

ETHNIC STEREOTYPES IN VERNACULAR ENGLISH, UKRAINIAN, POLISH AND FRENCH OF THE SIXTH CENTURY

Palchevska O. S.

INTRODUCTION

In folk culture the attitude to others is determined by the notion of ethnocentricity, when "own" traditions, "own" religion, "own" customs, "own" language is only "correct" and "righteous". Everything strange is challenged as unacceptable and sinful, and any representative of another ethnic group is perceived as being dangerous, almost "indulging."¹

As you know, the model of the world in any language is based on a system of binary oppositions, which are associated with social categories such as male/female, senior/junior, friend/enemy².

Opposition "friend/enemy" is implemented in the cultural codes of all languages. All linguocultures inherent the separating "own" features concerning people, living on the common territory, professing the same religious and sociocultural principles that demarcate them from "strangers". In speech this opposition is primarily provided by ethnonyms, which are divided into auto-ethnonyms (ethnic self-designation) and alethonyms (names of ethnic groups given by other ethnic groups). In the alethonyms can be divided into the actual ethnonyms and ethnophobia: the first are neutral or positively charged names of other ethnic groups, the second are humiliating, insulting, negatively charged nicknames of the other ethnic groups representatives³.

Such opposition is based on a certain case motivated situation, which is a stereotypical reflection of the image inherent in a particular linguistic and cultural community. The case motivated situation is a kind of "ideal situation" that has ever been real, or belongs to virtually created by human. According to V. Krasnyh, case motivated situation is the one

¹ Белова О. Славянский образ "инородца" в приметах и легендах. URL: <http://www.hrono.ru/proekty/slavyane/belova.html> (дата доступа – 10.07.2010).

² Цивьян, Т.В. Модель мира и ее лингвистические основы. Москва, 2005. С. 5.

³ Селіванова О.О. Лінгвістична енциклопедія. Полтава, 2010. С. 168.

which is firstly well-known for a certain mental-linguistic complex, is, secondly, relevant in cognitive terms, that is a variant of perception, which includes certain minimized and national-determined knowledge, or some definite idea of the situation, including connotations, which are connected with this situation, and, thirdly, the appeal to which is frequent in the given nation representatives communication⁴.

The case motivated situation of ethnophobia is realized through certain inter-ethnic stereotypes. The stereotype is a standard viewpoint about social groups or individuals as representatives of these groups⁵. The stereotype is inherent in a logical form of judgement, which is very simplified and generalized, with emotional colouring, which gives a certain class of certain quality or installation, or, conversely, denies these qualities or installations in them, and is usually expressed by means of a sentence. Dominant for our study is the delimitating function of the stereotype. The embodiment of the generalized phenomena of "strangers" in the motivation of words and idioms is determined as xenomotation (the process of formation of such units is named xenomination, and linguistic units that have arisen as a result of this process are known under the name of xenonyms)⁶. Xenonym contains a certain opposition, which leads to the above-mentioned effect of differentiation. Typically, these counterattitudes are hyperbolic, which allows to emphasize some features of the situation and to ignore others. In the study, we will try to trace the functioning of xenonyms. Such nominations are presented in the majority of lexical-thematic groups. There are some of them. The language material of the study consists mainly of the dialectal dictionaries data, although in some cases the sporadic parallels are given with the literary language dictionaries. The works of leading linguists⁷ are also involved.

⁴ Красных В.В. «Свой» среди «чужих»: миф или реальность? Москва, 2003. С. 214.

⁵ Демьянков В.З. Стереотип. *Краткий словарь когнитивных терминов*. Москва, 1996. С. 177–179.

⁶ Березович Е.Л. Лексическая семантика в этнолингвистической перспективе. *Язык и традиционная культура*. Москва, 2007. С. 415.

⁷ Wright J. *The English Dialect Dictionary* V. I–VI. Oxford, 1898–1905; F. Grose *A provincial glossary; with a collection of local proverbs, and popular superstitions*. London, 1811; P. R. Wilkinson *A Thesaurus of English traditional metaphors*. London and New York, 1992; Jan. Karłowicz, *Słownik gwar polskich*, T. 1–VI. Krakow, 1900–1911; Аркушин Г. *Словник західнополіських говірок* Т. I–II. Луцьк, 2000; *Словарь української мови: у 4 т. / упоряд., з додатком власного матеріалу Борис Грінченко; збір. ред. журн. „Киевская старина”, Київ, 1958–1959; Le Grand Robert & Collins 2009; Robert Format / Quality: iso/Tested on Daemon Tools Lite 4.30.1*

1. Cultural Stereotypes

Belonging to one or another ethnic culture is determined, as modern ethnologists note, by the basic stereotypical core of knowledge that is passed on from generation to generation in the process of the individual socialization in a certain particular society. Stereotypes, being a special form of social consciousness manifestation, are sustainable culturally determined ideas about objects, phenomena, situations⁸. Stereotypes are also considered as some fragments of the conceptual and linguistic world pictures of one or another ethnos, existing both as a mental image (concept) and as a verbal form (words, phrases, sentences, text)⁹.

According to V. Maslova, the stereotype is “a stabilizing factor that allows, on the one hand, to store and transform some of the given culture dominant components, and on the other, to manifest oneself among “the own” and at the same time identify this “own”¹⁰.

The term “stereotype” entered science from typography, where it denotes a monolithic printed form, a copy of a typographic set or cliché used for rotary printing of large-circulation publications. The term “stereotype” was introduced by W. Lippmann in his work “Public Opinion”, in which stereotypes are defined as “images in our mind, with the help of which society tries to categorize people”¹¹ [Lippmann 1922: 95]. The researcher made an attempt to determine the place and role of stereotypes in the system of public opinion. According to W. Lippmann, it is possible to derive the following definition: a stereotype is “an example of perception, filtering, interpretation of information taken in historical commonality, recognizing the world around, based on previous social experience” [Ibid.]. The system of stereotypes is a system of ordered ideas about the world around. According to the scientist, a person has a clear idea of the most things even before he directly encountered them in life. Such stereotypical representations are shaped by the cultural environment. The stereotypical picture of the world, as a rule, is incomplete and relative. W. Lippmann states that if the personal experience of an individual contradicts the stereotype, then one of two things happens most often: a person is inflexible

⁸ Садохин А.П. Межкультурная коммуникация. М.: Альфа-М: ИНФРА-М, 2011. 288 с.

⁹ Бухаева Р.В. Этнокультурные стереотипы речевого общения (на материале бурятского языка) : дисс. ... д-ра филол. наук. Улан-Удэ, 2014. 409 с.

¹⁰ Маслова В.А. Лингвокультурология. М.: Академия, 2001. 208 с.

¹¹ Lippmann W. Public opinion New York: Harcourt Brace, 1922. 384 p.

or simply does not notice this contradiction, or considers it an exception confirming the rule, and usually just forgets about it; a person who is receptive, flexible, when confronting a reality stereotype, corrects his perception of the world [Ibid.].

Stereotypes of traditional folk consciousness (mental stereotypes) that are one of the subjects of this study determine the specificity of the ethnic world picture (the word “consciousness” is used in this case conditionally, since it implies not only conscious representations, but also unconscious attitudes). The stereotypes of traditional folk consciousness underlie the mentality of one or another ethnos. The mentality, as was noted, is a certain way of the world perception, inherent in members of one or another ethnic group, a certain predisposition, an internal readiness to act in a certain way; a set of images and ideas that guide in everyday life; unconscious orientations and bases for thinking, perception, and behavior.

The well-known Polish scientist J. Bartminsky defines a stereotype as an image of an object, shaped in a certain social frame and defining what this object is, what it looks like, how it acts, how it is interpreted by a person, etc., while the conception is fixed and accessible through language and relates to collective knowledge of the world”¹². According to J. Bartminsky the language picture of the world and the stereotype correlate, as a whole and its part.

J. Bartminsky identifies several types of stereotypes: images (such as it is), patterns (such as it should be), mythological ideas (as it can be) and ideological ideas (such as it can and should be). From the J. Bartminsky point of view, the main properties of the stereotype are the following: 1) the way it exists in consciousness (including in language) is a collective representation; 2) this view reflects cultural and linguistic knowledge of the object characteristic of all members of the community; 3) the submission contains an assessment by the community members of what is reflected; 4) the presentation content is consistently associated with, fixed and reproduced by certain linguistic signs¹³.

V. Krasnykh defines a stereotype as follows: “A stereotype is a certain structure of a mental-lingual complex, formed by an invariant set of valence bonds attributed to a given unit and having the image-

¹² Słownik stereotypów i symboli ludowych / pod red. J. Bartminskiego. T. 1. Z. 1. Lublin, 1996; T. 1. Z. 2. Lublin, 1999.

¹³ Bartminski J. Ethnolingwistyka, lingwistyka kulturowa, lingwistyka antropologiczna. *Jezyka a Kultura*. 2008. T. 20. S. 15–33.

representation of the phenomenon standing behind this unit in its national and cultural marking with a certain predictability of directed associative links (vectors of associations)”¹⁴. The stereotype, according to the author, has two varieties: a stereotype of behavior stored in consciousness as a consciousness stamp and acting as a canon defining communicative behavior in a typical communicative situation, and a stereotype representation stored as a cliché of consciousness and functioning as a standard. The second type dictates a set of associations and predetermines the stereotypical expression language form. Thus, stereotypes-images (a bee is a worker) and stereotypes-situations (stork – cabbage), including the predictable behavior of the participants of communication expected in this culture, are distinguished.

The study of perception stereotypes (ethnic stereotypes) originated within the framework of a sociological approach, gradually being distinguished into a special research field, now widely mastered by ethnographers, ethnologists, culturologists, folklorists, and ethno-linguists. According to the definition of V. Maslova, ethnic stereotypes are “generalized view of the typical features that characterize any ethnos”¹⁵. Each culture creates a portrait of a “stranger”, based on its own system of ideas and values. In this regard, ethnic stereotypes may be associated with prejudices, phobias and superstitions with a predominance of negative assessment in relation to “strangers”. For example, there are stereotypical ideas about the whole nation, which apply to each of its representatives: German tidiness, Russian “maybe”, Chinese ceremonies, African temperament, Italian hot temper, stubbornness of Finns, slowness of Estonians, Polish gallantry. The structure of the ethnic stereotype includes such concepts as autostereotype and heterostereotype.

Autostereotypes reflect what people think about themselves, and heterostereotypes reflect the opinion of one nation about another. The second type of stereotypes is the most critical. For example, the same fact among the representatives of own nation is considered a manifestation of prudence and among the representatives of strange nation will be looked as a manifestation of greed. People perceive ethnic stereotypes as patterns that

¹⁴ Красных В.В. «Свой» среди «чужих»: миф или реальность?. М.: Гнозис, 2003. 375 с.

¹⁵ Маслова В.А. Лингвокультурология. М.: Академия, 2001. 208 с.

must be met in order not to be a “black sheep”. Therefore, stereotypes have a fairly strong influence on people, causing them to form characteristic traits, which are reflected in the stereotype. It should be noted that the ethnic stereotype is not only an evaluative image of the “strange”, fixed in the language (nominative models, idioms), but also a significant concept that constitutes a mandatory element of the language world picture.

Behavioral stereotypes perform the function of a behavior program that is realized in specific rites, customs, rituals, etiquette, etc. In the behavioral stereotypes adopted in a particular society, ethnospecific features are clearly manifested. For example, having received the news of the misfortune, the Italian will sob and tear his hair, and the Japanese will smile, so as not to upset others. Each ethnic culture has its own ideas about the significance or insignificance of some fragments of behavior, but in any culture the rule is: the more significant the behavior scope is, the more it is regulated, the stronger is the public control over compliance with standards and patterns. For example, punctuality, highly valued by the Germans and the Dutch, means relatively little in Spain and even less in Latin American countries. Stereotypes of behavior dictate both the form and the content of actions. Stereotypical behavior does not need motivation. The most weighty argument in favor of this method of action is the reference to the law of the ancestors. The most important behavioral stereotypes form the basis of customs, traditions and rituals adopted in one or another national culture. According to V. Krasnikh, a stereotype as a model of behavior is associated with a certain nationally and sociohistorically determined choice of a particular behavior strategy in a particular situation¹⁶.

Communication stereotypes (language / speech stereotypes) are reflected in the ethnospecific features of speech etiquette. The stereotypes of communication are understood as ready-made speech formulas that quickly and economically convey the generally significant and generally understandable content in typical communication situations (greeting, farewell, acquaintance, situations of business communication, etc.). The ability of a language to reflect the characteristics of the ethnos mentality is one of the reasons for the emergence of a “cultural barrier” even if all language norms are observed. An example is the case described by

¹⁶ Красных В.В. Этнопсихоллингвистика и лингвокультурология. М.: Гнозис, 2002. 284 с.

A. Wezhbitskaya with an English conductor who was invited to work with a German orchestra. Work did not go well. The reason for the conductor was that he speaks English and the musicians do not perceive him as “their own”. He began to learn German, and the first thing he asked the teacher was how to build the following sentence in German: “Listen, I think it would be better if we played like that”. The teacher thought, then said: “Of course, you can build a phrase like this, but it’s better to say: you have to play so”¹⁷.

2. Thematic Groups of the Stereotypes in Vernacular English, Ukrainian, Polish and French of the XIXth Century

Language-intellectual activity

The category, which often conceptualise incomprehension is used to denote the foreign speech. For example, about the child or adult who is talking unclearly, it is said: *to talk double-Dutch coiled against the sun, to talk as Dutch as Dainport's (Davenport's) bitch*. So, the nomination *to talk Dutch* has two meanings – (1) to speak a more subtle language than a native speaker of an ordinary dialect; (2) to speak angrily. Compare with the modern French phraseological unit *c'est du haut allemand* (literally – it’s upper German, “incomprehensible, gibberish”). O. Berezovych leads the standards of incomprehensible language for Russians of Onega peninsula and the population of Arkhangelsk region: *корелять* – to speak incomprehensible language, comes from ethnonym *карел, зыряна* – a man who speaks undistinctly, from *зырян*, where *карел* and *зырян* are the representatives of neighboring nationalities¹⁸. In Polish dialects we find phraseological unit *za ruski pacierz* with the meaning of a slightly greater extent that aroses because Russians in comparison with Poles speak slower. The alien language for the British is primarily associated with the Welsh: *He's talking Welsh! That's Welsh!* Means *I don't understand you*.

Human traits and behaviour

Among the nominations studied, most often there are those that embody the negative traits of a person's character (falseness, cruelty,

¹⁷ Вежбицкая А. Семантические универсалии и описание языков. М.: Языки русской культуры, 1999. 780 с.

¹⁸ Березович Е.Л. Лексическая семантика в этнолингвистической перспективе. *Язык и традиционная культура*. Москва, 2007. С. 408.

bad manners), or intensify some features. So, *As Dutch as a mastiff*, is spoken of a man who has an innocent look after having done some harm. In the late seventeenth century Danes-traders brought dogs of this breed from South Asia to England, where they became popular pets. In the nomination the typical dog's behavior is represented. The Turks attribute the violence – *to behave like a turk*. Expression *as hard as a Turk*, used to mark the brutal or tireless workmen. When someone does something *like a Turk*, it means that he does it vigorously, diligently or frantically. The idiom *the Turk a bit* is used as a strong objection and is a paraphrase of the nomination *the devil a bit*. The lexeme *Turk* is also used to denote a mischievous child. *Yorkshire bite* – the contemptuous nickname of the York resident, is used to call a sharp, arrogant man. Norway is a country of cattle breeders, so any Englishman who shouts, has a voice like a Norwegian bull: *This Will has a voice like a Norawa' bull*. For the French *Bédouin* (Bedouin) is a rude, uneducated man; *Juif* (Jew) – a cunning and hypocritical, the lexeme is realized in the nomination *entre les mains des juifs* – (literally as being in the hands of Jews) "to get into trouble"; *Chinois* (Chinese) considered to be suspicious persons, from here *chinoiseries* – unnecessary complications; *chinoiser* – to complicate, to cling to trifles. The lexeme *Grec* has a lexical-semantic variant "the player, the scammer, cheater". The prototype is the Greek nobleman Apollos, who lived at the court of Louis XIVth (1638 – 1715) and who was caught cheating at cards and sentenced to twenty years in the galleys. In Ukrainian dialects *жид* [жид] "a greedy man": *Ни йди до того жйда просити – все одно ни дас'т'*. And so *жидивський* [жидйве'кий] – figur. 'fake'; *німець* [н'імець] -мца [German] , "deaf-and-dumb man"; "the dog that silently chases the beast."

Games

The ethnonyms can also be a part of the game nomenclature. So, *French blindman's-buff*, is a children's game that was known in Greece since 2000 years ago. The game is widespread in Europe: in Italy it is called *mosca cieca* ("The Blind Fly"); in Germany – *Blindekuh* ("Blind cow"); in Sweden – *Blindbock* ("Blind Goat"); in Spain – *gallina ciega* ("Blind Chicken"); in France – *colin-maillard* (the name is an allusion to the medieval battle of French Lord Leuven and a man named Klin who

fought with a wooden hammer and was blinded in this battle).¹⁹ *French flies* is a game for boys in which the participant gets on all fours with his hat on his back. The task of other players is to jump over the back without breaking the hat. *French Jackie*, *French tag* is a game in the "hole", the rules lie in the thing that the players stand in a circle except one who is standing aside, he touches one of the players and takes his place the other name is a *French leap-frog* – leap-frog. The idiom *English and Scots* is also the name of the children's game, still known as *England and Scotland*. The game contains in its conceptual structure familiar to games of this type distribution "friend/stranger", and reflects the confrontation between the British and the Scots: *Sc. The English And Scots used to be played by parties of boys, who, divided by a fixed line, endeavoured to pull one another across this line, or to seize, by body strength or nimbleness, a 'friend of wad' (the coats or hats of the players) from the little heap deposited in the different territories at a convenient distance, Blackw. Mag. (Aug. 1821) 35; the company is parted into two bands. . . The baggage, or object of spoil, lies behind the line... On the signal being given, the opposite parties rush forward, and endeavour to seize the spoil. He who is taken within the line, is carried off as a prisoner . . . and obtains no relief from captivity unless one of his own party can touch him . . . unmolested by his assailants (Jam.). Dmf. It [an old tree] never was the ' dools,' nor the ' bult ' ; nor were the ' outs and ins,' nor the hard fought game of ' England and Scotland ' ever played about it, Cromek Remains (1810). A children's game *the British and French* appeared in the period of the long-term war with France: colored butterflies or slugs were considered "own" while white "strangers". Through playing, children kill white butterflies and snails considering them a symbol of France: *French butterflies*, *French snails*.*

Alcohol, food

Gluttonyms also contain in their structure reinterpreted xenonyms: *French cream*, or *French Cream Brandy* “whiskey”. In France, there was a tradition after lunch to drink a cup of coffee with a glass of brandy, which was added to it instead of cream²⁰. *French wheatcakes* are the cakes of coarse flour from buckwheat flour, similar to buns, but less

¹⁹ Britannica Online Encyclopedia. URL: www.britannica.com (дата доступу – 11.08.2018).

²⁰ Brewer E. Cobham. Dictionary of Phrase and Fable. London, 1894.

porous, brown and thin. Because of the climate in the UK buckwheat is imported from France, so the products of such flour called *French wheatcakes*, which can be literally translated as cupcakes from French wheat. The birthplace of buckwheat is northern India, where it is called "black rice". In the western spurs of the Himalayas the wild forms of the plant are concentrated. Buckwheat is bred in the culture more than 5 thousand years ago. In the XVth century BC it penetrated into China, Korea and Japan, then into the countries of Central Asia, the Middle East, the Caucasus and only then into Europe (probably during the Mongol invasion, so it is also called the *Tatar plant*, *Tatar*). In France, Belgium, Spain and Portugal it was once called the *Arab grain*, in Italy and Greece – *Turkish*, and in Germany – simply *pagan grain*. The Slavs began to call it *Гречаною Greek plant* only because it was brought to them from Byzantium in the VII century²¹. In the minds of the poles *cygany* is a dish that includes grated poppy seeds with boiled potatoes, where *cygany* – a kind of potato; *niemiec* is a dish of peas and butter. The French *salade russe* is literally called salad "Olivier", hodgepodge, *whisky soviétique* (literally called Soviet whiskey), means a glass of red wine. In the Ukrainian dialects appear the following names: : *польські боршч* [пол'с'к'і боршч] [Polish borshch] "borshch, fried with cracklings": *Бо так за Пол'шчи робили – внутринє сало притовче, шчопоток вкине муки, канусти. То і йє пол'с'к'і боршч; швед* [швед] [Swede] "the same as *shkvarka*" – *shkvarka*, a piece of cooked bacon.

Mode of action

Action semantics of idioms is marked with a quality or value of the ethnonym. Thus, an idiom *to make a French bed*, *to french a bed* is known to the respondents under the nomination *to make an "apple-pie" bed*. The nomination shows, a special, French style of making the bed, which is called *nappes pliees*, this method has spread thanks to the puritans who borrowed it from the French. The *apple-pie order* nomination itself has a meaning of a "perfect order" that comes from the tradition of noticing pies over the days of the week when they have to be eaten, leaving large ones for the days more work is accounted. The semantics of deception is manifested in the context of Yorkshire: *Yorkshire miles* come "to be deceived"; *put, Yorkshire on one* "to be

²¹ Википедия – свободная энциклопедия. URL: www.wikipedia.org (дата доступа – 10.07.2018).

deceived"; *to go Yorkshire* "deceive someone". Nominations that embody social stereotypes include *Welsh-main*, which has two meanings: 1) fight; 2) the method of voting, in which applicants are gradually eliminated until there are two, for which they vote again.

Qualifiers

Evaluative semantics in the context of ethnonyms often emphasizes the extreme degree of connotation – either very good or very bad. This is due to the attempt to find differences in the "strange" nation, to emphasize the way out of the "own" norm.

Here are examples of nominations related to the bottom of the evaluation scale, for example, *make one French* is used as an expression of contempt, or denotes something very bad, problematic: *It seems to mean, quite generally and individually, as bad as bad can be. Any extreme provocation, severe disappointment, or keen distress is enough to make one French!*. Weed that boys smoke while playing is called *French tobacco*.

Cheap foreign goods are known under the name *Cheap Germans*: *Cheap Germans would by their superior cheapness have rendered the business a nullity*. Nomination *Turk* accumulates the semantics of something big, used as an intensifier: *They have been a-gaying together this turk of a while in foreign parts; There's a turk of a rat*. Speaking of unpleasant feelings or itching the metaphorical expression *a Welshman's hug* (literally embrace of the Wales inhabitant). is used. Something very small in size, but able to work hard in English linguoculture is differentiated as *like the Welshman's cow* (literally like a cow of a Welshman).

Objects and quality of material culture

The artifactual semantics of matches is primarily associated with the Germans: (i) *German Congreves, Lucifer matches: Congreves were a predecessor of the Lucifer matches. The splints were dipped in sulphur and then tipped with the chlorate of potash paste, in which gum was substituted for sugar, and there was added a small quantity of antimony sulphide. The match was ignited by drawing it through a fold of sandpaper under pressure*. The matches were banned in France and Germany, because they were considered dangerous²². Ethnonyms can

²² Probert Encyclopaedia. URL: <http://www.probertencyclopaedia.com> (дата доступу – 10.07.2018).

also be used in order to qualify the material culture: *Turk on Turk* "The name of a certain kind of material for making nets": *For any one who's making wabs, It would be little work; To add some five or six plies of good Turk on on Turk; The last new bits o' furniture they have been getting it may be a Turk-on-Turk bed or a new piano; He would put his head through their Turk-on-Turk hangings.* A special kind of outerwear is called "*Turkish Fly*", because of its bright red color: *My Coat was what is called a Turkish Fly, in red velvet, cut off like a waistcoat, with a peak before and behind.* The slate of three to two feet is called *Welsh-rags*. Flat stones which are used for the manufacture of road coverings are called *Yorkshire flags*. Stone for aggravation of the guns in the English consciousness is associated with *Norway*. In this case we can observe the conversion: *A kind of stone, cut into a long finger-like shape. It is never to be confounded with a whetstone. The latter is a rough grindstone grit for sharpening scythes, while a norway is finer in grain, more of the texture of a hone or oil-stone, but is used dry.* Nomination *polka*, also found in the form of *polky* [polka] has two lexical-semantic variants: 1. women's jacket *Shu grippid da needle in her teeth an' Poo'd her oot o' da Brest o' da polka—a auld ane o' Girzzie's; Shu artist aff her wincey polka, an' pat on a white slug oot her waests.* 2. cotton skirt, clothes of factory workers. Artifactual semantics has also been implemented in the nomination *American rake* "equipment for raking the hay."

From the stereotype theory point of view as to the conceptualization of folk foreign nationality representations, the one of Jews in the areas of Cornwall and Devon is indicative. These stories emphasize the negative attitude of Jews to the nation as a whole. According to some legends, the ghosts of the workers in the mines are the souls of the Jews who worked in the tin mines in this region. Other legends say that these are the souls of those Jews who crucified Jesus, and then were condemned to hard labor in the mines as slaves by the Roman Emperor. Such associations arise on the basis of historical facts—after the conquest of England by the Normans under the leadership of William the Conqueror, the tin mines were given by the official charters signed by the English kings (for example, King John) to the Jews into rent. As a result, in the language of the region emerged such terms: *Jews' bowels* "small pieces of molten tin", which can be seen in ancient products; *Jews' houses* "very old places for melting"; *Jews' leavings* "the remains

of the mines"; *Jews' pieces* of old blocks of tin²³. Thanks to the coal mines housed on the territory of Wales, there was a nomination "*Welsh*", which denotes the building for coal storage.

As noted above, the semantics of "strange" is always stereotyped. So, for the British something foreign is marked as "*French*" with the meaning of new, foreign, not English, strange, unusual, rare, unusual beauty: *Applied to any new invention. A new pattern in forks or spoons, though imported from America, would be called French.*

In the language of Ukrainian dialects on the designation of artifacts common "Gypsy", "Jewish", "Polish" and "Swedish" cultural motifs: *циганник* [Gypsy], *жидок* – "folding knife"; *циганчук* [Gypsy], *циганник* "large homemade knife with a wooden handle": *Коліс' був в мене циганчук... Ото ніж!*; *швед* [швед], *сведер*: *Од'їла шведа да й пушла*; *ляшок* [л'ашок]; *ляшок* [Pole] "the sheaves that are put together and covered with a "cap" to dry", "pile of sheaves made up in a form of a cross in order to dry": *Просохне жито в л'ашков'і, то пот'ім ставим копи.*; *жидел* "liquid measure in Galicia": *zhydel of beer*. *Zhyd* [Jew] "missed place in the field while worked by hand".

Weather

The scope of unfavorable weather conditions is implemented in the context of the Welshmen and the Gypsies: *Welshmen plucking their geese*, proverb is used to describe heavy snowfalls with a piercing wind; ; *рум* [рум] *рому* "thunder": *Тут рум не вдарит.*

Family relationships

Nomination *American widow* belongs to the conceptual sphere of marriage, and is used to indicate the woman, whose husband went to America to earn money.

In an English speaking environment distant relationship is accumulated in the expression *Welsh-aunt or – uncle* "great-aunt or uncle". This idiom absorbs the family semantics with an inherent taxonomic opposition of own/strange, where the distribution done into relatives (those who live together at the same territory) and distant (strangers, living far away, in a foreign side, perhaps in the enemy place). In the French language tradition, this taxonomy is implemented in the idiom *un cousin (un parent) à la mode de Bretagne*. Here the division into friends/strangers is based on the opposition of French and Bretons. When indicating that

²³ Wright E. M. *Rustic Speech and Folk lore*. London, 1913. P. 342.

someone is *à la mode de Bretagne*, a relation to a distant relative who is given the name of close relatives, aunt or uncle is implied. This expression depicts a much closer relationship between relatives in the Breton families, than in families in the rest of France. Less often this nomination is used to illustrate the connection between two things.

Space

The conceptual opposition of long/short in the context of distance is implemented in the nomination *Yorkshire-mile* "a little more than a mile". Spatial characteristics is seen the lexeme *Norlander* where two components *North* + *lander* are connected. We observe the typical for dialect vocabulary suffixal truncation of *th*. The lexeme is used to refer to any inhabitant of the land that is North of a certain area: *They met with a bold Norlander of Aberdeenshire*. Indicative nomination "*Norlan* ' *Nettie* is used to designate a woman, a resident of the highlands, which exchanges wool for small clothes.

Plants

Ethnic senses which occur in the composition of the phytonimic nominations, very often conceptualize dangerous qualities. Thus, the poisonous plant *French broom the common laburnum*, *Cilissus Laburnum* "buckthorn", another name of which is *Old Lad pea-codes* (w.Yks.) – secretes toxic substance cytisine, which in large quantities paralyzes the central nervous system, causing seizures and respiratory collapses²⁴. *French furze*, another name -*gorse*, *Ulex europaeus* is a bush with yellow flowers, has leaves in the shape of thorns. The lexeme *gorse* comes from the old English *gors*, *gorst*, with the Indo-European root meaning "rough, prickly". *French grass*, *Orbexilum onobrychis* a plant from the legumes family. Up to 80 species are known to grow wild in Central and southern Europe, North Africa and Western Asia. These are herbs and small bushes with thorns. In the Ukrainian dialects there is a nomination *Польський гриб* [Polish mushroom], field mushrooms *Agaricus vernalis* are called *жидки* (Jewish mushrooms); *жидівка* [a Jewish woman], bot. a chanterelle :» *Вчора назб'ірау ц'іли кошик жидовок*. The ethnonym *румун* [Romanian] is translated into English as Italian chamomilla, German chamomile, Hungarian chamomile (kamilla), it is a wild chamomile or scented mayweed, is an annual plant of the composite

²⁴ Токсикология ядовитых растений. URL: <http://www.cnsnb.ru/AKDiL/0045/base/k0260028.shtm3> (дата доступа – 10.07.2010).

family Asteraceae. *M. chamomilla*; *жидок* – a flower called Tagetes. *Жидівські груші* (*Jew pears*) *Physalis alkekengi* in the minds of Ukrainians is one of the species of *physalis*, *Physalis alkekengi*, which is known for its red lanterns and is used as an ornamental plant with inedible fruits. *Flagroot*, a plant with a strong, intoxicating scent in the language picture of the Ukrainian dialect is *metaphorically called жидівські лепехи* або *татарське зілля* *Jewish* or *Tatar herbs*. The leaves of green onions is given the name of *татарка* [a Tatar woman]: *Іди нашічай татарок*.

Animals

The ethnonym *poland*, in English dialects functions as xenomination, and is used to speak of hornless cows. In Ukrainian dialects we meet the nomination of the same type *прус* [German] «a cockroach of the black or brown color»; *прусак* [German] «a cockroach»: *Йак завидутса прусак'і, то ради нихто ни дас'т'*. The folk etymology of dialect conceptualizes the black grouse in *татарчук* [Tatar]. The insect hornet is metaphorically imagined as a *швед* [Swede]. *Жидок* – *Harpalus rufipes* (Deg.) is a hairy ground beetle a grain pest. Another meaning of the lexeme is a small ant, which is found in houses. *Жидівка* or *жидівська курка* [Jewish hen] – «a partridge».

CONCLUSIONS

This paper represents the ethnic specificity of the language categorization of the world studying on the material of Ukrainian, English, French and Polish languages experience a comprehensive comparative analysis of the ethnocultural archetypic representations and stereotypes of traditional national consciousness, represented by the author in Ukrainian, English, French and Polish languages within the relevant thematic areas.

Therefore, it is possible to conclude that in the language of the "strange" the image is manifested through ethnonimic (xenomotivated) lexemes, which reflect the "strange" world and are motivated by some case situations that the ethnic group had to face in the course of history. Ethnic picture of the world viewed through the prism of lexicology and phraseology rises as a part of the national consciousness, and is realized in folklore and mythology, which are closely intertwined with reality.

The study of the linguistic world categorization mechanism, conducted on the basis of a comparative semantic study of two or more

national languages, makes it possible to reveal the originality of the perception and knowledge of the world by different nations and the nature of its reflection in the ethno-cultural features of the linguistic sign semantics. The semantic space of each language is determined by the presence of universal and ethnospecific conceptual structures that shape the image of the national culture and act as an enocultural identifier.

One of the main conceptual structures conducting the semiotic mechanism of language ethnos and culture interaction is the stereotypes of traditional folk consciousness and ethno-cultural archetypal ideas that have a dual nature: they function as concepts, being components of an ethnic conceptual world view, and are represented in the national language, being components of the language picture of the world.

The stereotypes of traditional folk consciousness and ethnocultural archetypal ideas, realized in language through the development of lexical polysemy, stable comparisons, metaphors and traditional folk symbols, being the basis of linguistic units cultural connotations, reflect the characteristics of the collective consciousness of peoples, contribute to the identification of universal and national-specific features of the worldview of one or another ethnic group.

SUMMARY

The article deals with problem of “strange” which is one of the fundamental problems in modern semantics and particularly actual in connection with social and cultural linguistic processes. Such language units can function as separate lexemes and be part of phrasological units. “Strange” image is realized in ethnonyms or xenophobic nominations. National and cultural stereotypes are seen as the main model of ethnonym nominations formation. Stereotype is understood as a culture-specific cognitive phenomenon: a system of (conscious or unconscious) beliefs concerning an entity or a situation of a given kind, that is shared by representatives of a certain culture. This system includes beliefs concerning those properties of human beings that may vary across nations, such as appearance, language, food, habits, values etc.

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Information about the author:

Palchevska O. S.

Ph.D.,

Associate Professor at the Department
of Foreign Languages and Translation Studies,
Lviv State University of Life Safety
35, Kleparivska str., Lviv, 79007, Ukraine