something intentionally (for example, while a diet), etc.

4. Health & Fitness Culture: *get-up-and-go* – physical energy, *under the weather* – a short-term illness, *to go the extra mile* – to do more than one is required to do, *kick the bucket* – to die, *in the pink* – in good health/condition, etc.

5. Pursuit of the American Dream: *wild goose chase* – a futile search or pursuit, *a bed of roses* – an extremely good and cool situation/activity, *the grass is always greener* – an envy when the other people's life seems better than your own, etc.

6. Social Media & Digital Interaction: *finsta* – fake private Instagram account, *yellow journalism* – exaggerated or unnecessarily sensational journalism, etc.

III. History & Statehood.

1. Historical Legacy & Customs: *Golden Age* – a period when something is at its best, *be history* – disappear/leave, *to see the light at the end of the tunnel* – find hope in a difficult situation, *Christmas came early* – a unexpected fortune/gift, etc.

2. Political Dynamics, Governance & Symbols: *a hot potato* – sensitive/uncomfortable political topics of conversation, *the corridors of power* – high level places in government where important decisions are made, power struggles are fought, *a caretaker government (chairman)* – a temporary government (chairman)

etc.) that is on office only until a new one has been chosen, *to pull (a few) strings* – exert influence behind the scenes, *to grease the wheels* – facilitate progress, *hit the nail on the head* – express something accurately, *to filibuster* – delay or obstruct legislation, *to kick the can down the road* – postpone dealing with an issue, *to drain the swamp* – eliminate corruption in government, *to throw one's hat into the ring* – declare candidacy for an election, *to tow/toe the party line* – support the official stance of a political party, *to steal someone's thunder* – take credit for someone else's achievement, etc.

3. Sate Documents & Signifiers/Signs: *Peace out* – a goodbye, *Blue Law* – a law regulating behaviour of people, etc.

IV. American Art & Artistic Value: *flick* – movie, *to have some drama* – to be in turmoil or some kind of drama/passion is happening, *cost an arm and a leg* – very expensive, etc.

Let's explore the origins of some American CSIs, which stem from diverse sources. For example:

- *Give someone the cold shoulder.* This phrase refers to unfriendly treatment from a familiar person. Its origin traces back to practice of serving a hot lamb shoulder as a warm welcome dish to guests. Conversely, serving a cold lamb shoulder indicated unwelcome arrival or late timing.

- *Bite the bullet.* This idiom signifies accepting an unavoidable unpleasant situation with courage. It originates from the literal act of wounded soldiers gritting their teeth to suppress screams during battle.

- *John Hancock.* This idiom refers to an autograph signature, and originated from American statesman John Hancock, who was the first to sign the Declaration of Independence.

Let's look at other examples of American CSIs by their origin:

- CSIs with historical roots or connections to historical figures such as *John Hancock*, *saved by the bell*, *to blow someone's own horn*, *to grease the wheels*, *to bury the hatchet*, *Golden Age*, *to bite the bullet*, *burning the midnight oil*, etc.;

- political CSIs: *run interference*, *Blue Law*, *corridors of power*, *Flip-flop*;

- traditions and customs-related CSIs: *Christmas came early, in hot water, to paint the town red* etc.;
- land-related CSIs: *get a piece of pie*;
- Biblical CSIs as a *speak of the devil, the devil's advocate*;
- church-related: *Nosy Parker*;
- CSIs linked to past professions (*under the weather, to filibuster, give the green light, to pull (a few) strings, keep nose to the grindstone, a caretaker government, break the ice*) and current professions (medical – *to have a skeleton in the closet*);
 - military-linked: *chew the fat, hit the ground running, burn bridges, junk food*;
 - hunting-related: *beat around the bush*;
 - CSIs-borrowings from Latin and Roman: *to nail it, to filibuster, take something with a pinch of salt*;
 - literary idioms, including those from W. Shakespeare (*to green with envy, in the pink, apple of the eye*), W. Scott (*blood is thicker than water*), Aesop (*get a taste of your own medicine*), J. Howell (*cry over spilled milk*), M. de Cervantes (*put all your eggs in one basket*), T. More (*a penny for your thoughts*), comedic short story (*the whole nine yards*), and poetry (*a bed of roses, Golden Age*) etc.;
 - CSIs linked to national symbols (as hymn and others): *blessing in disguise*;
 - CSIs related to nature: *one day on a blue moon, to steal someone's thunder*;
 - art-related idioms, originated from American vaudeville (as *knock someone dead*), theatre (*break a leg, face the music, have some drama*), silent movies (*cut to the chase*);
 - sports-related CSIs, such as those from basketball games (*play ball*), boxing (*hit below the belt, throw in the towel, bring home the bacon*), tennis (*the ball is in your court*), football (*run interference*), baseball (*be on the ball*), rowing (*to pull one's weight*), poker games (*a quick buck*), etc.;
 - slang, including youth slang: *flick, finsta*.

There are the number of CSIs in American English that have an uncertain origin, for example as *up in the air*, *to see the light at the end of the tunnel*, *put your foot in your mouth*, *to grease the wheels* and others.

We have made an attempt to pinpoint 6 dominant lexical and semantic features of American CSIs: 1) syntactical rigidity and semantic non-compositionality, wherein idioms convey idiomatic meaning about culture, which «cannot be derived from a sum of the meanings of its elements» [33, p. 9], for instance the meanings of elements in *rub+someone+the+wrong+way* cannot be at once understood as «to annoy or irritate someone»); 2) heightened cultural significance compared to its literal counterparts or individual components; 3) figurative and metaphorical usage; 4) culture information semantically related mostly to four aspects: American identity, lifestyle/activities, history/statehood, and art; 5) etymologically, most CSIs have a clearly stated origin, yet there is still the number of idioms with uncertain origins in American English; 6) the lexical-semantic evolution of CSIs involves enriching and influencing the vocabulary of both American and British English.

2.2.2. Structural features

Another characteristic of idioms is their structural invariability, which means that their components cannot be deleted, or replaced by synonyms. However, there are some idioms where one of the elements has a strict equivalent (*piece of cake* – *piece of the pie*, *hit home* – *strike home*), thus there is a slight possibility of deformation according to the ongoing development of language forms.

Considering the combinations of components, the effort to identify the types of American culturally specific idioms has been realised. According to a number of lexemes (words), we identify following structural kinds of American CSIs:

1. One lexeme CSIs: *millenials*, *flick*, *filibuster*, *concertgoers*, *finsta*.
2. Two lexemes CSIs: *Uncle Sam*, *Nosy Parker*, *Golden Age*, *junk food*, *burn bridges*, *yellow journalism*, *caretaker government*, *John Hancock*, *pull strings*.

3. Multi-lexemes CSIs: *cost an arm and a leg, to keep one's nose to the grindstone, saved by the bell, somebody is golden, throw in the towel, apple of the eye, wild goose chase, straight from the horse's mouth.*

In terms of structural formation, there are such forms of CSIs in American English as:

- a simple (*millennial, filibuster, finsta, flick*) or composite word (*get-up-and-go, Willy-nilly, flip-flop*);
- a phrase: *to have a skeleton in the closet, to hit the ground running, to put your foot in your mouth, to read between the lines, etc.;*
- a sentence: declarative – *You scratch my back, I'll scratch yours*, negative – *You can't judge a book by its cover*, imperative – *Don't count your chickens before they hatch*, exclamatory – *Don't look back! Break a leg! etc.*

The next structural feature of two-lexemes and multi-lexemes American CSIs is the presence of a dominant element carrying the underlying information, as in phrasal verbs or phrases, (*Golden Age, pull strings break a leg, have some drama knock someone dead, chew the fat, to nail it, break the ice*), or the absence of it (*John Hancock, couch potato, Nosy Parker, Jibber-jabber, Willy-nilly, Uncle Sam*).

Furthermore, CSIs can feature the same element in different combinations, often losing its primary direct meaning and being used as various syntactical components and parts of speech, for instance *blue* as in *Blue Law, one day on a blue moon, ball* as in *drop the ball, the ball is in your court, play ball, be on the ball*. Similarly, expressions like *to be green, to be as green as grass, to give the green light, grass is always greener, to green with envy* showcase how a single element can be used in different combinations with altered meanings, illustrating concepts of inexperience, envy, and perception.

Using diverse components of CSIs is the next structural feature, as names of:

- persons (*John Hancock, Nosy Parker, Uncle Sam, Willy-nilly, Barbie Doll*),
- body parts (*apple of the eye, to turn a blind eye, to keep one's nose to the grindstone, to zip your lip, to button one's lips, cost an arm and a leg, to put your foot in your mouth, Break a leg, etc.*),

- professions (*to filibuster, devil's advocate, a caretaker chairman, etc.*),
- objects (*throw in the towel, bed of roses, You can't judge a book by its cover, to bury the hatchet, to grease the wheels, to keep one's nose to the grindstone, to pull strings, Barbie Doll, to put all your eggs in one basket, etc.*),
- animals (*fish out of water, to bug somebody, wild goose chase, eager beaver, straight from the horse's mouth, like the cat that ate/got/swallowed the canary, don't count your chickens before they hatch, when pigs fly, to let the cat out of the bag, to go to the dogs, like a bull in a china shop, etc.*),
- colours (*to be green, to be as green as grass, to give the green light, grass is always greener, to green with envy, to paint the town red, black out, Blue Law, yellow journalism, one day on a blue moon, etc.*),
- abstract concepts (*Jibber-jabber etc.*),
- actions (*to knock someone dead, to steal someone's thunder, to throw in the towel, to pull strings, to work until the deadline today, to bury the hatchet, etc.*),
- materials (*be golden, Golden Age, a heart of gold*) and others.

It's notable that rhyming slang, a productive method of forming idioms in modern American English, as: *Jibber-jabber, Willy-nilly, Okey-dokey, flip-flop*.

We concur with the O. Kuzhil's observation that «proper-name idioms are quite specific, as they contain components that are unique to a particular language and reflect its traditions, customs, and history. They pose certain difficulties for a translator when reproducing them in a foreign language» [11, p. 60].

The structure of American CSIs can vary in lexical-grammatical character:

- a) nominal nature, exemplified by idioms such as *Golden Age, Nosy Parker, millennial, John Hancock, concertgoer, finsta, yuppie, Uncle Sam, Blue Law, Jibber-jabber, Old Glory, yellow journalism, Barbie Doll, get-up-and-go, a hot potato, couch potato, a caretaker government,*
- b) verbal nature, seen in idioms like *to steal someone's thunder, to throw in the towel, to pull strings, to work until the deadline today, to bury the hatchet, etc.*
- c) adverbial character as in idioms: *one day on a blue moon, burning the midnight oil, blessing in disguise, when pigs fly, etc.*

d) adjectival character as in idioms: *to be a dime a dozen, steal a march, like a bull in a china shop, be green, in the pink, to be as green as grass, all bark and no bite, saved by the bell, a bed of roses, be history, cost an arm and a leg*, etc.

To analyse and illustrate structures of American CSIs, we'll use initial letters for parts of speech, as: N – noun, V – verb, A – article, Adj – adjective, Adv – adverb, P – pronoun, Prep – preposition, Prt – particle, Num – numeral, C – conjunction, with possible element(-s) indicated in brackets and leading element(s) or particular words indicated in bold. The structural kinds of idioms, drawn from the study by I.A.Bekhta and O.S. Matviienkiv [1, p. 24-25], and I.V. Korunets [8, p. 203], encompass nounal, verbal, adjectival, adverbial, and interjectional forms.

The structural analysis of 190 American CSIs reveals the following patterns:

1) nounal (69 idioms, that is 36,3%):

(A/Num)+(Adv)+N+(C)+(Prep(A/P))+(Adj)+N: *Uncle Sam, the devil's advocate, piece of cake, speak of the devil, apple of the eye, a bed of roses, the corridors of power, a heart of gold, a drop in the bucket, pain in the rear, Barbie Doll, John Hancock, Jibber-jabber, flip-flop, a rain on your parade, blessing in disguise, one day on a blue moon, wild goose chase*, etc.;

(Prt+A)+(Adj/Adv)+(Prep(A))N: *Fuzz, yuppie, millenials, finsta, yellow journalism, concertgoers, junk food, a quick buck, a caretaker government, bad blood, Nosy Parker, eager beaver, Old Glory, Blue Law Golden Age, new off the boat, not a big fan, a hot potato, couch potato, fresh off the boat, under the weather*;

N+V+(Prt(P/N))+(Adv)+(N): *scratch smb's back, I'll scratch yours, something has some drama, You can't judge a book by its cover, Christmas came early*;

2) adjectival idioms (4 idioms, that is 2,1%):

(C/as)+Adj+C/as+(A)N: *(as) cool as cucumber*;

like+(A)N+(Adv/Prep)+(V)+(A(Adj))N: *like the cat that swallowed the canary, like a bull in a china shop*;

Adv+Adj+C+Adj: *still alive and kiking*;

3) verbal idioms (111 idioms, that is 58,4%):

V+(Pr): *to filibuster, to 86 somebody*;

V+like+(A(Num))N: *to feel like a million dollars, to work like a dog, etc.,*

V+(Prep)+(A/Pr)N/Pr+(Prep/Adv/C)+(A(N+Prep))N/Pr: *Break a leg, hit the hay, bug somebody, break the ice, to green with envy, take smth with a pinch of salt, Venmo me, cost an arm and a leg, bring home the bacon, to run interference, steal someone's thunder, button one's lips, drive smb up the wall, throw in the towel, have a crush on smb, pull strings, miss the boat, keep one's nose to the grindstone, nail something, work until the deadline, buy smth for a song, bury the hatchet, etc.;*

V+Adv+(A+N+Adv): *go public, work until the deadline today, look back;*

V+(A(Adv))N/Pr+(Adv)+Adj: *paint the town red, make a long story short, knock someone dead, etc.;*

V+(A)+Adj+((Prep)N): *be golden/green, do good on somebody, to give the green light, give a cold shoulder, etc.;*

4) adverbial idioms (4 idioms, that is 2,1%):

Adv+(A)N+V: *when pigs fly;*

Adv+(A(Num))N: *behind the eight ball;*

(C)+Adv+(C)+Adv: *pretty good, so far so good;*

5) interjectional: *Okey-dokey, Toodles* (2 idioms, that is 1,1%).

It's worth mentioned that the structural analysis indicates that the most prevalent structures are verbal, comprising 111 idioms (which accounts 58,4% of the total American CSI selected for the research), and nounal idioms, comprising 69 CSIs (36,3% of the total). It's important to note that there might be a slight mathematical error (maximum 1-2%), which doesn't greatly impact the overall results.

In our view, American CSIs possess several structural features: 1) they typically maintain a dominant structural rigidity/invariability, 2) they incorporate a diverse range of elements for constructing idioms reflecting culture, including components unique to American English, such as rhyming slang; 3) they may or may not feature a main component conveying the underlying information, 4) they can be categorised into three structural kinds (one-lexeme, two-lexemes, and multi-lexemes idioms) and three forms of structure formation (word, phrase, sentence); 5) their

structure can vary in character (nounal, verbal, adjectival, adverbial and interjectional), where the dominant types of American CSIs are verbal and nominal.

So, all mentioned above prove that culturally specific American idioms are generally characterized by structural diversity and semantic indivisibility.

2.3. The culturally specific idioms mostly used by American youth

O.I. Borymska and K.S. Karpova highlight social media platforms as «the most prominent interactional Internet arenas that give its users powerful means to express themselves, to participate in the public sphere and, consequently, to influence the public opinions», while serving as communication loci that «have facilitated community formation and boosted connectedness within these new communities» [41, p. 120]. We fully concur with these assertions about the role of social media in society, and we'd like to emphasize that, through their socialization, influence, and expressiveness, users of social media belonging to a particular ethnos can also manifest their nation's general culture.

The study of the CSIs commonly used by American youth was conducted in several stages: 1) pre-examination stage – choosing 10 young American bloggers; 2) examination stage – analysing their speech through listening videos and reading posts, identifying CSIs and determining the most frequently used idioms; 3) verification stage – confirming their usage frequency by analysing the number of determined idioms on the website YouGlish [61], which offers over 100 mln videos of speeches (including American English) by different people in context.

Pre-examination stage. In order to discern the peculiarities of functioning of American CSIs, the task of identifying common idioms in the youth's speech was undertaken. Instagram, popular social network, was chosen as the primary material. Over 400 reels (videos) and posts (text) by various American bloggers were randomly reviewed and 10 bloggers were selected based on such criteria: 1) personal: age range of 14-35 years, which commonly characterises youth aligning with laws of Ukraine as "On promoting social formation and development of young people in Ukraine"; diverse gender, profession, and style of life; 2) identity: American and/or

residence in the U.S.; 3) linguistic: American English as a language of communication; 4) social: diverse follower count, video and textual content in blogs.

Bellow, you'll find a table with information comparing 10 bloggers chosen for the study (See Table 2.1). This data serves as confirmation that our selection process adhered to the predefined criteria for choosing research material.

Table 2.1

Table of information comparing 10 bloggers chosen at Instagram for the study

№	Account	Surname and name	Gender	Age	Posts count	Follower count	Residence in the U.S.	Profession
1.	@selenagomez	Selena Gomez	F	31	1983	427 mln	California	singer
2.	@mrbeast	James Donaldson	M	26	292	56,6 mln	Kansas	youtuber
3.	@kevin_saxby	Kevin Saxby	M	32	367	84,8 k	Seattle	actor, comedian
4.	@angelicatrae	Angelica Trae	F	32	665	119 k	Los Angeles	streamer, cosplayer
5.	@miguel	Miguel	M	29	62	5,1mln	Los Angeles	singer-songwriter
6.	@nicole_coenen	Nicole Coenen	F	30	756	2,1 mln	Cleveland	lumberjack
7.	@emmachamberlain	Emma Chamberlain	F	23	657	15 mil	California	model
8.	@daviddobrik	David Dobrik	M	28	492	10.2 mln	LA, California	internet personality
9.	@charlidamelio	Charli D'Amelio	F	20	186	44,1 mln	Norwalk, Connecticut	influencer, dancer
10.	@wilsontriston	Wiston Triston	M	25	213	59,7 k	New York	university worker

As evident from the preceding table, the chosen bloggers are all American, spanning both genders, different age ranges, occupations and styles of life, various popularity (ranging from 59k to 427mln). The common thread among them is American idioms (including CSIs) use in speech.

During the *examination stage*, a thorough analysis of over 400 videos by bloggers chosen for the study was conducted.

First example is *Okey-Dokey* that is the colloquial derivative of *O'Key*. A blogger and a famous singer S. Gomez finds the phrase *Okey-Dokey* to be a bit of linguistic parasite for her that she's eager to rid herself of. In a creative twist, while a TV-show a jar was made especially for her (as a guest) to put a dollar every time this

idiom inadvertently slipped out. From her Instagram blog almost every second video features this idiom or the repetition of it, totaling 36 mentions in 50 reels.

Comedian K. Saxby incorporated *Okey-Dokey* over 40 times in his videos, one of them has 16 *Okey-Dokeys* in the text. We find this sketchcomedy-video particularly captivating, focusing on individuals who frequently use *Okey-Dokey* and how it permeates their daily routines. In the video, three friends engage in dialogue as one of them gets ready for a shopping, leading to multiple occurrences of the *Okey-Dokey* idiom in their conversation; this can be seen at the text from the picture below (See Figure 2.3).

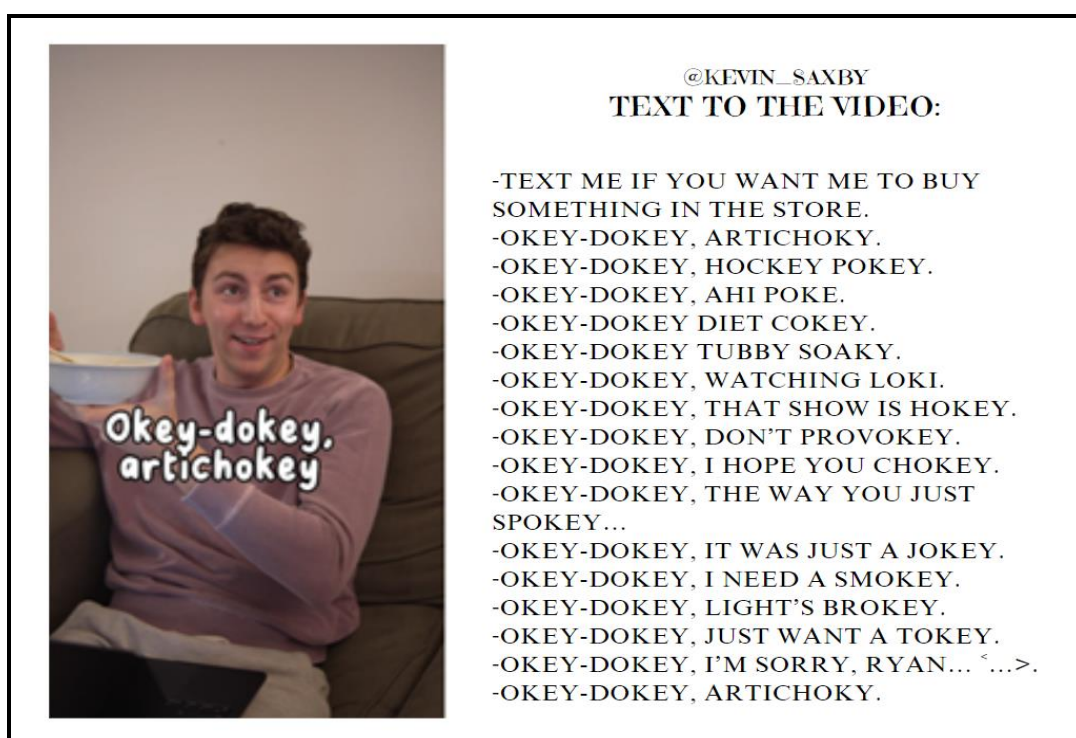


Figure 2.3. Text to video «People who say *Okey-Dokey* and how they live their day to day lives» by K. Saxby

This funny dialogue-joke promptly unveils almost the entire culture of Americans: from rhyming slang and irony to sarcasm; humor (ranging from dark to light-hearted); attitudes towards friends (alternating between sharp words, kindness, and affection); hobbies like watching TV shows, and food consumption habits such as enjoying artichokes and drinking Coca-Cola; a dominant quick temper of people, their penchant for theatrics, and the inclination to turn even mundane conversations into art, as evidenced by the poetic nature of this dialogue, etc.

Previously, the spelling and pronunciation of *O'Key* were more commonly seen as *OK*. However, there is now a tendency to lengthen and distort the structure of this idiom, resulting in various spellings being used in the speech of young people. While analyzing videos of N. Coenen, we encountered her phrase «*Can I get an Okie Dokie?*». This prompted the idea to identify all the different spellings of this idiom found within the selected 400 videos and from the personal experience in written communication. These 18 variations are the following: *Okey-Dokey*; *Okey Dokey*; *Okie-Doki*; *Okie Dokie*, *okidoki*; *doki-doki*; *oukiedokie*; *okey-doke*; *okie-doke*; *okey-donkey*; *okeydokey*; *Okey-doke*, *artichokey*; *Okey-artichokey*; *Okey-chokey* or even a whole phrases *Okey-Dokey*, *artichokey in the pokey*; *Okie-Dokey*, *artichokey in the pokey*; *Okey-Doke*, *artichokey in the pokey*. In our opinion, they showcase the creative and playful nature of idiomatic language evolution, especially within youth.

There are plenty more instances of using this and other CSIs in the selected blogs. One of common American CSIs is *pretty good*, there are a lot of examples of this idiom usage in the speech of youth, including Instagram bloggers. Let's highlight the example drawn from the videos by Mr. Beast, who even titles one of them as "I'd say we're doing pretty good". In other video Mr. Beast grabbed 100 people to try a chocolate bar and to say whether they like it or not, during dialogues they were saying the words like *really good* and *pretty good*.

One of the bloggers W. Triston also tried these the Mr. Beast's chocolate bars and made some videos («I don't even know what Quinoa Means but it's pretty good», «Deez Nutz chocolate by MrBeast is pretty busting»), saying 2 times *pretty good in them* and 58 times in other videos, trying different flavors of Pepsi, Soda and other drinks and food like pizza etc. In the texts to this video he also used different CSIs many times, including *pretty good*. It is one of such tests: «*Finally trying a birria pizza for the very first time. Is it complete stunt food or is it actually pretty good?*»

Despite the large number of videos, of all the 10 bloggers selected for the study, A. Trae used the least amount of CSIs, for example, she used *pretty good* only once in the phrase «*Is it complete stunt food or is it actually pretty good?*».

Miguel, a singer-songwriter, incorporated many such idioms into his songs. Even he titled one of his songs 'Sure Thing', using the idiom *sure thing*.

From the extensive review, 50 common CSIs in use by American youth were identified (from 190 idioms) and are given with translations into Ukrainian below:

1. *small potatoes* («це ще квіточки»),
2. *not in the cards* («не судилось»),
3. *to split hairs* («прискіпуватися до дрібниць. доколупуватися»),
4. *bigger fish to fry* («важливіші справи»),
5. *Willy-nilly* («з бухти-барахти, бездумно»),
6. *the life and soul of the party* («душа компанії»),
7. *cool as cucumber* («спокійний, наче слон/удав»),
8. *Okey-dokey* («гарзд-гарзд, О'кеюшки, добренько»),
9. *flip-flop* («перевзутися» на позначення зміни думки)
10. *you can take my word for it* («зуб даю», «повір мені»),
11. *read the room* («оцінити ситуацію»),
12. *Cut it out!* («Перестань!», «Досить!»),
13. *Break a leg!* («З Богом!», «Щастя!», «Ні пуха, ні пера!»),
14. *hit home* («зачіпити за болюче/живе»),
15. *something is fishy* («щось тут підозріло, пахне дивним тут»),
16. *no offence* («не ображайся, без образ»),
17. *non taken* («не прийняв близько до серця; все добре»),
18. *paint the town red* («піти у відрив, відірватися на повну»),
19. *put on the back burner* («відкласти щось»),
20. *pull yourself together* («зібрати себе до купи»),
21. *be on the fence* («бути в нерішучості»),
22. *not in a fit state to do something* («не могли зробити щось»),
23. *still alive and kiking* («ще живий і здоровий»),
24. *take a rain check* («іншим разом»),
25. *out of the blue* («ні з того, ні з цього»),
26. *out of the question* («без питань»),

27. *next thing you know* («не встигнеш й озирнутись»),
28. *sure thing* («звісно, само собою»),
29. *it's just my cup of tea* («по душі» на позначення вподобань),
30. *it's right up my alley* («саме те, що потрібно/лікар прописав»),
31. *it's getting old already* («зношуватися, старішати»),
32. *to be exasperated with smth/smb* («щось/хтось нервує когось»),
33. *that's really captivating* («захоплююче»),
34. *find something quite compelling* («вважати щось доволі переконливим»),
35. *it's slipped my mind* («з голови вилетіло»),
36. *I'm on my way* («скоро буду/біжу вже»),
37. *pretty good* («досить непогано/добре»),
38. *can't complain* («гріх жалітися»),
39. *so far so good* («тихим сапом»),
40. *Toodles* («бувайте/па-па»),
41. *jump on the bandwagon* («падати під теплу руку», «впасти на хвіст»),
42. *put your foot in your mouth* («сказати щось незручне або нетактовне»),
43. *rub someone the wrong way* («грати на нервах»),
44. *saved by the bell* («згасити вогонь в останню хвилину»),
45. *speak of the devil* («легкий на помині»),
46. *take the cake* («взяти верх», «найвидатніший або найсмішніший»),
47. *throw in the towel* («підняти білий прапор», «здатися, капітулювати»),
48. *up in the air* («висіти/залишити у повітрі», «невизначене/невирішене»),
49. *wild goose chase* («марно витрачений час», «марнувати час»),
50. *you can't judge a book by its cover* («книгу за обкладинкою не судять»).

The 10 most frequently used culture-specific idioms in 400 videos of American youth speech have been identified:

- *pretty good* – 131 times in 108 video (27% from total number of 400 videos);
- *sure thing* – 83 times in 82 video (20,5% from total number);
- *Okey-Dokey* – 91 times in 62 video (15,5% from total);
- *small potatoes* – 40 times in 40 video (10% from total);

- *next thing you know* – 32 times in 32 video (8% from total);
- *Break a leg* – 24 times in 24 video (6% from total 400);
- *jump on the bandwagon* – 21 times in 21 video (5,25% from total 400);
- *rub someone the wrong way* – 19 times in 19 video (4,75% from total);
- *speak of the devil* – 12 times in 12 video (3%);
- *take the cake* – 12 times in 12 video (3%).

Verification stage. The last phase of the research involved confirming their popularity based on their frequency of use, as determined with the assistance of website YouGlish [62]. It provides a distinctive method for the English language learning and practice through the provision of video demonstrations showcasing words and phrases used in context. Users can search for particular words or phrases, and the platform retrieves videos from sources such as YouTube where these expressions are spoken. This feature proves beneficial for language learners as it offers insight into real-life usage scenarios and enables them to listen to the pronunciation by native speakers. Another important feature of this site is that you can choose the English language option, so we chose American English. Consequently, we have acquired the following statistics (the usage count of each idiom is presented in descending order): *pretty good* – 33735 times, *sure thing* – 5909, *next thing you know* – 1494, *Okey-dokey* – 358, *small potatoes* – 138, *Break a leg* – 132, *take the cake* – 118, *jump on the bandwagon* – 94, *rub (someone) the wrong way* – 85, *speak of the devil* – 32. The number of CSIs's usage is proved by the number of appropriate videos from the YouGlish platform.

The comparison of the results of the quantitative analysis of defined culturally specific American idioms uses shows that there is a certain difference between the most popular idioms used in the speech of young Instagram bloggers in the U.S. and those idioms, identified by the YouGlish platform as the most frequently used in American English. We see prevailing coincidence of our results and the YouGlish platform's check: the six most popular idioms (*pretty good*, *sure thing*, *next thing you know*, *Okey-dokey*, *small potatoes*, *Break a leg*) were identified in the same way, the next 4 idioms were mixed in places, because some of them were used on the platform

in non-idiomatic meanings. Moreover, this small discrepancy can be explained by the fact that the platform contains videos of people of different ages (mostly of middle-aged and older people), ethnicities, etc. However, we believe that our verification is appropriate, as there is some overlap between the results of the study and the results of the verification on the platform. At the same time, we focus mainly on the results of our research, as we have chosen a specific research material, which is the language of the American young blogosphere.

The study of the CSIs commonly used by American youth was carried out through several stages. At the pre-examination stage, we selected 10 young American bloggers based on specific criteria. At the examination stage, we analysed the frequency of idiomatic usage across 400 videos featuring these 10 Instagram-bloggers. From our overall classification of 190 idioms, we identified 50 popular culture-specific American idioms present in their speech. Below is the list of these 50 idioms in alphabetical order: *be exasperated with something/somebody*, *be on the fence*, *bigger fish to fry*, *Break a leg*, *can't complain*, *cool as cucumber*, *cut it out*, *find something quite compelling*, *flip-flop*, *hit home*, *I'm on my way*, *it's getting old already*, *it's just my cup of tea*, *it's right up my alley*, *it's really captivating*, *it's slipped my mind*, *jump on the bandwagon*, *life and soul of the party*, *next thing you know*, *no offence*, *non taken*, *not in a fit state to do something*, *not in the cards*, *Okey-Dokey*, *out of the blue*, *out of the question*, *paint the town red*, *pretty good*, *pull yourself together*, *put on the back burner*, *put your foot in your mouth*, *read the room*, *rub someone the wrong way*, *saved by the bell*, *small potatoes*, *so far so good*, *something is fishy*, *speak of the devil*, *split hairs*, *still alive and kicking*, *take a rain check*, *take the cake*, *the life and soul of the party*, *throw in the towel*, *Toodles*, *up in the air*, *wild goose chase*, *Willy-nilly*, *you can take my word for it*, *you can't judge a book by its cover*. Moreover, this stage of our study revealed the identification of the ten most frequently used culture-specific idioms. At the verification stage, six top idioms linked to American culture (*pretty good*, *sure thing*, *next thing you know*, *Okey-dokey*, *small potatoes*, *Break a leg*) used by youth had their usage frequency confirmed through the results obtained from the YouGlish website.

Conclusion to Chapter II

The analysis of the nature of culturally-specific American idioms has been conducted. In our opinion, such idioms are linguistic units of idiomatic verbalising the cultural identity of this nation. American culture is notably distinguished by the distinctive characteristics of its people along with widespread dissemination of cultural products. The functional features of American culturally-specific idioms include metaphorisation, vivid imagery, verbal representation of American culture, and their usage for various purposes.

Six dominant lexical and semantic features of culturally-specific American idioms were defined (1) syntactical rigidity and semantic non-compositionality, 2) heightened cultural significance compared to their literal counterparts or individual components; 3) figurative and metaphorical usage; 4) American culture information semantically related mostly to American identity, lifestyle, history, statehood, and art; 5) mostly stated origin, 6) enriching and influencing the vocabulary of both American and British English. American CSIs possess such structural features: 1) maintaining a dominant structural rigidity/invariability, 2) incorporating a diverse range of elements for constructing idioms, including unique to American English, such as rhyming slang; 3) a main component may convey the underlying information, 4) they can be categorised into three structural kinds (one-lexeme, two-lexemes, and multi-lexemes idioms) and three forms of structure formation (word, phrase, sentence); 5) variability in character (nounal, verbal, adjectival, adverbial and interjectional).

The study of culturally-specific idioms among American youth involved several stages. Initially, we selected 10 young American bloggers based on specific criteria. Then, we analyzed the frequency of idiomatic usage across 400 videos featuring these bloggers. From our classification of 190 idioms, we identified 50 popular culture-specific American idioms used in their speech. Additionally, we identified the ten most frequently used idioms. Finally, at the verification stage, we confirmed the usage frequency of six top idioms (*pretty good*, *sure thing*, *next thing you know*, *Okey-dokey*, *small potatoes*, *Break a leg*) associated with American culture using the YouGlish website.

CONCLUSION

Throughout the study, we've drawn several conclusions, demonstrating the fulfillment of our research tasks. We've explored the concept of "idiom" by examining lexicographic and scholarly works, defining it as "a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own" [31].

The typology of English idiomatic units is clarified based on various factors such as idiomaticity degree (*fusion, unity, and collocation*), lexical and semantic considerations (*indivisible idiom with grammatical archaisms; idiom lexically and semantically indecipherable; idiom as semantic unity*), affiliation within language structures (*verb, substantive, adverbial, and adjectival idioms*), literal interpretation and associated implications (*pure, literal and semi- idioms*), the consistency in form (F) and clarity of meaning (M) (*idioms of irregular F+clear M, regular F+unclear M, irregular F+unclear M*), the key elements (as people, characteristics, special subjects etc.).

The role of English idioms is characterized as crucial and relevant for studying because of their uniqueness, specificity, usefulness, prospective, historically and culturally colouring, and meaningful impact, underscoring their potential for effective communication.

American culturally-specific idioms are the linguistic units that idiomatically verbalise the culture of Americans, which stands out prominently due to the distinctive traits of its populace along with widespread dissemination of cultural products of the U.S. Their functional features include metaphorisation, vivid imagery, verbal representation of American culture, and their usage for various purposes (naming, communicative, phatic, voluntary, expressive, connotative, imperative, developing, characterizing, identifying, commemorative, and culture-transmitting).

Their dominant features were defined: 1) in lexis and semantics: syntactical rigidity and semantic non-compositionality, heightened cultural significance, figurative and metaphorical usage, semantic relation mostly to American identity, lifestyle, history, statehood, and art, mostly stated origin, enriching and influencing

the vocabulary; 2) in structure: a dominant structural invariability, a diverse range of elements for constructing idioms (sometimes including rhyming slang and other unique to American English units), conveying the underlying information by a main element, three possible structural kinds (one-lexeme, two-lexemes, and multi-lexemes idioms) and three forms (word, phrase, sentence), variability in character (nounal, verbal, adjectival, adverbial and interjectional).

The experiment has been done on the material of 10 Instagram blogs of young bloggers (selected, basing on the 5 particular criteria), and more than 400 of their videos. Based on the analysis of the idioms usage quantity, 50 common American idioms denoting culture in the young people's speech are defined (See App. 2). Based on the analysis of American young blogosphere and confirmation of the results from the website YouGlish, 10 most frequently used idioms (*pretty good, sure thing, next thing you know, Okey-dokey, small potatoes, Break a leg, take the cake, jump on the bandwagon, rub the wrong way, speak of the devil*) are identified.

Prospects for scientific research may include analysing the specifics of the culture of communication in the English-speaking space of American speakers.

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APPENDIXES

APPENDIX 1

General characteristics of the correlation between the concepts of "phraseology" and "idiomatics" (by O. Moseichuk), translated from Ukrainian

Nonphraseological units	level of word	One word idioms: <i>to bag – "to take possession of something without asking permission", to bomb – "to fail something", knockout – "a very attractive person or thing", lemon – "anything defective or unsatisfactory".</i>	
Phraseological units	level of word combinations	Conjugation: <i>Ducth soup – "something very easy", to pull one's leg – "to deceive somebody", to jump down one's throat – "to criticize severely".</i>	
		Semi-conjugation: <i>to pay the piper – "to pay for one's mistakes", to say a mouthfull – "to say something of a significant or shocking nature".</i>	
		Unity: <i>to get one's second wind – "to get a second burst of energy", to kill two birds with one stone – "to accomplish two objectives with one action".</i>	
		Semi-unity: <i>pot answer – "a prepared reply", shotgun method – "a method in which several solutions are tried at once to see which one might work".</i>	
		Phraseological conjunctions: <i>now and then, to make progress, to take into consideration, in case of, again and again, to make friends.</i>	
	level of sentence	Phraseological expressions of	- an idiomatic nature: <i>Don't cut your chickens before they are hatched; the dog returns to his vomit.</i>
	- non-idiomatic nature: <i>The more you learn, the more you know; appearances are deceptive.</i>		

 idiomatic units

 non-idiomatic units

APPENDIX 2

Four main lexical-semantic groups of 190 American CSIs chosen from dictionaries

I. *Americans' Identity:*

1. Status & Attributes (personal, professional, political, religious, social, ethnic etc.; skills and abilities), for example: *to knock someone dead* – to strike a chord especially with a good performance of something (origin – the phrase used in vaudeville to wish a performer luck), *to nail something (it)* – to do something well (origin – ancient sculptors finish their work by scraping it with their finger nail), to do great job, *to be golden* – somebody is very rich, analogous to ukr. «somebody is in chocolate» [19], *millennials* – a cohort of "modern generation" of young people born between 1980 and 2000, *concertgoers* – people who are fond of going to concerts, *yuppie* – young high-salary office worker, *pain in the rear* – an on-going problem or a difficult person/colleague, *the devil's advocate* – «a person who advocates a less generally accepted point of view for the sake of argumentation» [50], *apple of the eye* – someone loved and put above everyone else around [57], *steal a march* – to be prepared for all eventualities, or as we say forewarned is forearmed, *to be green/ to be as green as grass* – very inexperienced and perhaps naive, little experience or knowledge about something, and such persons trust too easily what other people tell them, *the life (and soul) of the party* – somebody who is very entertaining and lively on social occasions, *it's slipped my mind* – to forget something, *right up/down somebody's alley* – «especially suited to someone's tastes or abilities» [50], *take the cake* – to be the most outstanding or ridiculous, *you can't judge a book by its cover* – you shouldn't judge someone or something based solely on appearance, *a chip off/of the old block* – a son or daughter who is very much like his or her father in character or temperament, *to be a dime a dozen* – common and unremarkable, *to make ends meet* – to make one's means adequate to one's needs, *to pull one's weight* – to do one's full share of the work etc.

2. Character & Emotional State. Except the mentioned above idioms (*a diamond in rough, a heart of gold, Barbie Doll*) there are also the following idioms in this group as: *to feel like a million dollars* – to be on top of your game, to feel great, *to take something with a pinch of salt* – not to take something at face value, *a rain on your parade* – to spoil all the fun, *to be salty about smth* – to be irritated about something [19], *to bug somebody* – to annoy someone, like a mosquito (or a bug), *to green with envy* – to be very unhappy because someone has something you want; to turn green with envy, *eager beaver* – a person who is enthusiastic about some activity, *Willy-nilly* – disorganized and unplanned activity/action/event, *hit/strike home* – when somebody realizes that something is true, though painful, *to be exasperated with this* – «annoyed, esp. because you can do nothing to solve a problem» [31], *something is really captivating* – «something is holding your attention by being extremely interesting, exciting, pleasant, or attractive» [31], *to find something quite compelling* – "when something grips the attention, touches and excites somebody to do something", *in hot water* – in trouble or difficulty, *fish out of*

water – to feel uncomfortable or out of place, *like a bull in a china shop* – clumsy or awkward, *back to the drawing board* – to start over after a failure, *beat around the bush* – to avoid addressing a topic directly, *chew the fat* – to chat or gossip leisurely, *Nosy Parker* – an interfering person who wants to know all about other people's affairs and things that do not concern him, *all bark and no bite* – threatening but not aggressive, *to hit the ground running* – «start something with energy and enthusiasm», etc.

3. **Mentality & Perspectives** (system of views, ideals, interests and norms, and education, self-realization, worldview etc.). Except the mentioned above idioms (*to work like a dog*, *to bite the bullet*) the other idioms could be named in this group: *to buy something* (in the figurative meaning) – to believe something, *to go with the flow* – to take a relaxed attitude towards life, *not a big fan* – when somebody doesn't like something, *somebody did really good on somebody* – another way of saying that "someone raised someone well", *to wind up* – to joke, *to blow your own horn* – to praise yourself, to boast of your successes, *blessing in disguise* (*every cloud has a silver lining*) – benefit in disguise, when one door closes, another opens, and something bad can eventually turn out to be good [57], *as cool as cucumber* – a very calm person, *one day on a blue moon* – an extremely rare event (origin – the rare astronomical phenomenon of the blue moon when it's «the second full moon in one month, and it only occurs once every 2,7 years. Most blue moons appear white, grey, or yellow. But occasionally smoke from wildfires or other environmental factors does give the moon a bluish tint, according to NASA» [57]), *not in the cards* – unlikely or not to happen, *You scratch my back, I'll scratch yours* – mutual exchange of favors, *the ball is in your court* – it is up to you to make the next decision or take action, *face the music* – to confront the consequences of one's actions, etc.

4. **Relationships & Connections** (attitude to themselves, family and other people, nature and environment). Except the mentioned above idioms (*to bring home the bacon*, *bad blood*, *to drive someone up the wall*, *to bury the hatchet*, *to give/get a cold shoulder*, *fresh off the boat*, *new off the boat*), such idioms could be related to this group as *like the cat that ate/got/swallowed the canary* – to be very happy with oneself, *a drop in the bucket* – very little of something, *piece of cake/the pie* – «easier than ever, easier than a steamed turnip, it can be done even with closed eyes» [57], *when pigs fly* – something impossible or extremely unlikely, *to play ball* – to cooperate with someone, to meet someone halfway, *to have a crush on someone* – a slight feeling of being in love, *to keep one's nose to the grindstone* – to work hard (origin – the miller poured the grain into the mill by hand, which meant that his nose was very close to the grindstone if he had a lot of work to do), *small potatoes* – unimportant, *to split hairs* – to argue about trifles, *bigger fish to fry* – to have something that is more important to do, *it's getting old already* – something has been used or repeated so much that it's losing its appeal, *the life and soul of the party* – a very lively and amusing at a party (or meeting) person, *get a taste of your own medicine* – experience the same negative treatment that one has given to others, *throw in the towel* – to give up or surrender, *up in the air* – uncertain or unresolved, *burning the midnight oil* – working late into the night, *blood is thicker than water* – family bonds are stronger than other relationships, *to have a skeleton in the closet* – a

past event/fact (usually something embarrassing or shameful) which is kept secret, *to let the cat out of the bag* – to allow a secret to be known, usually without intending to, *to burn bridges* – ruin relationships, etc.

II. Lifestyle & Activities:

1. Behavioural Expressions. Except already mentioned *Venmo me*, this group includes such examples as: *couch potato* – a person who mostly sits on the couch, eating snacks and watching TV, *behind the eight ball* – to get into a difficult situation, *to catch somebody right mid-bite* – the person was taken by surprise; the person was caught off guard, interrupted literally in the middle of eating, *a quick buck* – a quick replenishment of stocks or earning money, *to pass the buck* – to shift the blame to someone («refers to old poker games, during which each new player was handed a knife with a deer antler handle, symbolizing responsibility for dealing cards») [26], *to miss the boat* – the missed opportunities, *to work until the deadline today* – to work until the last minute («refers to horse racing, when the cord was pulled at the finish line to see which horse's nose touched it first») [26], *to 86 somebody* – to cancel a work contract, to fire, to destroy somebody [26], *read the room* – to become aware of the opinions of people that you are talking to, *to be on the fence* – somebody cannot decide, *pull yourself together* – take control of feelings and behave calmly, *cry over spilled milk* – to dwell on past mistakes or misfortunes, *don't count your chickens before they hatch* – don't make plans based on something that hasn't happened yet, *put all your eggs in one basket* – to risk everything on a single venture, *rub someone the wrong way* – to annoy or irritate someone, *saved by the bell* – rescued from a difficult situation at the last moment, etc.

2. Communication Dynamics. The group consists of idioms as: *break the ice* – the act of starting a dialog and making others feel comfortable, *to table something* – to discuss something later, *Okey-dokey* – good, well, *to run interference* – to mediate in negotiations between two different people or groups, *same old stuff* – a simple answer to the question of what is new, *to button one's lips* – to keep your mouth shut, shut your mouth and not say a word, *Jibber-jabber* – a nonsense or a nonsense dialogue, *to cut to the chase* – to get to the point and say what is important without delay, *Break a leg* – an encouraging phrase to someone who is about to speak in front of a public (instead of "Good luck"), *Flip-flop* – to change the opinion, *take one's word for it* – to believe, *cut it out* – asking someone not to bother, *Toodles* – good-bye, more informal, *so far so good* – someone's satisfaction that a situation/activity is developing, *can't complain* – nothing serious is wrong, *pretty good* – something is better than average, *to be on my way* – to be close to doing smth, *No offence* – something is said which seems rather rude, but there wasn't a wish to upset someone, *sure thing* – someone is sure that it will happen, *to put on the back burner* – to postpone, *next thing you know* – suggestion that a new situation, a person is describing, was surprising because it happened suddenly, *out of the question* – something is completely impossible, *take a rain check* – someone refuses to accept an invitation, but does not mind doing so later, *non taken* – reassuring words, that everything is fine and there is no need to worry about, *something is fishy* – something that creates doubt/suspicion, *hit home* – when something becomes clear/obvious in a forceful/unpleasant way [50], *make a long story short* – to summarize something

briefly, *put your foot in your mouth* – to say something embarrassing or tactless, *read between the lines* – to understand the hidden meaning, *speak of the devil* – used when someone mentioned in the conversation unexpectedly appears, *zip your lip* – to be quiet, to stop talking, *a penny for your thoughts* – a way of asking what someone is thinking, *straight from the horse's mouth* – from the most reliable source, etc.

3. Food Consumption Culture & Habits: *junk food* – unhealthy food (fat, much sugar, lack of vitamins and minerals), *to splash out* – spend a lot of money, *to buy (smth.) for a song* – to buy something extremely cheaply, *to get a piece of pie* – to get a portion of something (profits or benefits), *someone's cup of tea* – «something that someone likes or is good at, usually in negative statement» [50], *to turn a blind eye* – ignore something intentionally, etc.

4. Food Consumption Culture & Habits: *get-up-and-go* – physical energy, *in the pink* – in good health and condition, *under the weather* – catching a cold or getting sick, a short-term illness, *hit the hay/sack* – going to bed or getting a rest when needed and tired [53, p. 1], *kick the bucket* – to die, *hit below the belt* – acting unfair or conducting unsportsmanlike, *the whole nine yards* – the complete extent of everything, *to be on the ball* – to be well-prepared/competent, *go to the dogs* or *go to pot/seed* – to fall into disrepair, to deteriorate from lack of attention, *burned out* – when a person is without enthusiasm due to excessive exhaustion, *still alive and kicking* – in good health and condition, *not in a fit state to do something* – not in good condition to act, *to go the extra mile* – to do more than one is required to do, etc.

5. Pursuit of the American Dream. Except the mentioned above idiom *Keeping up with the Joneses* the following idioms could be named in this group: *a bed of roses* – a situation or activity that is extremely good, very easy, comfortable and cool, *the grass is always greener (the grass is always greener on the other side/fence)* – idiom about envy and perception means that the life of other people always seems to be better than your own, even though it may not really be so; «the things a person does not have always seem more appealing than the things he or she does have» [50], *wild goose chase* – a futile search or pursuit.

6. Social Media & Digital Interaction: *finsta* – fake private Instagram account, *yellow journalism* – exaggerated or unnecessarily sensational journalism, *to go public* – a company announces starting selling its shares for anyone to invest etc.

III. History & Statehood.

1. Historical Legacy & Customs: *Golden Age* – a period when something is at its best, *Christmas came early* – a stroke of luck/fortune, an unexpected gift (like for Christmas), *to paint the town red* – to celebrate, to have a great time during the holidays, *something/somebody is history* – something/somebody is no longer relevant and about to disappear/leave, *don't look back* – not to regret about the past, *to see the light at the end of the tunnel* – find hope in a difficult situation, etc.

4. Political Dynamics, Governance & Symbols (politics, government, organizations and national symbols). Except the mentioned above idioms *Uncle Sam*, *Old Glory*, this group includes such examples as: *a hot potato (a hot topic)* – sensitive political (or other uncomfortable) topics of conversation (origin – «baked potatoes remain hot inside long after they have been removed from the fire, people are always very careful when handling them» [57]), *to give the green light* – to give

permission for someone to do something or for something to happen (origin – «as a signal used by railroads to indicate that a train was ready to move» [24]), *Popo/Fuzz* – police, *to corridors of power* – «high level places in government where important decisions are made, power struggles are fought, *a caretaker government / chairman* – «a temporary government / chairman etc. that is on office only until a new one has been chosen», *to pull (a few) strings* – exert influence behind the scenes, *to grease the wheels* – facilitate progress, *hit the nail on the head* – express something accurately, *to filibuster*– delay or obstruct legislation, *to kick the can down the road*– postpone dealing with an issue, *to drain the swamp* – eliminate corruption in government, *to throw one's hat into the ring* – declare candidacy for an election, *to tow/toe the party line* – support the official stance of a political party, *to steal someone's thunder* – take credit for someone else's achievement, etc.

5. Sate Documents & Signifiers/Signs, for instance the idiom *John Hancock* and others: *Peace out* – a slang term used to say goodbye to someone and show a peace sign after beating your fist twice on your chest, *Blue Law* – a law regulating behaviour of people (such as going to certain movies, dancing etc.), etc.

IV. American Art & Artistic Value (music, dance, and paintings, theatre and movie, cost): *flick* – movie, *somebody or something have some drama* – some kind of drama/passion is happening, someone (-thing) is in turmoil, *cost an arm and a leg* – very expensive, etc.

SUMMARY

Проблема відображення культури та національної специфіки в мові є дуже важливою для вивчення, особливо в контексті виявлення різниць у способах мовної концептуалізації світу, які проявляються, насамперед, у специфічних для певної мови словах, таких як ідіоми. Дослідження проблем американських культурно-специфічних ідіом актуалізується необхідністю опису англійської культурної картини світу крізь призму ідіоматичних одиниць і їх зв'язку з мовною свідомістю народу.

Незважаючи на значну роль, яку відіграють ідіоми в мові, в лінгвістичній літературі існує невелика кількість робіт, присвячених їх вивченню, а саме: дослідження англійських ідіом (Н. Євтушенко О. Мосейчук, М. Мирончук та ін.) і способів їх перекладу українською мовою (Л. Данилюк, А. Назаренко); аналіз специфічних для американської культури одиниць на позначення статусу (Л. Славова, Н. Борисенко, Д. Деменчук); питання американської ідіоматики (К. Аммер, М. Боатнер, Г. Бреннер, Дж. Браун, Н. Булкес, Л. Флавелл і Р. Флавелл, Дж. Гейтс та ін.). Однак, незважаючи на широке використання американських ідіом в усному та писемному мовленні, їх функціональні, структурні та семантичні особливості в площині відображення культури американців є наразі недостатньо вивченими.

Метою роботи є аналіз функціональної, структурної та семантичної природи американських культурно-специфічних ідіом.

Мета передбачає вирішення наступних завдань: 1) розглянути сутність поняття «ідіома»; 2) з'ясувати типологію ідіом англійської мови; 3) охарактеризувати їх роль у структурі американської англійської; 4) проаналізувати природу американських культурно-специфічних ідіом та визначити особливості їх функціонування; 5) виявити найпопулярніші з них у мовленні молоді.

Об'єктом дослідження є специфіка ідіом англійської мови.

Предметом дослідження є особливості функціонування американських культурно-специфічних ідіом.

Робота складається зі вступу, двох розділів, висновків, списку використаних джерел із 62 найменувань (з них 37 іноземною мовою), додатку. Обсяг роботи становить: основний – 54 сторінки, загальний – 69 сторінок.

Здійснено аналіз сутності поняття «ідіома» («група слів у фіксованому порядку, яка має певне значення, відмінне від значень кожного слова окремо» [31]). Уточнена типологія ідіом англійської мови та відповідні їх типи за принципами: рівнем ідіоматичності, лексико-семантичним аспектом, буквальною значенням і конотацією, узгодженням регулярності форми і чіткості значення, частиною мови провідного елемента та ключовими словами. Роль англійських ідіом є важливою через їх унікальність (американські ідіоми лексично відрізняються від британських), специфічність, корисність, перспективність, історико-культурне забарвлення.

Культурно-специфічні американські ідіоми розглядаються як слова, що ідіоматично вербалізують культурний код американського народу, який є дуже самобутнім, що зумовлено характером населення цієї країни та широким розповсюдженням у світі культурних продуктів США. На основі аналізу їх природи визначено особливості функціонування: 1) метафоричність, сталість, незмінність, образність, яскравість; основні функції: комунікативна, фатична, номінативна, волюнтативна, експресивна, конотативна, прагматична, розвиваюча, характеризуюча, ідентифікаційна, комеморативна; 2) вербалізація культурного коду американського народу; 3) семантична неподільність і структурна різноманітність.

На матеріалі 400 відео 10 молодих Instagram-блогерів та на основі кількісного аналізу вживання 190 американських ідіом, відібраних для дослідження, визначено 50 найбільш вживаних і 10 найпопулярніших (*pretty good, sure thing, next thing you know, Okey-dokey, small potatoes, Break a leg, take the cake, jump on the bandwagon, rub the wrong way, speak of the devil*), на позначення культури. Дані підтверджує кількісний аналіз відео на YouGlish.

Перспективи наукових розвідок полягають в аналізі специфіки культури спілкування в англомовному просторі носіїв американської мови.