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Culturally specific idioms in American English

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Introduction

Phraseology is a complicated, interesting and integral part of English language. Modern English is rich in phraseological units. They make speech expressive, bright, original. Therefore, it is quite clear that many linguists have repeatedly turned to consider various aspects of phraseology. Among them I.V Arnold, O.V. Kunin, V.M Telia, A.N. Baranov, D.I. Kveselevych, U.A. Zatsny, U. Weinreich, C. Fernando and others. Pragmatic idioms have become the subject of research by scholars such as VI Karaban, L.M. Medvedev, N.Yu. Medvedeva, O.O Mishak, T.M. Sviridova, O.V Skibitska and others. Linguists distinguish, as a rule, superword, semantic integrity, stability, reproducibility, usability, idiomaticity, national-cultural component of semantics, expressive-emotional expressiveness of phraseological units. It is the multifaceted nature of phraseology that necessitates it take as a basis a set of different features. Which language units fall within the competence of phraseology is one of the controversial issues of linguistics. There are two approaches to solving this problem. Representatives of the broad approach include spheres of phraseology are all stable combinations of words regardless of the semantic transformations of their components. Representatives of the narrow approach believe that phraseology is a stable phrase, which is characterized by at least one component that has undergone semantic changes.

The relevance of the bachelor's paper is that phraseological units with an anthroponymic component in English are consistent with the principle of anthropocentrism as a characteristic feature of modern linguistics and science in general. The anthropocentrism of the English-language picture of the world is expressed in the orientation to man. Therefore, the study of phraseological units is very important for understanding the linguistic reflection of the world around.

The object of the bachelor's paper is human-related phraseology in American English.

The subject of the bachelor's paper – is semantic and thematic characteristics of phraseological units in the English dictionary, etymological sources of phraseological units.

The aim of the bachelor's paper is to study the features of phraseological units as a layer of the English language and to consider them from the point of view of different branches of linguistics and to develop classifications based on different features of phraseological units. Achieving this goal involves solving the following tasks:

- define the basic concepts used in the work: phraseology, phraseological unit, idiom;
- analyse idioms by their origin;
- create a thematic classification of phraseological units;
- create a semantic classification of phraseological units.

The material of the bachelor's paper is phraseology of the English language, which were obtained by a continuous sample from various lexicographical sources.

The second chapter identifies the etymological sources of idioms, offers thematic and semantic classifications.

The conclusions summarize the main results of the research.

I. Theoretical background of the research

In the system of linguistic disciplines, phraseology sometimes does not find a place at all, but more often it is placed next to lexicology or is included in it. The scope, tasks and basic concepts of phraseology are still not clear. Uncertainty of boundaries, goals and main categories of phraseology prevents this discipline from developing freely and independently. The word "phrase" can least of all be recognized as a term with a stable and clear meaning. Its application in linguistics is varied and lack uninformative. Therefore, attempts were made to replace or supplant phraseology with idioms. But the term "idiom", "idioms", "idiomatism" during its more than four hundred years of existence in the circle of European languages has not received a single generally recognized scientific definition. The ambiguity of the content of phraseology was also facilitated by the fact that the study of the meanings of a word usually includes an analysis of the phrasal contexts of its use. The word as a real unit of language appears only in all the diversity of its phrasal environment. The boundaries between the "word" and the "phrase" are flexible. The sharp outlines of the semantic contours of the word are often erased in the structure of phraseological unity. Thus, the semantic study of a word, as it were, absorbs the objects of phraseological study, especially since a "phrase" as a combination of words naturally breaks up into its lexical, from a historical-etymological point of view, components. Many linguists thought that the "phrase" question could be reduced entirely to the word problem [Vynohradov 1977:118].

F. de Saussure wrote: "At first glance, it seems appropriate to liken the huge variety of phrases to the no less variety of individuals that make up any zoological species, but this is an illusion: animals of the same species have common properties much more significant than the differences that separate them; on the contrary, difference prevails in the phrases, and if you look for what connects them against the background of all this diversity, you will come across, not wanting it, again a word with its grammatical properties and again you will find yourself in the same difficulties. At the same time, it is often emphasized that the phrasal connections of a word are very limited, that in modern European languages the types of concatenations of words are predetermined and almost exhausted, that new, unusual combination of words is perceived as a bright individual-poetic new formation [F. de Saussure 1933: 112].

Idioms originated from many sources, the most famous of which are the Bible and the works of Shakespeare. These sources were researched by Professor Kunin.

The Bible is the most important literary source of phraseological units. Biblical phraseological units are fully assimilated borrowings.

Here are a few examples of common biblicalisms. Biblical equivalents of some of these turns are used in Ukrainian: *at the eleventh hour* – в останню хвилину; *beat swords into plow-shares* – перейти до мирної праці; *can the leopard change his spots?* - горбатого могила виправить; *cast pearls before swine* – метати бісер

перед свинями; *filthy lucre* - *despicable metal*, money; *in the twinkling of an eye* — в миготіння ока; *new wine in old bottles* — нове вино у старих бочках; *the olive branch* — гілка оливи; *the root of all evil* — корінь зла; *to sow the wind and reap the whirlwind* — посіяти вітер та пожати бурю; *a wolf in sheep's clothing* — вовк в овечій шкурі.

Phraseologisms of biblical origin often differ in many ways from their biblical prototypes. This complex and unexplored issue requires special consideration and is beyond the scope of this book. Only the main types of such discrepancies are outlined in the textbook.

1. The biblical prototype is used literally. The corresponding phraseological unit is created as a result of rethinking it.

The phrase *kill the fatted calf* in the parable of the prodigal son is used in the literal sense of "slaughter the fatted calf." Later, this turnover acquired a new meaning to treat the best that is at home.

A millstone about smb.'s neck - heavy responsibility, a stone on the neck. The turnover goes back to the biblical text, which has a literal meaning. Phraseologism is often used with the verbs *hang* and *have*. The word *about* can be replaced by the word (a) *round*.

2. A variant of the biblical prototype becomes a phraseology. So, for example, the turnover *live on the fat of the land* - to live in luxury, living happily ever after supplanted the biblical prototype of *eat the fat of the land*, which did not come into general use.

3. Changing the form of the figurative biblical turnover.

Phraseologism *a drop in the bucket* is modified biblical expression: Behold the nations as a drop of a bucket ...

In PU *gall and wormwood* - something hateful, the word order is changed in comparison with the biblical prototype and the articles are discarded (the wormwood and the gall).

Some biblicalisms are being modernized, and archaic forms are discarded, for example: *not to let one's left hand know what one's right hand does* - *the left hand does not know what the right hand is doing*.

When thou doest alms let not thy left hand know what thy right hand doeth.

In the Bible, the phrase is used in a positive sense. In modern language, it is rethought and is a phraseological unit with a negative assessment.

4. Components of phraseological units are used in the Bible in their literal meanings, but do not form a variable combination.

Phraseologism *loaves and fishes* means earthly goods. *Loaves* - loaves and *fishes* - fish are used in the Gospel tradition about how Christ fed five loaves and two fish

to hundreds of people who gathered to listen to him. The Bible uses loaves and fishes, but not loaves and fishes. We find the closest approximation to this phrase in the text of the Bible:

There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?

5. Some phraseological units go back to the biblical story, which mentions only one component of the phraseological unit. For example, the expression a doubting Thomas - arose from the Gospel legend about how one of the apostles, Thomas, when he was told about the resurrection of the crucified Christ, did not believe it. Howl to the biblical story forbidden fruit turnover and the proverb forbidden fruit is sweet (or sweetest)

PU a fly in the ointment is based on the following biblical allegory:

Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor.

The expression the massacre (or slaughter) of the innocents comes from the Gospel story of the killing of all babies in Bethlehem by order of the Jewish king Herod, when he learned from the Magi about the birth of Jesus, whom they called the king of the Jews. The Gospel story does not contain a single phraseological unit component.

6. Creation of phraseological units as a result of word play.

PU the land of Nod - arose as a result of a play on words based on the same sound of the English words nod - drowsiness and Nod - the name of the biblical land of Nod, where Cain was exiled after the murder of Abel. The expression was created by Swift: go into the land of Nod - go to sleep ("Polite Conversation").

The source of several phraseological units is the Prayer Book ("The Book of Common Prayer"): for better or for worse - for joy and sorrow, for happiness and unhappiness (the expression is taken from a church service during a wedding); from the bottom of one's heart - from the bottom of your heart, from the bottom of your soul; the world, the flesh and the devil (book) - the pursuit of pleasure, sensual pleasures, vicious inclinations.

In terms of the number of phraseological units that have enriched the English language, Shakespeare's works rank second after the Bible. There are over 100 of them. Most Shakespeareisms are found in Shakespeare's works only once, and their form is fixed. Here are some of these widely known phraseological units:

the be-all and end-all ("Macbeth") - that which fills life, everything in life; eat somebody out of house and home ("King Henry IV")

- to ruin a person, living at his expense; a fool's paradise ("Romeo and Juliet") - ghostly happiness, a fantasy world; gild refined gold ("King John") - "to gild pure gold", i.e. try to beautify, improve good enough already; give the devil his due

("King Henry V") - give credit to the enemy; the green-eyed monster ("Othello") (book) - "monster with green eyes", jealousy; have an itching palm ("Julius Caesar") - to be a bribe-taker; be a greedy, greedy person; midsummer madness ("Twelfth Night") - insanity, pure madness; the milk of human kindness ("Macbeth") (ironic joke) - "balm of good-heartedness"; the observed of all observers ("Hamlet") - the center of all-general attention; our withers are unwrung ("Hamlet") - the blasphemy does not hurt us; paint the lily ("King John") - "paint the lily color", ie try to improve or beautify something that does not need improvement or decoration;

[Kunin 2005; 259]

But all this research might not have happened if it were not for one historical event.

When Christopher Columbus discovered America in 1492, English has taken on a new offshoot in the form of American English. The first source of new lexemes was, of course, the tribes of the native Indians. It is thanks to them that such phraseological units are now known as *to bury the hatchet*, *to hang up the hatchet*, *a feather in one's cap*, *go south*, *go west* and others.

Despite the fact that in England and America they speak the same language, there is a certain list of idioms that have the same semantic meaning, but different lexical ones. This list includes, for instance, the following units:

British version	American version
Skeleton in the cupboard	Skeleton in the closet
A drop in the ocean	A drop in the bucket
See the wood for the trees	See the forest for the trees
Flogging a dead horse	Beating a dead horse
Haven't a clue	Have no clue

(Annex 2. *The difference between two languages*)

Since the issue of idioms has been of interest to scientists for a long time, they investigated it at different time intervals. Each professor has his own approach to writing his scientific works, so it goes without saying that each of them describes phraseological units variously. Even English and American dictionaries necessarily have several pages explaining this aspect of phraseology, so that it is easier for students to understand the unfamiliar word structure.

Many scientists rely on the research findings of Adam Makkai. Many people know him thanks to the dictionary of idioms, but in fact, he delved deeper into the topic of phraseology from a theoretical point of view and even came up with a classification of idioms.

For example, Adam Makkai in his dictionary divides idioms into several types:

1. Completely frozen forms.

2. Sayings and proverbs.

Also professor Makkai singled out a separate level in idioms and subdivided it into two areas:

- 1) lexemic stratum,
- 2) the seme level (sememic stratum), the hallmark of these two areas is the semantic sign of understanding - misunderstanding.

A. Makkai refers to the class of lexical idioms:

- verb combinations (phrasal verbs) like come up with meaning “to offer”;
- figures like (*to kick the bucket*);
- binomials (*here and there*);
- phraseological phrases (*White House*);
- incorporated verbal idioms (*to baby-sit*).

Determining the class of sememic idioms, A. McKay notes that their nomenclature depends on those basic sememic that can be distinguished in the naming. The definition of the semantics of this class of idioms is proposed at the level of textual analysis, different from that adopted in the leaflet. The author calls this class of idioms "cultural-pragmeme", thereby emphasizing their conventional character.

[A. Makkai 1987: 39]

Linda and Roger Flavell emphasized the origin of idioms in their dictionary.

The most memorable in the process of reading their works was the story of the expression "*at the drop of a hat*":

'In the American frontier country dropping a hat was a signal that an event, especially a fighting bout, should began'.

A special contribution to the development of the theory of phraseology was made by O.V. Kunin. It was O.V. Kunin who initiated and developed the most productive phraseological concept and the original method of phraseological identification, which was first developed in his doctoral dissertation in the early 60s and developed and modified by the scientist in his subsequent works.

O.V Kunin made a great contribution not only to the theory of English phraseology, but also to the general theory of phraseology. It was he who formulated the definitions of V.V. Vinogradov of the basic concepts of phraseology as a linguistic discipline. It was he who for the first time in linguistics proposed the definition of a phraseological unit. It was he who put forward the theory of the correlation of a phraseological unit with a word and opposed it to the theory of equivalence of phraseological units to a word as untenable. It was he who developed effective methods for the study of phraseological English, which are

successfully applied to other languages, both Germanic and Romance, Slavic, Turk, etc.

Thanks to his investigations, O.V. Kunin made an invaluable contribution to science. He discussed phraseology from different points.

Phraseology is associated with history of the language, lexicology but primarily with linguistic disciplines: lexicology, semantics, grammar, phonetics, stylistics, history of language, etymology, text linguistics and general linguistics.

Phraseologisms consist of words, and a word is a main object of the study of lexicology. The data of lexicology make it possible to determine the nature of the components of phraseological units and the various degrees of "wordiness" of these components. The theory of lexical meaning developed in semantics helps to identify the semantic specifics of phraseological units and to distinguish various types of meaning in the sphere of phraseology. A word in phraseological units does not always lose its morphological features, morphology helps to establish what has been lost and what has been preserved. The phraseology includes phrases of various structural types, including phraseological units with the structure of a phrase and a sentence. Syntax data is very important for identifying the grammatical specifics of these phrases - their grammatical structure and functions. The word in the phraseological unit is characterized by a certain phonetic appearance, but in the process of development it can also change. In one and another case, these facts cannot be ignored [Kunin 2005: 33].

A lot of PUs came to England from the USA. They related to intra-lingual borrowings. Some of these phraseological units have been so assimilated that in English dictionaries, after them, the mark has been removed, indicating their American origin. An Americanism is a word or phrase (or, less commonly, a feature of grammar, spelling, or pronunciation) that (supposedly) originated in the United States or is used primarily by Americans.

Such "Americanisms" include, for example: *bark up the wrong tree* {*hunt.*} – to make a wrong choice; *cut no ice* - to make no impression; *do one's level best* - do your best, spare no effort; *face the music* - endure troubles steadily; *a (or the) green light* - green street, freedom of action;

There are many ways to study idioms in science. A method for studying PU was first proposed by N.N. Amosova. She developed a contextological method for studying phraseological units.

The basic principles of this method should form the basis of any method of studying phraseology: maximum objectivity in considering the phenomena under study, the need to take into account the specifics of the studied language, the study of phraseological units in the conditions of their speech use, clarification of the nature of the participation of the lexical meanings of words in the implementation of this phrase in the nomination, the study of contextual interaction words in their

combinations, establishing the degree of consolidation of the composition and structure of a given phrase [Amosova 1963: 52].

A step forward in the methodology for studying PU was the “variation method” proposed by V.L. Arkhangelsky.

The features of the proposed method are:

- the desire to use the provisions of materialist dialectics when considering linguistic phenomena and synthesize the provisions of traditional linguistics and methods of structural linguistics;
- a comprehensive study of the features of the components of phraseological units, highlighting the phraseological level of the linguistic structure, the attention that the author pays to the constant and variable components of phraseological units;
- an approach to phraseology as a system and the study of real variations of phraseological units that are observed in specific acts of communication in a certain chronological period;
- the allocation of phraseological meaning as a special linguistic category [Arkhangelsky 1964; 87].

The complicative method of studying phraseology was developed by S.G. Gavrin. The method is called complicative, since, according to S.G. Gavrin, any stable combination of words (i.e. any linguistic unit attributed to phraseology) is complicative, since it is semantically and functionally complicated.

The complicative method is based on the following principles:

1. The specificity of a phraseological unit is revealed by dissecting its semantic structure (identifying the main and complicating functions).
2. The phraseological composition is distinguished by distinguishing stable complicative combinations from unstable ones on the basis of signs of stability, reproducibility and use.
3. The functional properties of complicatives are determined by the properties of their semantic structure, therefore, the most important principle of the complicative method is the study of semantic and functional features in their close relationship, the disclosure of their interdependence; the main point of this principle is the identification of the connection “semantic structure - speech function” [Gavrin 1974; 73].

The structural-typological method for the analysis of phraseological systems of various languages was developed by D.O. Dobrovolsky. Based on the understanding of the structural typology as the typology of "internal", it is logical to define the structural typological analysis of phraseology as a direction that

studies the internal organization of the phraseological system of various languages in the abstract from extralinguistic and genetic factors.

Structural and typological analysis of phraseology includes the following stages:

- a. At the first stage, it is necessary to select for the analysis the languages that form the typological series, i.e. languages that are fundamentally similar, but differ from each other in any one typologically important feature.
- b. Next, it is necessary to highlight that leading typological feature, which is the basis of the typological series (i.e. typological dominant).
- c. Then it is required to formulate the basic hypothesis of the research, i.e. a working hypothesis on how the graduation of the leading typological feature in the languages selected for analysis affects the internal organization of the phraseological system of these languages.
- d. Finally, it is necessary to analyze the phraseological systems of the selected languages in order to test the working hypothesis [Dobrovolsky 1990; 49].

Obviously, English and American languages are very similar to each other, but at the same time they have a lot of differences. People who can somehow relate themselves to languages (work, hobbies, simple curiosity) may think that "dirty", abbreviated, filled with slang and vulgarisms American language spoils the sophisticated, intelligent, honorable, royal English. Professors and researchers who have devoted themselves and their lives to linguistics and philology are simpler to everything: they are sure that differences and similarities are only a way to better "*get to know*" the language, to learn its new facets.

The first researcher of idioms was L.P. Smith. The author used the word "idiom" to denote such features of the language that are speech anomalies that violate either the rules of grammar or the laws of logic.

The English scientist attributed to idioms:

1. phraseological combinations,
2. grammatical phenomena - "double" expression of the comparative and superlative degree (more better), double negation.
3. steady repetitions of the same words (by and by, again and again, neck and neck).

L.P. Smith paid mainly attention to lexical idioms, that is, idiomatic combinations of words of an expressive nature. The researcher reduces the role of lexical idioms in the language to the role of additional expressive means of the language. The grouping of idioms, which the author provides in his work "Phraseology of the English language", is not their classification, since the groups are distinguished according to a variety of characteristics: structural features (alliteration, rhyme, contrasting combination, etc.); the nature of the content of the combinations

(proverbs, comparisons); source of origin of idioms (marine, soldier, hunting expressions, biblical, etc.); the typical meaning of a component (e.g., expressions referring to pets, insects, etc.); the conceptual sphere of motivating idioms (idioms containing a metaphorical rethinking of the designation of natural phenomena or reflecting old superstitions, rituals, etc.).

So, L.P. Smith grouped the idioms that he analyzed into a number of groups on the basis of their origin, for example phraseological units connected with sea – fearing practice *to take the helm* - lit. to be taken a back; *military field to hold the field* - not to give up positions; *to beat a retreat* - to retreat), hunters (to throw to the pack - to give at the mercy, in full cry - in full swing). He notes idioms associated with various domestic and wild animals (to sleep like a dormouse - sleep like a dormouse, dog-cheap - almost for nothing), birds (what a lark! - how funny! How fun!, to be in high feather - be in a good mood), with natural phenomena (to be in the clouds - to soar in the clouds, as right as rain - in good condition, in full health, safe and sound, rain or shine - in any weather), etc. The author dwells in detail on idioms that go back to literary and foreign language sources. Shakespeare's idioms: to eat one out of house and home - to ruin a person, living at his expense, idioms related to the field of law (to go bail for - bail, vouch), medicine (to take the temperature of - assess the state of affairs), trade (to talk shop - talk about official matters, on professional topics in front of strangers), idioms associated with the names of peoples, cities and other geographical names (to grin like a Cheshire cat - grin, smile with all your mouth, to take French leave - leave without saying goodbye, imperceptibly, leave in English).

In his writings, L.P. Smith tried to show the richness and diversity of English phraseology, to determine the sources of penetration into the common language, what semantic shifts it underwent. He rightly noted that idioms originate in folk speech and their inner content reflects the life of people in its simple manifestations: unreasonable or stupid behavior, success or failure, and, above all, relationships between people.

[L.P. Smith 1998; 11]

1.1. Phraseological system of English language and its characteristic features

Phraseology is one of the most captivating subjects of linguistic studies. The linguistic nature of idioms has been explored thoroughly in this day and age. But in spite of it there still exist some aspects of idiomaticity, which have not been investigated properly.

Among the components of phraseological units that have linguistic and cultural markings, there are proper names, lexemes-realities, exeteisms. The most numerous and diverse in terms of the internal structure of its units is the category of phraseological units, which include proper names - onyms.

As part of the phraseological fund, there are units in which the role of the onym is limited by its categorical property - to indicate a specific person, an object. Such

proper names are, as a rule, etymological indicators, carriers of extralinguistic information about a given phraseological unit.

Phraseological units or idioms are characterized by a double sense: the current meaning of constituent words construct up a certain picture, but the real meaning of the whole unit has tiny or nothing to do with that picture in itself creating an entirely new image. In standard spoken and written English today idioms is an established and fundamental element that with care, ornaments and enriches the language. Idiomatic usage means using words and phrases in the forms commonly whether or not these forms show up to be the only logical ones. English — speaking people declare “the lesser (not less) of two evils”, a ten-foot (not feet) pole, and he's (not has) ten years old. We can declare that a person eats “like a pig” to imply greedily, or “like a bird” to imply not very much, but we declare that “someone has an eagle eye” to imply that he or she's outstanding vision. Every utterance is a patterned, rhythmic and segmented sequence of signals. On the lexical level these signals building up the utterance aren't exclusively words. Alongside with separate words speakers larger blocks consisting of extremely variegated structurally. However, the existing terms, e.g. set phrases, idioms, phraseological units, reflect to a certain extent the main issues of phraseology which middle on the divergent views concerning the nature and fundamental features as distinguished the so-called free word-groups.

Phraseological unities are much more numerous. They're clearly motivated. The emotional quality is based upon the metaphorical image by the whole as in to *stand to one's guns*, means «modify one's statements or opinions in the face of opposition, implying bravery and integrity».

The communicative function of phraseological units consists in their ability to serve as a communicative or message means. Communication presupposes a mutual exchange of statements, and message presupposes the transfer of information without a feedback with the reader or the listener. The communicative PU function is usually connected with the cultural identity of the utterance [Gläser 2009:87].

The nominative function of phraseological units is their relation to objects of the real world, including situations, and also replacement of these objects in speech activity by their phraseological denominations. The filling of lacunas in the lexical system of the language is characteristic of the nominative function of phraseological units. This function is peculiar to the overwhelming majority of phraseological units, as they do not usually have lexical synonyms. The nominative function embraces neutrally-nominal and nominal function [Kunin 1996: 112].

The neutrally-nominal function is the basic one for phraseological units, e.g. brown paper. In realization of such phrases in communication the fact of a designation of the object is important, and not the stylistic use of the phrase. The nominal function is also characteristic of semantically transferred phraseological units, such

as idiomaticisms and idiophraseomatism, but it is not neutral, it is stylistically marked, e.g.: new broom, desperate remedies, tales out of school, crocodile tears, Pandora's box, etc.

The function which is closely connected with the nominative one is the cognitive function, i.e. the socially-determined reflection of objects of the real world mediated by consciousness, promoting their cognition. The social determinacy is shown in the fact that, though potential phraseological units are created by separate individuals, these individuals are part of the society, and the realization of the cognitive function by them is possible only on the basis of previous/ background knowledge. Cognitive and nominative functions are realized within the limits of the communicative function, forming a dialectic unity, and all the other functions are realized within the limits of the given functions. The hierarchy of the functional aspect of the phraseological system is seen in it.

1.2. Language and culture interaction

The establishment of American studies as a scholarly field can be traced back to the 1970's, the years when it was instituted as a discipline (or, rather, inter-discipline) speaking in terms of theory, its institutional contexts, and method. But some thirty - forty years earlier there were authors who raised theoretical issues. So, formal history of American Studies development as an academic discipline numbers sixty years in the United States and about fifty years in Europe. As J. Mechling, R. Merideth, and D. Wilson observed, "According to a standard account, it began in the 1930's with stirrings of discontent within single departments, generally English, sometimes history, over what seemed arbitrary limitations on teaching and writing." The spread of American Studies throughout Europe after World War II began the Salzburg Seminar in Austria and frequently a chair was established within an English or history department. It may be well-known in passing that, to some extent, it explains the history of simultaneously establishing American Studies programs at two departments at Distant Eastern State Univ in 1994: those of English Philology and History. Since its emergence as a scholarly field American Studies has had two contradictory trends: on the one hand, it "promotes a wide humanistic understanding of American culture past and present, encourages scholars diverse disciplines to exchange ideas on America, and examines the ways American life relates to world society."

On the other hand, it faces many challenges the major of which "comprise the relationship between American studies and the traditional disciplines, the relationship between American studies and its subject (the United States), and the relationship between domestic American studies and its international variations." There are problems and challenges but, clearly, being multi-disciplinary and interdisciplinary, American Studies offers a wide range of possible fields of research. In this context, it'll be of grand interest to look the relationship between history and language. Maybe the most obvious demonstration of this relationship

will come identification and analysis of those idioms which reflect American history or rather American culture of this or that historic period.

When Spanish, English and French explorers and settlers arrived in the Americas, they were confronted by plants, animals, places and cultural objects they had never seen.

The newcomers borrowed names from hundreds of Native tribes and languages they encountered across the continents. Many of these words are so thoroughly incorporated into American English and other contemporary languages that people aren't aware of their origins.

Place names, including half of the 50 U.S. states, were taken from Native Americans. One example is Connecticut (derived from the word Quinnitukqut, meaning "long river," which is what the Mohegan tribe called the longest river in New England). Here are other examples:

- Hawaii is likely from the Native Hawaiian word Hawai'i (from Proto-Polynesian hawaiki, meaning "place of the gods").
- Kansas derives from Kansa, which refers to the Kansa tribe. The name means "south" and is a shortened form of the tribe's full name, People of the South Wind.
- Kentucky is a variant of Kentake, which is believed to derive from Iroquoian words for "meadow" or "field."
- Massachusetts evolved from Massachuset, a Wampanoag Indian name meaning "by the hills."
- Michigan can be traced to Mshigem or Misigami, the names for Lake Michigan in the Potawatomi and Ojibwe languages. (Both names mean "great lake.")
- Oklahoma comes from the Choctaw words okla homma, signifying "red people."
- The neighboring states of North Dakota and South Dakota reflect the area's earliest inhabitants, the Dakota people — whose name means "friends" or "allies."
- Tennessee has its origins in Tanasi and/or Tanasqui, names of Cherokee towns in the region.
- Wisconsin emerged from Wishkonsing, the Ojibwe name for the Wisconsin River.
- Utah probably owes its name to the Ute Indian tribe, whose members live primarily in Utah and Colorado. This tribal name may have come from the word nuutsiu, which means "the people" in the Ute language. It may also be derived from yuttahih, the Apache word for "people higher up."

So much has been written on the frontier that it is difficult to find any subject not covered in the literature. The role of the frontier is tremendous not only in the history but also in contemporary life of Americans. Thus, R.A. Billington sees the

impact of frontier in some characteristics of the American people, "during three centuries of expansion their attitudes toward democracy and nationalism and individualism were altered, and they developed identifiable traits not shared in like degree by their European ancestors: wastefulness, inventiveness, mobility, and a dozen more." . Other authors describe the image of the frontier. For example, L. Schlissel underscores how different the image of frontier may be, "it could mean deep forests or grasslands stretching for a thousand miles; it could mean red dirt flats or outcroppings of rock surging up against the sky.". The impact of the frontier can be seen in many spheres of American culture.

The material below study provides examples which imply the way of life on the frontier. The idiom rope (someone) in reflects the experience of catching and collecting cattle with the assistance of lassoes by the frontiersmen in the West. That's the direct meaning and the idiomatic meaning is "to comprise (someone); to persuade (someone) to connect in doing something: We roped him in to assistance". The prototype of the idiom this neck of the woods originally denoted a remote community in the woods, later the idiomatic meaning "a specific space or portion of the country" developed which can be seen the example: What do you do in the evening in this neck of the woods? Though the frontier was different a lot is connected with a life in the woods that predetermined many typical American characteristics. Billington writes, "Number matter how nationalistic the frontiersmen might be, they were backwoodsmen, living in comparable isolation the main currents of life..." The life in the woods is also reflected in the idiom have a chip on one's shoulder, the etymological meaning of which was "a reference to a man who carries a piece of wood balanced on his shoulder in the hope that someone will give him an axe for a fight by knocking it off". The idiomatic meaning is: "to have rather an aggressive manner, as if always expecting to be insulted, ill-treated etc: He's very challenging to deal with--he's always had a chip on his shoulder about the lack of education". The origin of the idiom run-of-the-mill has reference to the life in the woods too. It came to imply "not special or different" as can be seen the example: The film on television latest night was very run-of-the-mill. Originally it meant "ungraded sawn timber as produced by a sawmill". One more facet of frontier history, the gold rush of the 1850's and 1860's, can be found out in the idiom strike (it) lucky, the etymological meaning of which expressed anticipation of gold miners (forty-niners) to discover gold or silver. Idiomatic meaning: "to have excellent luck in a specific matter: We certainly struck lucky in choosing that school".

To sum up phraseology is an important component of language that researched from different approaches. An important area is the study of idioms in terms of origin, because it reflects the traditions, culture, mentality of Americans.

II. CHARACTERISTIC FEATURES OF CULTURALLY SPECIFIC IDIOMS IN AMERICAN ENGLISH

Idiomatic expressions are a very important part of any language. They have the relatively fixed structure and the integrity in meaning. Their expression contents are very rich and complicated. As the equivalent of words, idioms make up the total of English vocabulary with idioms and other words in a language. Language reflects the objective world through the brain. A considerable part of the objective reality is solidified into language facts through the understanding of the human brain. There are many similarities in idiomatic expressions of different languages. However, different ethnic groups have different ways of dealing with the objects due to different cultural traditions and historical backgrounds.

Therefore, there are many differences in idiomatic expressions in different languages. From the relationship between the whole meaning and the lexical meaning of idiomatic expressions, the meaning of some can be inferred from the literal meaning. It would seem that the French language is not similar to English and there should be more differences than similar features, but it is from the French language in connection with historical events in modern English (and American, respectively) passed many phraseological units.

For instance, PhU *chat échaudé craint l'eau froide* which actually means 'once bitten, twice shy' and refers to human behaviour but at one time derived from fauna. From fauna's area derived also these idioms: *donner sa langue au chat* – 'to give up on guessing' ; *engueuler quelqu'un comme du poisson pourri* – 'to give somebody a earful' ; *il n'y a pas un chat* – 'nobody's here'.

Intensive development of phraseology is characterized by broad range of problems studied on the material of the German, Romance and Slavic languages. Interesting and relevant comparative study of the system of phraseological units of different languages, namely research in the field of semantics of phraseology.

It is of fundamental importance at this stage functional-semantic aspect of the study of phraseology, when the nature and character of semantic relations of language units are studied, those relations that ensure the existence of the most important function of language - communicative.

The act of communication as one of the forms of cognition and representation objective reality, is complicated primarily in terms of extralinguistic and, consequently, in terms of language. If we consider phraseology as a unit of phraseological level that follows the lexical, with further complication of structure, functions, meaning, then, obviously, it is necessary to explore aspects of phrase formation in terms of identifying semantic features. Comparing the semantics of phraseological units of two languages is quite difficult, because this phenomenon in contrastive phraseology is still insufficiently covered.

Widespread in the past point of view on phraseology as semantically monolithic formations, in which the meanings of individual components are completely

dissolved and transformed into a single and indivisible meaning of the whole, is gradually giving way to a more differentiated approach, which attempts to consider different individual components of phraseological units.

The semantic structure of phraseology is formed by a set its semantic elements are different from each other relations. First of all, it is necessary to emphasize the relations of direct opposition, which are manifested in the semantics of phraseological units between their main semantic components, namely: a) different individual meanings of a polysemous phraseological unit; b) various aspects of each individual meaning, including connotative-pragmatic, which contains additional, communicatively significant social and individual characteristics; c) different plans of opposition in the semantics of the bulk of phraseological units - between the phraseological meaning and the structural-component meaning of the complex.

Named the components of phraseological semantics, in turn are divided into semantic components, semantic features, acting not only as constituents of the basic semantic components of phraseology, but also as a link between them.

The content of phraseological units in the compared languages has a more complex and diverse organization than, for example, the content of words.

A special problem of comparative analysis of phraseological systems is the consideration of the formal-semantic structure of phraseological units, ie the study of the relationship between their meaning and means of the expression. The question of the semantic characteristics of lexical components phraseology, their role in the general meaning of phraseology unit is closely related to the semantic problem of their meaning which cannot be split into components and should be taken as a whole and it multicomponential syntactic organisation dismemberment of phraseology.

We are talking about different ways of distributing elements of semantics phraseology by its lexical components, ie the degree of so-called semantic fusion / indivisibility and the opposite semantic dismemberment of phraseology.

For example: *blinder Passagier*; *schwarzer Markt* means to kick; Semantic indecomposability is present only in phraseological ones

units and parts of phraseological expressions (stable phrases) *dicke Luft* - "die Gefahr"; *etw. over Knie brechen* - *etw. schnell, gewaltsam entscheiden* "Morgenstunde hat Gold im Munde" - a humble calf; not the last spoke in a wheel; not sacred pots sculpt, in the semantics of which there are no differential seven tokens *dick* and *Luft*, *Knie* and *brechen*; calf, needle, wheel, saints, pots, sculpt.

The degree of semantic significance of phraseological components units in German as evidenced by the material research lies between zero and maximum, not reaching, in most cases, neither one nor the other limit. There are three main types

of semantic significance of individual components of integral phraseology of the German language: negative, indirect, direct.

The negative significance of the components is expressed in lack of common semantic elements in the dictionary the value of the token component and the aggregate overall value phraseological unit (examples see above). The negative significance of all components of a phraseological unit means its complete semantic indecomposability. Phraseological meaning is not based on direct or figurative meanings of components, but is based on situational meaning.

The indirect significance of the components is a certain ratio between the general meaning of phraseology with this component and the semantics of this component in its independent use. This correlation can be defined as the presence of the literal meaning of the word *seven*, on which the meaning of the string is based phraseological units with this component. This component plays the role of the semantic center phraseology. For example, in the semantic microstructure of the direct meaning of the "head" (Kopf) can be distinguished group "sema" - part of the body, as well as differential sema "containing the brain", "vital", "upper", each of which underlies a special figurative the meaning of the word itself, as well as in the basis of a group of phraseological units with the component "head" (Kopf): a heller / flacher Kopf über Kopf - light / empty head, soap k.- n. head, shake his head, dry his head, bury his head in the sand. Phraseological series of this type are semantic groups in which the group sema is associated with a semantic component, and other components act as carriers of differential sems. This opens up the possibility of some incomplete division of the seed syllable into lexical components of phraseology. The semantic relationship "word - phraseological component" is carried out not directly, but because of the total meaning of the phraseological unit.

The direct significance of the components is the semantic separation of the components. It is characteristic of whole classes of constant phrases, such as phraseologized phrases, analytical constructions, lexical units, as well as stable parts phrases that do not have a complete rethinking.

Despite the impressive contribution of history to phraseology and phraseological units in particular, one should not forget about the cultural aspect. As long as a person is alive, he will try his best to express his and the people's individuality and authenticity through every area of life. "Consequences" in the form of new expressions and lexemes are moving into the linguistic sphere.

One of such outstanding spheres of life was, is and will be Wild West period, gambling and "Roar twenties".

2.1. Cultural background of American idioms

Idiomatic expressions are even difficult for native English speakers because their meanings cannot be determined through an analysis of their individual words. For

instance, “to fall out” means “to quarrel”, but neither “fall” nor “out” has a sense of quarrel.

As we all know, language is closely related to culture and can be said as a part of culture. From a dynamic view, language and culture interact with each other and shape each other. Language is the carrier of culture, which in turn is the content of language. We can dig out cultural features from language and explain language phenomena with culture.

The Roaring Twenties were a culture shock to all aspects of America: education, entertainment, human relationships, and of course language. Luxurious parties, comfortable cars, fast and passionate romances were something new, and in the wake of this novelty, people tried to change the canons of American English. Alcoholic drinks became *giggle water*, girls looking for rich men became *gold diggers* and so on. You can see more examples in the table below.

<i>Blind date</i>	A date with an unknown person you’ve never met, usually arranged by a mutual friend
<i>Bull session</i>	An informal group talk or discussion
<i>Carry a torch</i>	To suffer from unrequited (unreturned) love
<i>Flat tire</i>	A dull, boring person
<i>Gold digger</i>	A woman who uses feminine charm to get money from a man
<i>Sob sister</i>	A woman reporter who leans toward sentimentality in the discussion of her subject matter
<i>Struggle buggy</i>	A car, particularly used by boys when trying to seduce girls

(Annex 1. Idioms of “The Roaring Twenties”)

Unfortunately, the 1920s and 1930s were not only famous for their good entertainment, but were also the period when the "dry law" was in force and the sphere of card games, gambling houses and casinos flourished. It is not for nothing that there are so many books, films and songs on this topic, in the end, the time of the mafiosi also touched on the language culture.

<i>Take a bath (on something)</i>	Experience serious financial loss
<i>Wheel and deal</i>	Operate or manipulate for one’s own interest, especially in an aggressive or unscrupulous way
<i>Winning streak</i>	A series of consecutive successes, a run of good luck
<i>All in</i>	In card games, especially poker, be out of money

<i>Ace in the hole</i>	A hidden advantage or resource kept in reserve until needed
<i>Force someone's hand</i>	Compel someone to act or speak prematurely or against his or her will
<i>Pass the buck</i>	Shift responsibility or blame elsewhere

(Annex 2. Idioms of gambling)

[AHD; 2019].

The same cultural phenomenon as the Wild West, cowboys, saloons and everything connected with this should not be overlooked. This time gave people not only great films with Clint Eastwood, but also very interesting phrases.

<i>A Lick and a Promise</i>	To do something haphazardly or half-assed
<i>All Down But Nine</i>	Failure to understand something
<i>Bag of Nails</i>	Chaos; confusion
<i>Hair In The Butter</i>	To be stuck in a tricky situation
<i>In Apple Pie Order</i>	To be in top shape or high quality
<i>Of The First Water</i>	Elegant; first-class
<i>Yarn The Hours Away</i>	To tell long stories

(Annex 3. Idioms of Wild West period)

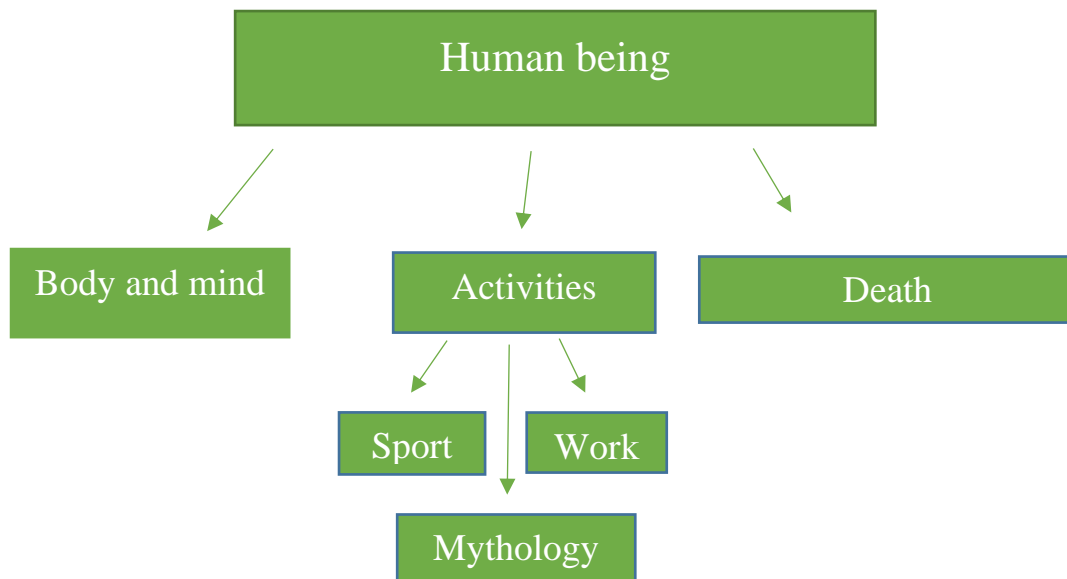
2.2. Historical background of American idioms

Immersed in the topic of American idiomatic units and expressions, it is possible to create a figurative large classification containing several small groups. Such an approach to the issue will help not to get confused and systematize the analyzed materials. One of the approaches to classification can evolve thematic criterion as a guide line for general consideration. According to this view point it is possible to distinguish between phraseological units that contained in their structure, components related to naming an object or phenomenon in the real world. Focus on onomasiological vector in the investigation makes it possible to single out a number of notional paradigms that lend themselves to feather subdivision into smaller groups. As a result, such a well-organized system will help us understand the phraseological system as it is.

The 'Body', 'End of being' and 'Mind' categories include idioms related to anthropocentrism and thanatology. There are scientific approaches to man from an anthropological and thanatology point of view. The 'work' 'sport' categories refer to work, ambition, play. What a person does throughout his life. And the mythology category means the historical completion of everything, the so-called last piece of the puzzle.

One of the most well-described categories viewed from the position of thematic classification is represented by sub-groups that belong to the concept of human

being. Here we can speak about such notions characterize a human being, from various points of view and find their reflection in phraseology. So, the main guideline for our investigation of phraseological units embracing the basic entropy-centric categories can be represented in the following table.



(Table 4. Visual thematic classification of idioms)

People have long been very interested in man and his structure. Unsurprisingly, a field such as anthropology has so many different ramifications and idioms to be surprised to find. Through long research, I found 100 phraseological units associated with a person and divided them into two subcategories: the human body and human's mood. For example:

1. *Arm and a leg* – an exorbitant amount of money; *купа грошей* (Fixing the car is going to cost an arm and a leg). According to Eric Partridge, this hyperbolic idiom, which is always used in conjunction with verbs such as “cost,” “charge,” or “pay,” and became widely known from the 1930s on, probably came from the 19th-century American criminal slang phrase, if it takes a leg (that is, even at the cost of a leg), to express desperate determination.
2. *Long in the tooth* – if you describe someone as long in the tooth, you are saying unkindly or humorously that they are old or getting old; *багато що вже не по зубам* (Aunt Aggie's a little long in the tooth to be helping us move). This expression alludes to a horse's gums receding with age and making the teeth appear longer.
3. *Butterflies in one's stomach* – fluttering sensations caused by a feeling of nervous anticipation; *метелики в животі* (I always get butterflies in my stomach before making a speech.). This term likens a nervous feeling to that resulting from swallowing live butterflies that fly about inside one. [c. 1900]
4. *Go bananas* – act crazy; *зійти з розуму, поводитися нерозумно* (When it comes to animal rights, some people go bananas). According to the

lexicographer J. E. Lighter, this expression may allude to the similar GO APE, in that apes and other primates are closely associated with eating bananas. [Slang; second half of 1900s].

5. *Hot under the collar* – angry; *спалити поглядом* (She is quick to get hot under the collar, but once the problem is ironed out she forgets it entirely).
6. *Shoot from the hip* – to fire a gun held at the hip without aiming by aligning the barrel with one's eye; *рубити з плеча* (In many Western movies the heroic sheriff defeats the villains by shooting from the hip).
7. *Eat one's heart out* – to grieve long and hopelessly; to become thin and weak from sorrow; *помирати від печалі*. (For months after her husband's death, Joanne simply ate her heart out).

The 'Death' category of phraseological units aroused my greatest interest and surprise, because it brightens the end of everything. And since people were mostly interested in the question "What will happen after?", I managed to find more than 50 idioms in this category. For instance:

1. *Happy hunting ground* – a place where one can find or do what one wishes without Restriction; *щасливого загробного життя* (The North Shore is a happy hunting ground for antique collectors). This term alludes to the Native American idea of an afterlife where hunters find unlimited game. [Early 1800s].
2. *Go west* – Die; *помирати*; (He declared he wasn't ready to go west just yet). This expression has been ascribed to a Native American legend that a dying man goes to meet the setting sun. However, it was first recorded in a poem of the early 1300s: "Women and many a willful man, As wind and water have gone west".
3. *Brush with death* – an experience in which one almost dies *перехитрувати саму смерть* (I value my life a lot more since my brush with death in the accident).
4. *Six feet under* – dead and buried; *до самої смерті* (No, you can't read my diary—not until I'm six feet under). Although this expression alludes to what has long been the traditional depth of a grave, that is, approximately the same as the length of the coffin, it dates only from the mid-1900s.
5. *Over your dead body* – in no way, under no circumstances; *тільки через мій трун*. (Over my dead body will you drop out of high school). This hyperbolic expression is often used jokingly. [Early 1800s].
6. *Bite the dust* – Suffer defeat or death; *бути вбитим* (The 1990 election saw both of our senators bite the dust). Although this expression was popularized by American Western films of the 1930s, in which either cowboys or Indians were thrown from their horses to the dusty ground, it originated much earlier. Tobias Smollett had it in *Gil Blas* (1750): "We made two of them bite the dust".

7. Touch wood – express a wish that something will or will not occur; *пошукати по дереву тричі* (This last round of treatment should have cured her, knock on wood). This expression alludes to an ancient superstition that literally knocking on or touching wood will ward off evil spirits. [c. 1900].

Thanks to delving into the topic of sport and work, I realized that a person's work also has a lot of useful information. I also divided this category into two subcategories: professions and sports. For example:

1. *Separate but equal* – Relating to or affected by a policy whereby two groups may be segregated if they are given equal facilities and opportunities; *рівні але різні* (They've divided up the physical education budget so that the girls' teams are separate but equal to the boys). This idiom comes from a Louisiana law of 1890, upheld by the U.S. Supreme Court in *Plessy v. Ferguson*, “requiring all railway companies carrying passengers on their trains in this state, to provide equal but separate accommodations for the white and colored races.” Subsequently it was widely used to separate African-Americans from the white population through a general policy of racial segregation. In 1954, in a unanimous ruling to end school segregation, the Supreme Court finally declared the “separate but equal” policy in education to be unconstitutional (in *Brown v. Board of Education*), and general “separate but equal” segregation was outlawed by the Civil Rights Act of 1964.
2. *Wheel and deal* – Operate or manipulate for one's own interest, especially in an aggressive or unscrupulous way; *здійснювати махінації, «облагородити справу»* (Bernie's wheeling and dealing has made him rich but not very popular). This term comes from gambling in the American West, where a wheeler-dealer was a heavy bettor on the roulette wheel and at cards. [Colloquial; c. 1940].
3. *Take a bath (on something)* – Experience serious financial loss; *втратити багато грошей у азартній грі*. (The company took a bath investing in that new product). This idiom, which originated in gambling, transfers washing oneself in a bathtub to being “cleaned out” financially. [Slang; first half of 1900s].
4. *Trump card* – A key resource to gain an advantage at the opportune moment; *козирна карта*. (That surprise witness was the defense's trump card). This expression transfers the trump card of games such as bridge, which can win over a card of another suit, to other kinds of advantage. [Early 1800s].
5. *Bark up the wrong tree* – Waste one's efforts by pursuing the wrong thing or path; *йти невірною стежкою*. (If you think I can come up with more money, you're barking up the wrong tree). This term comes from the nocturnal pursuit of raccoon-hunting with the aid of dogs. Occasionally a

raccoon fools the dogs, which crowd around a tree, barking loudly, not realizing their quarry has taken a different route. [Early 1800s].

6. The almighty dollar – money regarded as a major goal in life or as the basis of power; *всесильний доллар* (Love of the almighty dollar has ruined many people). This idiom became popular after using of American President.
7. To bury the hatchet – Make peace; settle one's differences; *зарити сокиру війни* (Toward the end of the year, the roommates finally decided to bury the hatchet). Although some believe this term comes from a Native American custom for declaring peace between warring tribes, others say it comes from hang up one's hatchet, a term dating from the early 1300s (well before Columbus landed in the New World). The word bury replaced hang up in the 1700s.

The remaining twenty-seven idioms I decided to take from the no less mysterious topic of Destiny. For example:

1. Pandora's Box – a source of unforeseen trouble; *скринька Пандори* (Revising the tax code is opening a Pandora's box). This equivalent for the modern CAN OF WORMS comes from the Greek legend in which Pandora, entrusted with a box containing the world's ills, is overcome by curiosity and opens it, thereby releasing them. [Late 1500s].
2. Between a rock and a hard place Also, between the devil and the deep blue sea or Scylla and Charybdis - between two equally difficult or unacceptable choices; *намагатися обрати менше з двох зол* (Trying to please both my boss and his supervisor puts me between a rock and a hard place). The rock and hard place version is the newest of these synonymous phrases, dating from the early 1900s, and alludes to being caught or crushed between two rocks. The oldest is Scylla and Charybdis, which in Homer's Odyssey signified a monster on a rock (Scylla) and a fatal whirlpool (Charybdis), between which Odysseus had to sail through a narrow passage. It was used figuratively by the Roman writer Virgil and many writers since. The devil in devil and deep blue sea, according to lexicographer Charles Earle Funk, referred to a seam around a ship's hull near the waterline, which, if a sailor was trying to caulk it in heavy seas, would cause him to fall overboard. Others disagree, however, and believe the phrase simply alludes to a choice between hellfire with the devil and drowning in deep waters.
3. In the lap of the gods - beyond one's control, in the hands of providence; *віддати все на волю Богів* (She's done what she can to expedite matters; now it's in the lap of the gods). This expression is a translation from Homer's Iliad, in which Automedon, the charioteer of Achilles and Patroclus, said the battle's outcome was "in the lap of the gods." Lap of the gods has also been translated as knees of the gods.
4. Fickle finger of fate - point out that something ominous or may happen in the future without determination or a specific time frame; *свавільний палець Долі* (Therefore, there is no need for me to multiply my words except to say

- that the fickle finger of fate seemed to have conspired with nature - exceedingly benevolent at times, but sometimes equally destructive).
5. Trojan horse - A deceptive device; *троянський кінь* (Of course, the ultimate trojan horse is a shackled prisoner). The term comes from the epic of the Trojan wars, when the Greeks built a large wooden horse in which they concealed their troops. Believing the horse was a gift, the Trojans brought the horse into the city, which the Greek soldiers then destroyed. In translation the term dates from the 1400s and in the early 1800s it began to be used figuratively for any undermining device. In the 1970s it acquired a special meaning for a program or code that compromised a computer system.
 6. Leave no stone unturned - make every possible effort, use every possible source or resource; *зробити все, що від вас залежить* (To raise ten thousand dollars to keep the shelter open, we must leave no stone unturned). This expression alludes to an ancient Greek legend about a general who buried a large treasure in his tent when he was defeated in battle. Those seeking the treasure consulted the Oracle of Delphi, who advised them to move every stone.

2.3. Semantic properties of culturally specific idioms

An idiom (from the Greek *idioma* - feature, originality) is a stable expression, the meaning of which differs from the literal meaning of its constituent components. Idioms have a wide variety of structures and combinations, mostly immutable and often illogical, and may not obey the basic rules of grammar.

As for the regional value of idiomatic expressions, it lies in the undeniable reliability of their content. Analyzing them, you can trace the history of the country, partially get acquainted with its customs and traditions, get an idea of the mentality of the people speaking the language.

Phraseological units are habitually defined as non-motivated word- groups that cannot be freely made up in speech but are reproduced as ready-made units. The essential features of phraseological units are stability of the lexical components and lack of motivation, e.g. a red flower or blue, white - a flower of a certain colour. In the phraseological unit red tape "bureaucratic methods" no such substitution is possible, as a change of the adjective would involve a complete change in the meaning of the whole group. A blue/black/white etc. tape would mean "a tape of a certain colour". It follows that the phraseological unit red tape is semantically non-motivated, i.e. its meaning cannot be deduced from the meaning of its components and that it exists as a ready-made linguistic unit.

We may group phraseological units in categories according to their meaning, which will make a semantic classification, or according to their origin an etymological classification, according to the grammatical relations they express; e.g. subject - predicate relations, attribute relations, adverb relations, their

morphological structure. Special interest deserves V.V.Vinogradov's classification based on the semantic principles.

Taking into account mainly the degree of idiomaticity phraseological units may be classified into 3 big groups:

1. Phraseological collocations or standardized word combinations;
2. Phraseological unities;
3. Phraseological fusions or cast iron idioms.

The term idiomaticity is understood as lack of motivation from the point of view of native speakers. This classification was suggested by Academician V.V.Vinogradov.

Phraseological collocations or standardized word-combinations. In phraseological collocations words retain their full semantic independence although they are limited in their combinative power or collocability (the aptness of a word to appear in various combinations). They are motivated, e.g. we say: take a fancy but not take disgust; to do one's duty but not to make; to make a mistake, to make haste, to make an agreement, to make a noise, to make a promise, to give help, to take advice, to win a victory, to gain a victory.

Due to this phraseological units of this group are felt as possessing a certain degree of semantic inseparability. Phraseological unities are partially motivated. They are such phrases where the meaning of the whole unity is not the sum of the meanings of its components but is based upon them and may be understood from its components. The meaning of the significant word is not too remote from its ordinary meanings. No element can be changed in such phrases without destroying the sense as a whole: to show one's teeth, to wash one's dirty linen in public/at home. Their meaning can be easily perceived through the metaphoric meaning of the whole phraseological unit: "show an intention to injure", "discuss or make public one's quarrels", other examples are: to fall in love, to fall silent, to fall into disgrace, to be on the point of, to promise someone the moon.

Phraseological fusions are completely non-motivated word-groups, their meaning can never be derived from the conjoined meaning of their elements. The meaning of the components has no connections whatsoever at least synchronically, with the meaning of the whole group. Idiomaticity is, as a rule, combined with complete stability of the lexical components and the grammatical structure of the fusion.

An idiomatic expression is a phrase whose meaning is difficult, and sometimes impossible, to guess by considering the meanings of the individual words that make up it. For example, the expression be in the same boat has a literal translation that is easy to interpret, but it also has a common idiomatic expression:

I found the job quite difficult at first. But everyone was in the same boat; we were all learning.

In this case, be in the same boat means “to be in the same difficult or unfortunate situation” (to be in the same difficult or unfortunate situation).

Idiomatic expressions are an important part of everyday speech, and knowledge of them is absolutely essential when teaching a foreign language, since they give speech expressiveness, imagery, and often polished graceful brevity.

Some idioms are vivid (colorful) expressions, such as proverbs and sayings:

A bird in the hand is worth two in the bush. A bird in the hand is worth two in the bush.

(It's better to deal with one thing than try to get a lot more at the risk of losing everything.)

Too many cooks spoil the broth. Seven nannies have a child without an eye.

(If a lot of people are involved in something, it won't get done well.)

If the expression is well known, then some part of it can be omitted:

Well, I knew everything would go wrong-it's the usual story of too many cooks!
(Yes, I knew it was going to go wrong - this is the usual story of seven nannies!)

Other idiomatic expressions are short and used for specific purposes:

Hang in there! (inspiring someone to stay firm in difficult circumstances).

On your bike! (commanding someone to leave!)

S. Gluckberg distinguishes the following semantic types of idioms:

1. Transparent idioms, where there are one-to-one semantic relations between the idiom's constituents and components of the idiom's meaning:

e.g., *to get back together* = to return to a relationship or marriage

2. Semi-transparent idioms which usually carry a metaphorical sense that could not be known only through common use:

e.g., *on the rocks* = difficult situation in relationship

3. Semi-opaque idioms. This type refers to those idioms in which the figurative meaning is not joined to that of the constituent words of the idiom:

e.g., *have a soft spot* = to have a feeling of affection for being a father; *born with a silver spoon in one's mouth* = to be born to a wealthy family with many advantages

4. Opaque idioms are the idioms in which the relations between idiom's constituents and its meaning may be opaque, but the meanings of individual words can nevertheless contain both interpretation and use:

e.g., *take the plunge* = to marry someone; *lead someone up the aisle* = get married to someone. C.Cacciari, following the same criteria of compositionality, distinguishes among idioms:

1. Normally decomposable idioms, which are analyzable and imply conventions whereby each of the idiom's constituents can be used to refer to the idiomatic referent:

e.g., *break the ice* = to attempt to become friends with someone; *pop the question* = to ask a woman to marry him.

2. Abnormally decomposable idioms, where we are able to identify this relation only by virtue of conventional metaphors that govern the mapping from constituents to idiomatic meanings:

e.g., *carry a torch for* = feel love for; *eternal triangle* = a relationship between three people.

3. Non-decomposable idioms represent the group of opaque idioms:

e.g., *calf love* = the love to children.

Meaning is the most important factor when we talk about semantic classification of idioms. The most dominant feature of semantic classifications of idioms is whether they composite semantically empty words. When such idioms occur, they should be taken symbolically or metaphorically. Such idioms should show a different degree of semantic opacity or, in other words, non-literalness.

Fernando C. indicates that a semantic classification depends on the degree of semantic isolation and the degree of opacity. She distinguishes three different groups of idioms, which are as follows:

1) pure idioms. They are opaque to users of language with respect to all or some of the words that make them up. Formally such idioms are multiword expressions functioning as a single semantic unit whose meaning of individual words cannot be summed together to produce the meaning of the whole:

e.g., *empty nest syndrome* = the sad feelings which parents have when their children grow up and leave home;

2) semi-idioms. The typical results of such idioms are partial non-literalness because one component generally preserves its direct meaning:

e.g., *ugly duckling* = an ugly awkward child who grows up to be beautiful; *live in sin* = live together as though married but being unmarried;

3) literal idioms. They can be interpreted on the basis of their parts; they are transparent. Components of such idioms are usually used in their direct meaning; although, such combination sometimes requires figurative sense:

e. g., *like one of the family* = like someone was a member of one's family.

If we talk about semantics from a practical point of view, then all the materials found can be classified as follows.

Human being as a personality

1. *Cold hands, warm heart* - not showing one's feelings does not signify lack of feeling (Dan rarely sends flowers or anything, but he's a case of cold hands, warm heart). Why a literally cold hand should indicate sympathy or affection is not really clear, but this expression has been so used since about 1900, and the Germans have an identical saying (kalte Hand, warmes Herz).
2. *A feather in one's cap* - an act or deed to one's credit; a distinctive achievement (Getting all three factions to the bargaining table would be a feather in his cap). This expression alludes to the practice of putting a feather on a soldier's cap for every enemy he kills, an early practice of some Native American tribes and many other peoples. [Early 1600s].
3. *Shoot from the hip* - speak or act recklessly or impulsively (Steve isn't very tactful; indeed, he's known for shooting from the hip). This expression transfers the fast shooting accomplished by drawing a gun from a holster and shooting without raising it to quick speaking or acting. [Slang; mid-1900s].
4. *Eat one's heart out* - feel bitter anguish, grief, worry, jealousy, or another strong negative emotion (She is still eating her heart out over being fired). This hyperbolic expression alludes to strong feelings gnawing at one's heart. [Late 1500s].
5. *Bark up the wrong tree* - waste one's efforts by pursuing the wrong thing or path (You think I can come up with more money, you're barking up the wrong tree). This term comes from the nocturnal pursuit of raccoon-hunting with the aid of dogs. Occasionally a raccoon fools the dogs, which crowd around a tree, barking loudly, not realizing their quarry has taken a different route. [Early 1800s].
6. *Leave a bad taste in one's mouth* - make a lingering bad impression on one (The argument left a bad taste in my mouth, so after that I avoided talking politics). This expression transfers the bad taste left by consuming bitter or otherwise unpleasant food to a distasteful experience. [Mid-1800s].

Person's intellect, knowledge and ignorance

1. *Go bananas* - act crazy (when it comes to animal rights, some people go bananas). According to the lexicographer J. E. Lighter, this expression may allude to the similar GO APE, in that apes and other primates are closely associated with eating bananas [Slang; second half of 1900s].

2. *Get the message* - understand or infer the real import or substance of something (He gestured to the waiter, who got the message and brought the bill) [Mid-1900s].
3. *Have a screw loose* - be mentally unstable or eccentric (Anyone who approves that purchase must have a screw loose). This term likens a mental weakness to a machine in which a part is not securely fastened. An antonym is *have one's head screwed on right*; (She's very capable; she has her head screwed on right) [Slang; early 1800s].
4. *Go off the deep end* - become unduly excited, overwrought, or angry (When he heard about John's smashing into his car, he went off the deep end). Be irrationally carried away, act irresponsibly or heedlessly (Just because you like her looks doesn't mean you should go off the deep end and propose). In both of these colloquial usages deep end alludes to the deep end of a swimming pool.
5. *Plain Jane* - a physically unattractive girl or woman (In many romance novels the plain Jane rather than the reigning beauty wins the man) [Early 1900s].
6. *Hit the ceiling* - explode in anger (Jane hit the ceiling when she saw her grades). The first expression dates from the early 1900s

Personal affections, person's disposition or nature

1. *Blow one's mind* - surprise, shock, or amaze one (This jazz group blows my mind, or Joe served a jail sentence? That blows my mind). This term is used rather loosely, as seen in the examples; the first signifies amazement and pleasure, the second shock and dismay [Slang; 1960s].
2. *Thumb one's nose* - express scorn or ridicule (I'm sure the members of the school committee thumb their noses at any suggestion we make). This expression alludes to the traditional gesture of contempt, that is, placing the thumb under the nose and wiggling the fingers [c. 1900].
3. *Butterflies in one's stomach* - fluttering sensations caused by a feeling of nervous anticipation (I always get butterflies in my stomach before making a speech). This term likens a nervous feeling to that resulting from swallowing live butterflies that fly about inside one [c. 1900].
4. *Butter wouldn't melt in one's mouth* - one is overly or insincerely coy or demure (She looked quite innocent, as though butter wouldn't melt in her mouth, but we knew better). Already a proverb in John Heywood's collection of 1546, this metaphoric expression alleges that one is literally so cool that butter inside the mouth would not melt.
5. *Busy as a beaver* - hardworking, very industrious (With all her activities, Sue is always busy as a bee, or Bob's busy as a beaver trying to finish painting before it rains). The comparison to beavers dates from the late 1700s, the variant from the late 1300s.

6. *Pull a fast one* - engage in a deceitful practice or play an unfair trick (He pulled a fast one when he gave me that fake employment record) [Slang; c. 1920].

Morals, principle of right and wrong

1. *Knock into a cocked hat* - debunk, render useless or unbelievable (His findings knocked our theory into a cocked hat). This expression alludes to a style of hat with the brim turned up on three sides—the three-cornered (tricorne) hat worn by officers in the American Revolution—giving it a distorted look. [Early 1800s].
2. *Bark up the wrong tree* - waste one's efforts by pursuing the wrong thing or path (If you think I can come up with more money, you're barking up the wrong tree). This term comes from the nocturnal pursuit of raccoon-hunting with the aid of dogs. Occasionally a raccoon fools the dogs, which crowd around a tree, barking loudly, not realizing their quarry has taken a different route. [Early 1800s].
3. *On the warpath* - furious and on a hostile course of action (When the meat wasn't delivered, the chef went on the warpath). This expression was an English translation of a Native American term that literally means "a path used by a war party." Go on the warpath thus meant "go to battle." It was used in this way by James Fenimore Cooper in *The Deerslayer* (1841); its present hyperbolic use dates from the late 1800s.
4. *To take up the hatchet* - settle one's differences (Toward the end of the year, the roommates finally decided to bury the hatchet). Although some believe this term comes from a Native American custom for declaring peace between warring tribes, others say it comes from hang up one's hatchet, a term dating from the early 1300s (well before Columbus landed in the New World). The word bury replaced hang up in the 1700s.
5. *Keep one's head above water* - stay out of trouble, especially financial difficulties (With new bills coming in every day they're barely keeping their heads above water). This expression alludes to keeping oneself from drowning. [Early 1700s].
6. *Keep one's shirt on* - stay calm, be patient; not give way to temper or excitement (Keep your shirt on, Bob, they'll be here in time for the wedding) [Colloquial; mid-1800s].

Personal relations, dealings and affairs

1. *Take a bath (on something)* - experience serious financial loss (The company took a bath investing in that new product). This idiom, which originated in gambling, transfers washing oneself in a bathtub to being "cleaned out" financially [Slang; first half of 1900s].
2. *Fair shake* - an equitable bargain or opportunity (You can always count on the boss to give his crew a fair shake). This expression probably alludes to the shaking of dice. [Colloquial; early 1800s] Variants of this term are *fair*

deal and *square deal*, dating from the same period. However, the former also is the name of a policy of social improvement advocated by U.S. President Harry S. Truman (1945-49). It is often capitalized.

3. *Do the spadework* - make the preliminary preparations or do the preliminary research for something (The department head did all the spadework for this agreement). This expression transfers the heavy spading required to prepare for planting to other kinds of preparation [c. 1900].
4. *Force someone's hand* - compel someone to act or speak prematurely or against his or her will (He didn't want to decide just then, but the board forced his hand). This expression probably alludes to the hand (the cards) held in a game such as whist or poker, in which a player is compelled to play some card from his hand or to reveal his hand. [Mid-1800s].
5. *Hold all the aces* - be in a winning position (We can't argue with Jeff; he holds all the aces). These expressions allude to card games in which the ace or a trump card outranks all the others.
6. *Wheel and deal* - operate or manipulate for one's own interest, especially in an aggressive or unscrupulous way (Bernie's wheeling and dealing has made him rich but not very popular). This term comes from gambling in the American West, where a wheeler-dealer was a heavy bettor on the roulette wheel and at cards [Colloquial; c. 1940].

Success, progress, easiness and wealth

1. *Winning streak* - a series of consecutive successes, a run of good luck (Our son-in-law has been on a winning streak with his investment). This expression comes from gambling [Mid-1900s].
2. *Ace in the hole* - a hidden advantage or resource kept in reserve until needed (The prosecutor had an ace in the hole: an eyewitness). The term comes from stud poker, where each player is dealt one card face down—the so-called hold card — and the rest face up. Should the hole card be an ace, the player has a hidden advantage. Hole here simply means “a hiding place.” In the 19th-century American West, the expression was used to refer to a hidden weapon, such as a gun concealed in a shoulder holster. By the 1920s it had become a metaphor for any surprise advantage or leverage.
3. *Break the bank* - ruin one financially, exhaust one's resources (I guess the price of a movie won't break the bank). This term originated in gambling, where it means that a player has won more than the banker (the house) can pay. It also may be used ironically, as above [c. 1600].
4. *Grand slam* - a sweeping success or total victory (This presentation gave us a grand slam—every buyer placed an order). This term originated in the early 1800s in the card game of whist (forerunner of contract bridge), where it refers to the taking of all thirteen tricks. It later was extended to bridge and various sports, where it has different meanings: in baseball, a home run hit with runners on all the bases, resulting in four runs for the team; in tennis, winning all four national championships in a single calendar year; in golf,

winning all four major championships. In the 1990s the term was used for four related proposals presented on a ballot at once.

5. *Sink or swim* - succumb or succeed, no matter what (Now that we've bought the farm, we'll have to make a go of it, sink or swim). This expression alludes to the former barbaric practice of throwing a suspected witch into deep water, often weighted down. In case of sinking, the victim died; in case of swimming, the victim was considered in league with the devil and therefore was executed.
6. *Home run* - a highly successful achievement (We scored a home run with that drug stock, buying it at 15 and selling at 30). This expression originated in the mid-1800s in baseball, where it refers to a pitched ball batted so far that the batter can round all three bases and reach home plate, scoring a run.

Failures, mistakes, difficulties and trouble

1. *Close but no cigar* - a narrowly missed success (That ball was definitely out—close but no cigar). This interjection alludes to awarding a cigar to the winner of some competition, such as hitting a target.
2. *Flash in the pan* - an effort or person that promises great success but fails. (His second novel proved to be a flash in the pan). This metaphoric term alludes to the 17th-century flintlock musket, which could be fired only when the flash of the priming powder in the lockpan ignited the charge in the bore. When it failed to ignite, there was only a flash in the pan and the gun did not shoot.
3. *Drop the ball* - make an error; miss an opportunity (She really dropped the ball when she forgot to call back). This expression comes from sports where a player who fails to catch a ball is charged with an error. Its use for more general kinds of mistakes dates from about 1950.
4. *Fall into error* - be drawn into bad behavior (I fell into error when I started spending time with the wrong crowd).
5. *Go astray* - wander off the right path or subject (The gang members made him go astray, and he ended up in court). This expression alludes to sheep or other animals that stray from the rest of the flock.
6. *Between Scylla and Charybdis* - between two equally difficult or unacceptable choices (Trying to please both my boss and his supervisor puts me between a rock and a hard place). The rock and hard place version is the newest of these synonymous phrases, dating from the early 1900s, and alludes to being caught or crushed between two rocks. The oldest is Scylla and Charybdis, which in Homer's *Odyssey* signified a monster on a rock (Scylla) and a fatal whirlpool (Charybdis), between which Odysseus had to sail through a narrow passage. It was used figuratively by the Roman writer Virgil and many writers since. The devil in devil and deep blue sea, according to lexicographer Charles Earle Funk, referred to a seam around a ship's hull near the waterline, which, if a sailor was trying to caulk it in heavy seas, would cause him to fall overboard. Others disagree, however,

and believe the phrase simply alludes to a choice between hellfire with the devil and drowning in deep waters.

Conclusion

In the bachelor's paper, a research of 300 English-language philological units from various lexicographical sources was carried out.

The paper solved such tasks as the definition of the main theoretical concepts used in the study, the analysis of idioms by origin, developed semantic and thematic classifications.

The research found that the question of the classification of idioms is quite controversial and the views of some scholars differ on this issue. The basic concepts of the phraseological units of the most prominent linguists can be represented as follows:

- V.V Vynogradov's concept consists in stability and compatibility of components of a phraseological unit, semantic integrity. The scientist identifies phraseological combinations, unity and merging;
- the concept of NN Amosova, which considers phraseology as a unit of constant context, identifies phrases and idioms and studies the peculiarities of the functioning of each type;
- O.V Kunin's concept is based on the method of phraseological identification and stability of phraseological units at the structural-semantic and morphological levels.

Phraseological units have a very complex nature, so they can be classified on various features. Thematic and semantic classification of idioms was developed in the paper.

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