

Стаття надійшла до редакції [Article received] – 08.02.2025 р.

Фінансування [Financing] – самофінансування [self-financing]

Перевірено на плагіат [Checked for plagiarism] – 17.02.2025 р.

Оригінальність тексту [The originality of the text] – 89 %

<http://doi.org/10.17721/2663-6530.2025.47.03>

CONCEPT “ACQUAINTANCE” (ON THE MATERIAL OF UKRAINE, ENGLAND AND USA)

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The purpose of the article is to describe the concept “acquaintance” to improve the people’s understanding of semiotic means of meeting people in Ukraine, Great Britain and the USA spreading them to the social norms of communication and international collaboration. The research engages the comparative analysis of people’s verbal or nonverbal means of meeting people in Ukraine, Great Britain and the USA, lexical semantics, interpretation, conceptual analysis which reveal the cultural stereotypes of different nations. People contact due to their origin, likings, knowledge of conventions and social situations. Verbal and nonverbal semiotics in implied senses can orient, prevent, provoke or stimulate acquaintance. The fatic function (of meeting people comprises cognitive, emotional and social (conventional) information. Communication performs various functions in life disclosing the implied senses of symbols and sayings: security, warning, calling, agreeing or refusing, relaxing or straining, pleasing or displeasing, attracting or repulsing, etc. Verbal and nonverbal signals can stimulate or provoke acquaintance, they can be deceiving or misunderstood. Observing meeting traditions in Ukraine, GB and USA one can notice the similar requirements of good disposition in words and face, some difference in expressions and nonverbal signals. The concept “acquaintance” reflects the space, time and person reference. In meeting traditions in Ukraine, GB and USA the similar requirements of good attitude are observed as the principal cultural element at the core of the concept as well as difference in verbal and nonverbal reference.. Changes in the conceptual semantics can be determined as mutual penetration of the contact making traditions in communication.

Key words: semiotics, verbal and nonverbal means, meeting people, social and national distinctions, comparative analysis.

(Актуальні питання комунікативної лінгвістики [Aktual'ni pytannja komunikatyvnoi' lingvistyky])

Концепт “знайомство” (на матеріалі України, Англії та СІІА) (Англійською)

[Konsept “znayomstvo” (na materiali Ukrayiny, Anhliyi ta SSHA)]

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КОНЦЕПТ “ЗНАЙОМСТВО” (НА МАТЕРІАЛІ УКРАЇНИ, АНГЛІЇ ТА СІША)

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Призначенням статті було описати вербальні та невербальні засоби фатичної функції знайомства в Україні, Англії та США для покращення порозуміння людей в умовах дефіциту часу, суспільних та національних бар'єрів комунікації. Це дослідження вимагало порівняльного культурологічного аналізу національних традицій, лексико-семантичного, інтерпретаційного та концептуального аналізу вербальних та невербальних засобів спілкування. Концепт “знайомство” відображає референцію простору, часу та особи. У традиціях знайомства в Україні, Англії та США спостерігаються однакові вимоги до доброго відношення як основного культурного елемента в ядрі концепту “знайомство” а також різниця у вербальній та невербальній референції. Зміни в концептуальній семантиці може бути визначені як взаємний обмін контактостановчими традиціями в комунікації.

Ключові слова: семіотика, вербальні та невербальні засоби, знайомство, суспільні та національні відмінності, порівняльний аналіз.

Introduction. The object of the article is an attempt to describe the concept “acquaintance”, compare the traditions of meeting people in Ukraine, England and USA engaging both the informative sources and in vivo observations towards the conclusion about the common and different traditions in conceptualizing the procedure of acquaintance. We believe that the significance of the comparative researches of the concept “acquaintance” in the integrating international community is high as influencing languages, contacts and the world outlook. The purpose of the article is to describe the semiotic means of the concept “acquaintance” to improve people’s understanding in Ukraine, Great Britain and USA, spreading the topic to the social norms of communication and international collaboration. **Methods.** The research engages collecting lingual material in the dictionaries and internet resources, as well as in vivo observations, the cultural comparative analysis of people’s verbal or nonverbal acquaintance in Ukraine, Great Britain and the USA to study similarity and difference in the cultural expressions of the concept “acquaintance”, lexical semantic, interpretation and conceptual analysis. The

(Current issues in linguistic communications [Aktual'ni pytannja komunikatyvnoi' lingvistyky]
Concept “Acquaintance” (on the Material of Ukraine, England and USA) (in English)
[Konsept “znayomstvo” (na materiali Ukrayiny, Anhliyi ta SSHA)])

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research engages the analysis of people's intention to choose verbal or nonverbal communication leading to classification of the national stereotypes as talkative and not talkative, friendly or not friendly, disposed or indisposed to speaking, including the social preferences, such as gender, age, nationality, etc. resulting in the decision to address or not to address a stranger. The scientific significance of the research is explained by the contribution into cultural linguistics and comparative linguistics

Literature review. Ethnic cognition is reflected in the cultural semantics of the lingual means (V. V. Vorobiov, V. I. Karasik, Yu. A. Karaulov, Ye. S. Kubriakova, V. A. Maslova, Yu. S. Stepanov, etc.). The cultural researches contain separate descriptions of Ukrainian, British and American traditions including those of meeting travelers. Ethnic communication in Great Britain was studied by A. R. U. Rum (1999), USA by G. D. Tomakhin (1982, 1991, 1999), the comparative research of English and USA meeting traditions belongs to A. D. Shveitser (1971). Nonverbal communication was described by A. Pease, (1988); O. O. Baibakova (2015), I. V. Kovalinska (2014), L. M. Korneva (2004), M. Y. Zabolotnia (2019), N. Solariova (2016), etc. In her comparative studies of Russian and English traditions of meeting people T. G. Tochilkina (2007) points out the absence of the comparative research of the concept "acquaintance".

Presenting the main material. Ethnic research belongs to the sphere of cultural

linguistics, its principal term is known to be "cultural linguistic concept". Cultural linguistic concept is treated as an abstract structure including object, image and evaluation [8], its another term is culturema (culture unit) – "the general notion denoting the unit of description of the cultural phenomena in the science of culture" [13], "the stable structure repeated in ethnic community, uniting the rich social historical experience and reflecting the social valuable goals" [4]. This definition links the traditions of the past and present, accumulating innovations in the lexical reflection of the concept "acquaintance" leading to the changes in its content. The concept "acquaintance" reveals the fatic (contact establishing) function described as the activity of the speaker "relating to language used for social purposes rather than to give information or ask questions" [10]. After the Dictionary of linguistic terms by O. S. Ahmanova, the social purpose of acquaintance is attracting attention and preparing a person for perceiving information. So, the concept "acquaintance" is treated as "process of getting people acquainted" [15], "make somebody's

acquaintance, to meet somebody for the first time" [10] and larger as "establishing certain relations, contacts with somebody, maintaining contacts; receiving certain information, knowledge about somebody, getting acquainted with something" [18]. The concept "acquaintance" includes age, gender, social, national, time, space relations as well as interpersonal reference in the linguistic representations by the pronouns and personal nouns [14, 282]. Its signifying function is expressed in the discourse formulas of starting communication.

The concept "acquaintance" denotes the starting point of the discourse, structured on the axis of time and space, space being static or dynamic condition, cf.: restaurant and the spaces of the officials on travel, the time and space of the meeting depends on the speakers, that is on the subjective factor. The concept "acquaintance" is determined by the crossing of time and space, as meeting a person is only possible in the point of definite time and place, missing one of this conditions results in loss of acquaintance, the third element of the concept structure is the desire or readiness to start communication which comprises the aim and / or emotional stimulus.

The desire to contact is explained by the social and material reasons: by the need of information, jobs, friends and family. Contacting people is a science taught in some families and never thought of in other families. That is why some people strike a communication easily, other can have a problem with it which belongs on family relations, due to the restrained behavior as different from dynamic, active behavior; the social and national media can also hamper communication. Leaders in communication engage people by the lingual tactics of stimulating, provoking, challenging by suggesting, offering, inviting, asking, trading something, etc.

T. G. Tochilkina in her comparative research reveals the typical conceptual traditions of Russians: "close and specifics relations", "mutual assistance", "common participation in something, pastime" and "long term relations" and the conceptual traditions of English: "close and specifics relations" and "common participation in something, pastime" [16]. T. G. Tochilkina considers that the mentality dominant is becoming mutual understanding and not just cognition, though without knowledge there can be no mutual understanding, especially because of different languages (after O.S.Akhmanova). Communication involves the factors of language, culture and personality, language being an attribute of culture (after V.N.Teliya). Communication includes verbal and nonverbal system. Language reflects the social dynamics, introducing casual lingual means into publicity and official language, and

we agree with T. G. Tochilkina that the changes in the semantic field expressing the concept “acquaintance” result in the changes in the concept’s content [after, 16].

The Ukrainian traditions are widely popularized in the prospects for travelers, fiction and in the cultural linguistic studies. Comparing the Ukrainian traditions of making friends with those in England it is necessary to point out the specific conditions of war in Ukraine influencing communication, making people more reserved and silent. Even under the hard times the Ukrainians “are always glad to guests, they believe it necessary to show all the historical monuments in their town and care to feed the guests, the Ukrainians smile heartily when addressed. The greeting “*How are you*” is not excepted in Ukraine or used between relatives or close friends and “requires longer conversation”, or “it can mean that you are not interested”. So, it is better to use the traditional greetings “*Dobriden*”, “*Privit*”, etc. When they ask “*Iak washi spravy?*” they will receive a detailed report [9]. The words “*Poka, poka*” are colloquial for the traditional “*Do pobachennia*” signifying parting. First presentation is unique as it “makes first impressions which help to dispose people and improve your life and career. The nonverbal effects in meeting people can be produced by straight posture creating impression of the strong, successful and assured person. The polite, overt smile, without coquetry and visual efforts evaluates the person as attractive. The culture level is believed to pleasantly impress people, it implies etiquette, language and behavior [17]. One can argue that culture level in all times was considered the social standard and only unethical behavior impress people as unusual.

The concept “acquaintance” interpersonal reference is expressed by the pronouns, addressing to the second person *you* is common in the Ukrainian and Western culture, historically expressing respect for the person as the representative of his family. Addressing all ages with the pronoun *ty* in Ukraine denotes one person in place of the official *you*, used between relatives and friends, and can have the purpose of expressing equality with the communicant or humiliating him, sounds provocative and can be responded with abuse or conflict. The personal nouns: *girl*, *boy*, *woman*, *etc.* express gender and temporal reference. Temporal reference can be demonstrated by the example of the attitude to genders and old people in Ukraine: an old woman can be addressed as *granny*, which can imply either sympathy or humiliation and can be objected as it is not always true. In contrast, an old man is called *man* and not *grandfather* which difference reveals higher respect for men and

less respect for women. The official reference possesses the first name used with the father's name, the latter can be neglected by the abuser. Calling someone's relative a bad name is provocative, punished the world over, and in the social practice this abuse is the signal of the aggressive intentions of the abuser and can follow by his criminal behavior.

Space relations can reflect the social rate of morality, some men enjoy standing close to a woman or walking behind her back which does not favor acquaintance, usually people prefer to keep some distance. Distance Internet or telephone acquaintances can be success for some people, but many reports evidence of fooling and robbing, the following closer contacts can end in dishonest treating a woman.

The prohibited topics in Ukraine are few, e. g. nationality (probably because of the multinational origin of Ukrainians). Many Ukrainians, especially men like talking politics, some religion, women choose more casual topics. "In Ukraine it is actual to speak on war and peace, prices, travelling abroad". "Health, money and personal affairs are discussed in close circle" [9]. Bragging, begging and complaining, are, alas, unpleasant traditions. It is popular in Ukraine to look and sound "clever" by indirect answers, silent hinting, implied senses, changing topic or meaning.

The preferred language in Ukraine is Ukrainian as an official language in offices, shops, in catering, etc., but close family, friendly and business "contacts with Russia spread the Russian language, especially in the South of Ukraine", the North, e. g., Lviv, all Zakarpattia speak Ukrainian mostly. Because "two languages are rather alike" "people can communicate in Ukrainian and Russian and understand each other" [9].

"Business contacts in Ukraine are regulated by the preliminary telephone calls, can be personal and end in the restaurant. The official communication is more restraint than in many other countries but establishing the emotional contacts is believed important in visiting restaurant, some cultural or sport events". The same relations are observed between colleges, formal in the office and private out of it, giving moral support. Celebrating holidays and birthdays in the offices are practiced with tea or "serious" table [9]. Friendly relations are highly estimated in Ukraine, warmer than in Europe, friends can be few, they are trusted, and acquaintances can be many. The Ukrainians say about friendship that "A man without friends is like a tree without roots" (traditionally – "without family"), "The friend's water is sweeter

than the enemy's honey", "I have found a friend whom I can follow to the hell". Contacting friends is given a lot of time, meetings can be planned or unplanned [9]. So, the Ukrainian concept "acquaintance" can be represented by the lexemes *hospitality, food, sightseeing, friendship, emotions*.

"Gender relations are more traditional in Ukraine than in Europe and USA. The aggressive feminism is said is not typical of Ukraine" (though I heard one woman said that we have got women's matriarchy here). "The traditional signs of men's attention are complement, opening doors before a woman, offering hand to a woman leaving a bus, paying for a woman in restaurant" [9], women often attend to each other in the same way. Observations in vivo of gender distinctions in contacts reveal, e. g., that men are more reserved, whether of pride or modesty. In Ukraine, at least, in Kyiv, men are more restraint in starting communication, prefer keeping silence and waiting for a woman to pay attention to him and start to speak. In case she did no speaking to him within several seconds he will pass and never turns to see if a woman follows him. The modern advice stimulates to run after a man of your liking which is proper mostly for the young girls. A local woman sometimes can hear a brutal word to provoke her to the verbal reaction. The war influenced the population, the supporters of Russian occupation can behave aggressively with the supporters of Ukraine, military complained of attacking by men and tricking out money by women. Besides, the chance acquaintances in Ukraine as everywhere else can be as unsafe, even dangerous, the criminals provoke people for contacts selling them fictive cars or devices with the pragmatic purpose of robbing, women risk to be robbed and violated.

To prevent risky and dangerous contacts acquaintances for matching girls and women are often made by their relatives and friends. Youngsters make matches at school, at events, sometimes one can see a group of boys led by an energetic girl or a couple of boys courting a young girl till marriage. In our days unregistered marriages, sometimes till the childbirth, are typical in Ukraine as in other countries. The Ukrainian psychologists generously advise girls and women on the topic of meeting a man for serious contacts. It is recommended to a woman at first to keep herself from expressing serious feelings, mental distance is aimed at determining compatibility. Much depends upon the place of meeting, surrounding people or their absence. The partners should be friendly, the topics should be common for both: hobby, work, no much touching is recommended [12]. Waiting for transport can

stimulate acquaintance, and transport absence can provoke a long walk and talk. People make contacts in the cinema, theatre, exhibition, zoo, etc.

People can get in touch without words due to their knowledge of conventional nonverbal language and the emotions exchange by eyes and face expression. Nonverbal provocation is a great aid in establishing contacts. People prefer to keep silence in public, and their silence is intentional and meaningful, directed to protect themselves from undesired influence and not to irritate others or just of lacking desire to communicate. Silence as a norm of “peaceful” behavior in society serves many purposes: signaling of different meanings, e. g.: 1. *“We keep silence, keep silence too”*, 2. *“We have everything necessary”*, 3. *“No questions, have you any?”*. Sometimes it requires efforts to break the silence and address someone. Silent communication introduced the tradition of sending dogs to the passer-byes, stimulating or provoking conversation or to threaten for fun. It is notable, that some send a dog to men, other to women. Dog can be the precedent for making acquaintance, such communication is counted on the reaction – positive, caressing a dog or negative, blaming the master.

People provoke each other's speaking by appearance, pleasant facial expression, by objects, cars, dogs, people can misunderstand the others' mimic and movements but the same may happen with words implying more than said. The civil discourse is stimulated by positive communicative gestures: smile, nice eye expression, unstrained mouth, unaggressive approaching, verbalizing the intention to contact in greeting, questions on popular topics, neutral talk, invitation. They say that even a fish will not bait if it learns to keep her mouth shut. Many people communicate practically without nonverbal means and show no emotions or motions, their semiotics is restrained by education, experience or just their will.

Often people are uninterested in new acquaintance and answer politely in the negative, then it is necessary to invent something that can provoke their interest. It became a good tradition in war times to greet the sellers in the shop and strange people when asking them a question. But its' a bad historical tradition to choose to greet or not to greet even the known people, the younger wait greetings from the old, men from women. Face to face communication can be unsuccessful because strange people do not know each other's aims of communication, and choose whether to proceed or end the meeting. So, the concept “acquaintance” is reflected lexically by:

the Ukrainian language, hospitality, food, sightseeing, war and peace, prices, travelling abroad, no national topics.

Communication in foreign countries serves the common purpose of “sharing information and ideas with each other” [1]. Meeting people in different countries involves the preliminary stage of learning the ways and lingual standards as the key to mutual understanding and friendship. The right greetings, questions, suggestions and offers can stimulate mutual interest. It is not always easy to do it and can be impossible hampered by various social factor: etc.

Both the inhabitants of England and the travelers recognize that “it is difficult to make friends in England. They are extremely reserved but then once you get to know them (native English people) they can be very loyal and they keep friendship for life” [6]. The citizen of England remark that “a lot of Brits are socially awkward with strangers” (Wayne Prewett). Nevertheless, many citizens and travelers in England remark that the traditions of meeting people in England are mostly the same as in the most civilized countries. Among the basic traditions are; “*first, speak English. Next, indicate to an English person that you are friendly, and that you would like to communicate with him or her. The chances are that you will succeed*”. British people are spoken of as “well behaved and good people” and the variety of English is not an obstacle (Karim Mahmoud). Age and gender reference is implied in the personal nominations: *girl, boy, woman, lady, Miss, Mrs, “mother”, guy, lad, Mr. Man* and *boy* are not used in *addressing* males as impolite.

Among the popular English greetings in their fatic function are: *Hi, excuse me, madam, sir, girl, boy*, though the last address can be taken as abuse, *guy* or *lad* are preferable. The colloquial expressions include: *Take it easy* “*Have a good day*” (also used to say “*relax*”). Typical response is: “*You too*”, “*Goodbye*” “*Have a good one*”; “*Pip pip*” means “*Goodbye*” answered: “*Goodbye*”; “*Ta-ta*” / “*Ta-ra*” means “*Goodbye*” answered “*Goodbye*” [3].

Among the specifics of getting closer with the English are the following stimuli:

“1) *They don't like self promoters – so don't brag.* 2) *Learn something about football and cricket.* 3) *Make fun of the French*” (Anonymous). Some people recommend “*to break the ice with British people in a social context*” by ridiculing the Irish pride (Ivan Rorick, American citizen).

The topics recommended in G. B. “*exclude anything personal, include food, mobile phones, downtime, football team, retro computing. British English... is*

spoken, but a touch technically ignorant on grammar.” (Miles Dolphin), “make small talk on weather, sports, nothing too heavy or serious”, “try finding hobbies you like or try a book club etc”. (Wayne Prewett). In G. B. bragging “about your life, possessions, social status, wealth, former country etc.” is not approved. “Never start comparing your former country with the UK. Brits are far less egoistically patriotic about their country” (Sèonaid Maia Elizabeth, J-S).

Among the popular ways of making new acquaintances alike in many countries, in particular in GB, one should “*Be Approachable: Smile and be open to conversations. A friendly demeanor can encourage others to engage with you. Join Social Groups: Participate in clubs or groups that interest you, such as sports teams, book clubs, or hobby classes. This provides a natural setting for meeting people. Attend Local Events: Look for community events, festivals, or gatherings. These are great opportunities to meet locals and strike up conversations. Use Humor: The English often appreciate wit and humor.*” (Karim Mahmoud, Beirut). The straightforward talk is recommended as elsewhere: “*be friendly, open, honest, and interested in them*” [6].

Humour is highly estimated in any country not only for good disposition but also in solving strained relations and conflicts. “*Tell them you think they have a great sense of humour. Having a great sense of humour in Britain is hitting the Jackpot. It is flattering because a sense of humour is viewed as the most admirable quality, it is the equivalent of telling someone they have good looks, wealth, sexual prowess and intelligence in other countries*” (Paul Putney, lives in England). Friendship requires tolerance whether one is mocked or insulted which attitude means among English that party feels comfortable and straightforward though it can sometimes “*mean hostility*” (David Hawley, American) [6]. In Ukraine as everywhere humour depends on the company but misunderstanding can also occur.

The social surrounding is marked as favorable or unfavorable for friendship and the locality is important: “*The countryside had more earnest, interesting, interested people; especially when compared to London. There is more risk of racism, though, sadly*” (Todd Gardine). In Ukrainian villages lower culture is also observed mostly in impolite remarks.

Emotionally it is advised in GB “*not to be too loud and try to play down the American thing. Do more listening than talking. Concentrate on the language differences, they are important. Most of all, don't refer to your backside as your*

fanny, it doesn't have the same meaning here and it's quite an important difference" (Jeff Dray, lives in England) [6]. To sum up the GB concept "acquaintance" is expressed lexically by: *language, politeness, openness, humour, sports, hobbies, no personal, bragging or comparing countries*.

Communicating in the USA reminds of many traditions of GB and Ukraine in verbal and nonverbal referential stimuli and "depends on the situation and the content of the saying, which can comprise the object, aim, emotions including verbal and nonverbal expression, the latter includes face and eyes expressions and gestures, voice tone and evoke feelings shared by the party. Eye contact shows respect and interest in the party", with strangers "it is polite to say "hi," smile, or nod" [1]. The common gestures in the USA are: "Smiling frequently is a way to be polite and show warmth. Waving a hand is a way to greet or say *hello* and *goodbye*. Nodding your head up and down is a way to say *yes*. Shaking your head from side to side is a way to say *no*. Putting your hand facing out is a way to say *stop*. Leaning forward is a way to show interest. Putting your thumb up is a way to show approval. Crossing your arms is a way to show discomfort. High-fiving (slapping your raised hand with the other person's raised hand) is another way to greet someone or show excitement" [1]. This tradition is copied in Ukraine too. The examples reassure of the high referential value of nonverbal semiotics due to its international similarity.

The American women are evaluated as most attractive at look and ways and incarnate the men's dream [5]. Of course, the authors underestimate other nations, but the American women's attraction is worth describing. The Americans are known "as the most smiling nation which is not often observed in Ukraine, the first thing to please in the American women is their broad and open smile. They take care of their teeth and mouth hygiene. They experiment in love games, adventures incentive, say what they think, which makes them charming and men are sure they will not feel boring with the American woman. Washing is the point with the American women, they smell well, take shower 2-3 times a day, care of their smooth, clean skin and spend much money on hygiene and cosmetics. The beauty cult goes parallel with health care by visiting clinics, dentists, for it is the universal truth that a healthy woman is a beautiful woman. The American women do not flirt, the openly and decisively say what they want from men and men should not think about the purpose of contacts. The American women respect the man's interests and hobbies and wait

until a man will share his inner world with him. Men, in their turn, value such attitude and learn to respect the freedom of his beloved" [5].

Some older Ukrainian and Russian traditions of meeting people were retained in USA, e. g.: "greeting requires shaking hands with both genders, hugging or kissing. Saying *good bye* is practiced with family and friends or *okay* or placing a hand on your heart in case you feel uncomfortable". Personal space of Americans is said "rather large, at arm's length", similar as in Ukraine and Russia, "closer with family or friends, and can be controlled by the facial or bodily reaction" [1]. Americans rely mostly on the verbal communication which reveals information and emotions. "Silence can be unpleasant and compensated by a smile or bodily language". Americans prefer direct, clear, honest communication expressed in few words about the object, purpose, person and form to "share their intentions, opinions and feelings openly", refusing should be clear too" [1]. In casual talk Americans can use personal names, slang and colloquialisms with strangers, e. g., "some Americans say *gonna* instead of *going to* or say *y'all* instead of *you all* when talking to two or more people" [1]. With strangers small talk is preferred on weather, sports, food, books, and movies. "You can ask a simple question like "*How about this weather?*" "Asking questions is necessary to confirm mutual understanding. Active listening is accompanied with smile or nod, make eye contact and watching the partner's nonverbal reactions" [1].

The most common expressions with Americans are the internationally adopted words of politeness: *please*, *thank you*, *I'm sorry*, *excuse me*. The popular colloquialisms have the transferred metaphoric meaning: "*What's up* is a way to ask someone how they're doing. "*Under the weather*" means that someone feels unwell. "*It's not rocket science*" stands for "something is not hard to understand". "*Piece of cake*" denotes that something is easy to do [1]. Understanding American humor requires questions. One should evade personal topics on "age, weight, or income", questions or comments "provoking arguments and conflict" [1]. The examples allow to conclude that USA concept "acquaintance" is expressed verbally by: *direct and honest, shaking hands, smiling frequently, small talk, confirmed mutual understanding, no silence, personal topics*.

Conclusion. The concept "acquaintance" reflects the space, time and person reference. In meeting traditions in Ukraine, GB and USA the similar requirements of good attitude are observed as the principal cultural element at the core of the concept

as well as difference in verbal and nonverbal reference. The Ukrainian concept “acquaintance” can be represented by the lexemes *language, hospitality, food, sightseeing, emotions*. The GB concept “acquaintance” includes *language, politeness, openness, humor, sports, hobbies, no personal, no bragging or comparing countries*. The USA concept “acquaintance” previews: *language, smiling frequently, openness, direct and honest, shaking hands, small talk, confirmed mutual understanding, no silence, personal topics*. Changes in the conceptual semantics can be determined as mutual penetration of the contact making traditions in communication.

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