Modern illustrators increasingly engage in processes of cultural adaptation and visual localization, ensuring that images resonate with diverse audiences [4]. In this sense, the illustrator acts as a mediator in intercultural communication, translating verbal narratives into visual forms that are accessible and meaningful across different cultural frameworks. The synthesis of classical artistic traditions and innovative digital techniques further enhances the capacity of illustration to function as a tool of global communication.

5. Conclusions. The conducted analysis demonstrates that the evolution of book illustration reflects not only technological progress but also profound changes in the ways cultures communicate and interpret meaning. From a linguocultural perspective, illustration should be regarded as an integral component of the communicative space of the book, where visual and verbal elements interact to produce culturally significant interpretations.

In the context of intercultural communication, book illustration functions as a universal code that facilitates the transmission, adaptation, and reinterpretation of cultural meanings [3; 4]. By translating textual content into visual language, illustrations enable dialogue between cultures and contribute to the formation of a shared communicative environment in the globalized world. Thus, the role of the illustrator extends beyond artistic creation to include mediation between languages, cultures, and systems of meaning.

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IDIOMATICITY OF LANGUAGE AS A SIGNATURE OF CULTURE

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Key words: idiomaticity, cultural signature, idioms, idiomatic shift.

Idioms are widely used in fiction texts. If language is the skeleton of a culture, idiomaticity is its nervous system. It represents the collective memory, history, and environment of a people, encoded into phrases that seem like nonsense to an outsider but feel like "home" to a native speaker.

Idiomaticity acts as a cultural signature because it archives how a specific group of people has historically interacted with the world. Idioms are rarely

abstract; they are usually rooted in the physical reality of the people who created them. English is saturated with nautical idioms because of Britain's history as a naval power (e.g., "steady as she goes," "three sheets to the wind," "hand over fist"). Cultures rooted in farming often use livestock or weather metaphors. In Chinese, the idiom "riding a tiger is hard to get off" reflects a relationship with local wildlife and the concept of inescapable danger.

Idioms often "freeze" a moment in history that has otherwise vanished from daily life. We still say we are ″dialing" a phone or that someone is a "broken record," even though rotary phones and vinyl are no longer the primary tech. The English phrase "to save face" is a direct translation of the Chinese concept of miànzi. It encodes an entire social philosophy regarding honor and public perception that is foundational to East Asian social structures.

Idiomaticity serves as a powerful social gatekeeper. To understand a culture's idioms is to prove you have "lived" the culture, not just studied its grammar. You can translate the words of an idiom, but you cannot translate the resonance. For example, the German word Feierabend (literally "celebration evening") refers to the specific, culturally sanctioned moment when work ends and rest begins. It isn't just a time; it's a social right. Idioms often reveal what a culture prizes. American idioms frequently lean toward sports and competition *(*"ballpark figure," "touch base"), reflecting a cultural emphasis on teamwork and winning.

Every culture has "untranslatable" idioms that act as their unique thumbprint. Idiomaticity is the "living archaeology" of a people. When you use a culture's idioms, you aren't just speaking their language; you are inhabiting their history. When a culture undergoes a massive shift—like the Industrial Revolution or the Digital Age—its "idiomatic signature" doesn't just change; it undergoes a process of linguistic natural selection [2].

As our daily tools and social structures evolve, some idioms become "ghosts" (fossilized phrases), while new ones are born to describe our new realities. Before the 1800s, idioms were dominated by the seasons, livestock, and manual labour. The shift to factories introduced the concept of mechanization into the human psyche. We stopped thinking of ourselves as "branches of a tree" and started thinking of ourselves as "parts of a machine." Here are some examples: "blowing off steam": derived from the literal necessity of releasing pressure from steam engines to prevent explosions; "on the right track": a direct reference to the burgeoning railway systems; "well-oiled machine": describing a person or group through the lens of mechanical efficiency. Language became more concerned with standardization, speed, and output.

The move from the physical factory to the digital screen has triggered the most rapid idiomatic shift in history. We now use "hardware" metaphors to

describe "software" (the human brain). We have moved from mechanical metaphors to processing metaphors. Here are some examples: "bandwidth": we no longer say "I'm too busy"; we say "I don't have the bandwidth," treating our mental energy like a data pipe; "unplugging": taking a vacation is now framed as disconnecting from a power source; "glitchy" or "hard-wired": we describe human personality traits as if they were lines of code or physical circuitry. This shift reflects a culture that values connectivity, data, and instantaneity [1, 35].

Idioms are the "secret handshake" of a language. In literary texts, they do far more than just add flavour; they act as a bridge between the literal world and the emotional or cultural subtext of a story. Because an idiom's meaning cannot be always deduced from its individual words—like knowing that "kicking the bucket" has nothing to do with footwear or pails—authors use them as precision tools for characterization and atmosphere. Idioms are a shorthand for a character's background. How a character speaks tells the reader where they've been and what they value [3].

A character who says a task is a "cake walk" feels different from one who says it's "shooting fish in a barrel." Idioms often reflect a specific heritage or geography, grounded in the "flavour" of a character's home. Using "the bee's knees" immediately clocks a character in the 1920s, whereas "no cap" anchors them in the early 2020s.

Idioms carry emotional weight. They can lighten a heavy scene with humour or add a layer of irony. They break the "fourth wall" of formal prose, making the narrator feel like a confidant rather than a lecturer. Authors use idioms to discuss uncomfortable topics (death, failure) indirectly, which can heighten the tension or provide comic relief.

Ultimately, idioms are far more than colourful linguistic quirks; they are the living pulse of human history and social identity. By bridging the gap between literal words and cultural subtext, they transform language from a static set of rules into a dynamic, "living archaeology."

Whether they appear in a novel to breathe life into a character or emerge in daily conversation to describe our digital burnout, idioms serve three fundamental purposes: 1) they act as a repository for historical realities ensuring that the past remains embedded in our present speech; 2) they function as a "social gatekeeper," creating an immediate sense of belonging for those who understand the "secret handshake" and the emotional resonance behind the words; 3) for writers, they are essential tools for crafting authenticity, allowing for nuanced characterization and the delicate handling of complex human emotions without the need for heavy-handed exposition.

As we continue to evolve from a mechanical society to a digital one, our "idiomatic signature" will inevitably shift, shedding old "ghost" phrases and adopting new ones. Yet, the core function of the idiom remains unchanged: it

remains the most efficient way to communicate not just what we are doing, but who we are and where we come from.

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THE ROLE OF ARTIFICIAL INTELLIGENCE IN THE CREATION OF CONTEMPORARY VISUAL ART

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Key words: artificial intelligence, digital technologies, contemporary visual art, generative art, digitalization, artistic practice, neural networks, human-machine interaction, digital image processing, virtual environments.

The rapid development of digital technologies in the 21st century has led to profound transformational processes in the field of culture and art. Visual culture, as one of the most dynamic components of the contemporary cultural space, is undergoing significant changes under the influence of digitalization. A special role in this process is played by artificial intelligence, which is gradually being integrated into various stages of creating an artistic product — from the initial idea to its visual realization. In this regard, the issue of understanding the role of artificial intelligence in shaping new artistic practices and its impact on the transformation of contemporary visual art becomes particularly relevant.

Modern artificial intelligence technologies, in particular neural networks and machine learning algorithms, open fundamentally new opportunities for artistic creativity. They are capable of analyzing large volumes of visual information, identifying patterns, and reproducing complex stylistic features of various artistic movements. As a result, a new type of artistic activity is being formed, in which human creativity is combined with the computational capabilities of machines.

One of the most vivid manifestations of the integration of artificial intelligence into art is generative art. In this case, the artist acts not only as the creator of a visual image but also as the author of the concept and the algorithm