The National Specifics of Betrayal Metaphors Actualization
in English Language Consciousness

Mariia Yu. Ivanchenko
Department of Foreign Languages and Translation,
Lviv State University of Life Safety, Ukriane

Abstract
The article deals with metaphors of betrayal in English. The concept of betrayal studied concerning the peculiarities of its national and cultural actualization. The main issue of the work is to identify the principles of knowledge and ideas about the extra lingual reality presentation in English language consciousness. The significance of the study lies in identifying the axiological dominants of the researched concept cognitive structure, its ethnocultural specificity. The research data includes 543 examples naming betrayal inventoried through the complete selection from dictionaries, the thesaurus of English metaphors, fiction texts, etc. The method applied in this research corresponds to the objectives and data. The semantic and contextual analysis provided in lexicographical sources and fiction texts helps sort out the data collected. All examples divided into blocks: to betray- to scam, to deceive, to betray – to reveal the secret, to betray relations, to betray yourself. The analysis showed that betrayal actualized with the verbs, which contain semes to send a beep, to move in space, to remove, to leave, to put something over something, to leave; nouns – somatics; fauna; geographical objects; artifacts; adjectives with the semantic imperfect; adverbs – out, away. The result of the study shows that to respect confidentiality, personal life, ability to keep the secrets, to be honest, decent, to respect private interests are of primary importance for the English. They mostly appreciate loyalty, devotion, reliability, respect, tolerance in human relationships.

Keywords: actualization, association, English, metaphor, perception

Introduction

The XXI century is famous for by the active interest of linguists in the problems of thought and language interaction. The way a person wields symbols, realizing the world and itself in the world. Because the form of human cognition is not passive objects copying, but their representation, mental image construction, which, as a rule, does not coincide with the world. Thus the real is no longer considered objective. Simultaneously, the image, formed in human thinking, as a result of interaction with the object of the surrounding reality – is real, but such an idea is in no way a reflection (facsimile) of the item. Thus, human social, national, and universal experience determines the cognitive process.

Language can reproduce cognition processes. It is a source of data not only about the language but also about the extra lingual world. Through language, we exchange the accumulated experience, knowledge, and information, discuss cognitive processes and their results.

The study is relevant due to the focus of modern linguistic research on the course of the reality representation peculiarities. Knowledge, preserved in language units, helps to reveal the specifics of worldview in a particular ethnic group.

The purpose of the study is to establish the national specifics of the concept of betrayal in the English language. The set goal achievement presupposes the fulfillment of the following tasks: to outline the semantic-onomasiological essence of the investigated concept, and analyze the metaphors that actualize this extra-linguistic phenomenon in the English language, to determine its national specific features.

Literature Review

Communicative personality, as the object of linguistic research, transmits the image of cultural, linguistic, communicative, and activities values, knowledge, settings, and behavioral reactions. Values occupy a special place in the linguistic personality structure. They are the most fundamental culture descriptions, behavior higher guidelines. Lukyanenko (2018) believes that the mentioned phenomenon from the one hand is socially and historically conditioned and from the other is individual. It contains the particular person experience, values determine the attitude of the individual to the world, human behavior, and activities. Values form an estimation basis, those preferences which personality evinces when characterizes events, quality, or objects. Such surrounding reality perception through the prism of certain norms and values system is intrinsic to every person. Estimation is an inalienable and essential constituent of every individual linguistic world picture as a specific social group in particular and the whole nation representative. Different language communities, using various tools for the generation of concept, form diverse worldviews, which are, in fact, fundamental for national cultures (Kecskes, 2014; Zykova, 2016). All surrounding world events and facts are perceived by the subject as positive, neutral, or negative depending on the personal persuasions and set public norms.

In linguistic research, language assessment interpreted as a category of high abstraction level. It is determined not only by the physical and mental nature of the individual but also by social institutions, ideology, and beliefs of society (Kryshchuk, 2015). Hence, we can assume that to understand the values recorded in the language examples, and we can take the value world

picture as the basis. Since the values, and life strategies, behavioral scenarios, situations of reality, facts, phenomena, objects, are structured in language signs and categories (Tereshchuk & Yuriy, 2016). Scientists, in their turn, distinguish at least ethnocultural and socio-cultural plans for different types of evaluative relationships. Results of such research one can find in ethnographic, sociolinguistic, literary, and linguistic scientific materials.

The national specifics of individual concepts have long been the focus of linguistic research. Concept BETRAYAL is the object of linguistic analysis in Kobuta's (2010) work, namely its realization in novels by Ivan Bagryany and George Orwell. Panfilova (2010) analyses the TREACHERY notion in Ukrainian and English language world picture. However, specific national properties of the mentioned concept in the English language consciousness acts as a linguistic research object for the first time. In its turn, Yasnohurska (2017) devotes her research to the analysis of the concept BETRAYAL phraseological representation in English and Ukrainian. As a result, the ethnos worldview specifics are outlined.

The analysis of the transition from surrounding reality objects and phenomena to their linguistic designation given for the first time in this paper. It allows identifying the national specifics of conceptual space key units coding, in this case, betrayal, to identify axiological dominants of its cognitive structure, the ethnocultural specificity of its metaphorical actualization due to which intercultural understanding deepens.

Methods
In the present study, at first, it was necessary to outline the semantic-onomasiological essence of the concept betrayal to set the reality fragment that its linguistic expression defines. Since an essential cognitive property of the human mind is the ability to distinguish from the general flow the necessary information, which later correlates with the surrounding world and the state of things, and, as a result, is applied to the known class of phenomena (Jackendoff, 1990), which indicates its ability to classify them. In its turn, the presence of classification is a confirmation that the surrounding reality is not chaotic, but particulary structured. To achieve this goal, philosophical works, which analyze the phenomenon of betrayal as a peculiar category, were studied.

Then semes the concept betrayal semantic structure consists of were pointed out. Determining the semantic structure of the core lexeme of the researched concept in language was carried out by analyzing its vocabulary interpretation and determining the maximum number of its sememes. The analysis bases on the material of modern English language dictionaries.

Scientists rightly believe that lexical semantics reflects the ethnic group consciousness, which the people's memory and history, cognitive activity, worldview, and psychology consolidate (Gyuro, 2017). While the specific features of such consciousness - the ethnic mentality - which can be called spirituality – is preserved as in the language fund: proverbs, sayings, various forms of folk art, and in metaphor examples as well. The second important concept structure element is the figurative component. Metaphors help to comprehend abstract entities and to objectify them in the linguistic consciousness (Vorkachev, 2012). Therefore, the analogy is a cognitive tool, which helps to embody the abstraction.

The rage of betrayal metaphors outlined using the metaphor theory. It states, that the perception nature of a specific language community can be detected through the metaphorization mechanisms (Lakoff & Johnson, 2003). Since metaphor is a part of a cognitive structure, which brings together mental representation and sentient experience (Khabirova, 2018). Metaphor is anthropometric by its nature (Geeraerts, 2017): it reflects human associative experience. Such associative relationships are ethical, and thus the metaphor represents the particular nature values system. The mentioned

In this paper, we rely on 543 examples naming betrayal inventoried through the complete selection of vocabulary and phraseological units, and case texts, from dictionaries, sayings, and aphorisms collections, the thesaurus of English metaphors, fiction texts, etc.

Results

Betrayal, as an extra-linguistic phenomenon, attracts the scholars' attention within the category of morality. The central notions of this category are good and evil, which form the moral consciousness core. Central moral notions, such as – justice, duty, conscience, freedom, honor, fidelity exist around it. Scientists explain betrayal as the irrelevant result of the trustful process, based on the categories of faith, loyalty (Apresyan, 2001). Such an approach bases on binary relations, such as family, party, state, professional, friendly, social, religious, ethnic, racial, etc. Darwall's (2006) view is that morality—or at least the morality of obligation—as a scheme of accountability (a particular sort of informal public system) that all rational people will endorse. So fidelity is conceived as the fundamental virtue of social relations, which determines the predictability of the trust process results.

The category of betrayal arises in case of inconsistency with the expected, harmony violation, dissonance in relations. The current phenomenon, which is still relevant from biblical times, unfortunately, does not lose its relevance today.

The concept betrayal semantic structure analysis showed that it consists of the following semes: state, political betrayal, to denounce, to deceive, to divulge, to falsify, to delude, to finesse, to gossip, to commit infidelity, to tempt, to exploit, to infringe the law, to break promises, etc. Semantically connected lexical units, which express the investigated concept, identify each seme.

The work of the human brain lies in continual comparison and search of standard features in absolutely opposite entities. It helps to outline the individual characteristics of an object, its uniqueness (Terskikh, 2018). So metaphor makes us see one thing instead of another, which in their direct meaning stands as auxiliary structures, as a key to understanding. Since (conceptual) metaphors are always culturally and socially determined, they convey the folk message contained in a particular concepts in language. All inventoried metaphors we divided into semantic blocks according to the actualized phenomenon.

Metaphors group "to betray – to scam, to deceive."
To deceive, to scam means "to mislead anyone by actions or verbally; to deceive, to cheat, to act dishonestly; to fool" (Busel, 2005, p. 838). The conducted analysis showed that a significant number of this group examples are somatic metaphors:

> *You can't pull the wool over my eyes. I know what's going on. Don't try to pull the wool over her eyes. She's too smart (McGraw-Hill, 2002); Tie her hair without a whang (Wilkinson, 2002, p. 620); Walk down his back (Wilkinson, 2002, p. 609).*

In the example, "pull his wisdom teeth" (Wilkinson, 2002, p. 635), the dishonest attitude, the misconception is actualized as a loss of mind, which has long been symbolizing the wisdom tooth that grows in maturity. The normative and contextual semes correlation took place in the associative plane "to deceive - to deprive someone of wisdom".

Somatic words are used in metaphors in which deception, deceit is to change the appearance. The reincarnation is defined as "to get a new look, image, transforming into someone else" (Busel, 2005, p. 147). Such transformations can knock a person out of confusion, disorient it, and thus distract attention. So, to change the image, reincarnate – to defraud:

> *Make [dress] a man's beard [1386] (Wilkinson, 2002, p. 772);*

In some cases, a joke is compared to a fast riding or driving, which actualizes this process as "to pass over": *take someone for a ride, take for a sleigh-ride*. Such "use of the word belonging to one class of objects for the nomination of an object belonging to another class" (Arutyunova, 1979, p. 87) occurred due to the presence of seme "rapid movement in space" in the noun *ride*. It is clear that under the dynamic motion conditions, the subject is not physically able to focus its attention on trivialities, objectively appraise the situation. In this way, a person becomes an object of deceiving.

> *We do understand that perhaps there is a lack of passion in their relationship, but we do still feel that she is taking everyone for a ride (Oxford living dictionaries, 2020, p. 1382).*

Tangent is an example in which a scam is compared to an indication of a false path. The Englishmen used to take unwanted guests to the garden, instead of taking home. From here, to deceive – to lead up the wrong way:

> *We were led up the garden path about the cost of the building work – it turned out really expensive (Advanced Vocabulary for English Language Learners, n. d., p. 22)*

A certain metaphor amount was formed based on deceiving comparisons with a weakening or loss of perceptual capacity as to deceive – to blur: "*to draw the blear over the eyes*" (Wright, 2011).

The meaning of the verb *to blind* "cause (someone) to be unable to see, permanently or temporarily" (Oxford living dictionaries, 2020, p. 147) in the following example is projected on human mental capacity as "to deprive of understanding, adequate perception." Hence "to deceive – to dazzle":

> *What I'm trying to get at is that imposing notions of 'equality' on everyone may, in some situations, blind us to what is going on (Oxford living dictionaries, 2020, p. 147)*

In some examples, "deprive of the opportunity to see" is expressed as "pull the hood over the eyes." " Befool, deceive someone from the idea of putting someone at one remove from yourself, using somebody as a second-best (Wilkinson, 2002, p. 55). In the Oxford dictionary, the following definition of the clue words is given: hood – a covering for the head and neck with an opening for the face, typically forming part of a coat or cloak (Oxford living dictionaries, 2020, p. 782); caul – a woman's close-fitting indoor headdress or hairnet (Oxford living dictionaries, 2020, p. 235) and to put on a hood over this means to cover the eyes, to hoodwink.

> *Make him a hood above a caul (Pratt, 2005, p. 241)*

To deceive or deliberately mislead a person is actualized through the deprivation of seeing ability as well: "to pull the wool over someone's eyes" (Wilkinson, 2002, p. 265).

It was fashionable for both men and women in the 16th and 17th centuries to wear woolen wigs. This phrase is of American origin, which appeared in the 19th century, derived from this custom. The earliest example is in the *Milwaukee Daily Sentinel And Gazette*, October 1839.

> *And we ask one question that they dare not firmly answer, whether they are not now making a tolerable attempt to pull the wool over the eyes of the people (The Phrase Finder. n. d., p. 54)*

The verb *to stitch* expresses the basic idea of separate parts combining. In the following example, with this verb, the extra-linguistic phenomenon "to conclude an unprofitable agreement" is conceptualized. These metaphors illustrate fraud in trade deals. As a rule, the subjects of trade relations lend themselves to dishonesty to get more profit, benefits. So "betrayal – benefit" is actualized as a "slip-in" goods, "sew up – fabricate":

> *I've stitched up a deal with my mechanic so that I pay only for parts and not labor. The agreement was easy to make; we stitched it up in a day (Pratt, 2005, p. 351)*

To deceive for the acquisition is actualized in English with the help of the verb *to palm* (1679) (Murray, 1928, p. 1296), which is derivative of the noun *palm* (1377) (Murray, 1928, p. 1296). It can be assumed that the new word formation through the transfer of one language part to another became possible due to the corresponding part of the body participation in the fraud, hence *to palm* – "to impose fraudulently (on or upon a person); to pass off by trickery or fraud'' (Murray, 1928, p. 1296):

> *Unscrupulous business people may palm off their property to the buyers without proper papers (Oxford living dictionaries, 2020, p. 1194)*

Interesting are examples of "betrayal-deceiving," formed on the associative connection of this phenomenon with a sports game. So, in bowling, the game strategy is used in which after several "slow" balls, the player unexpectedly throws the ball at the speed *pull / put a fast one over.* Thus, in the following example, the mentioned sports technique is projected on commercial activity, emphasizing in this way, a professional, precise performance. In this case, it is a money tap from rural shop buyers:

She plays a petty shop owner in a village, whose idea of a joke is pulling a fast one over customers (Oxford living dictionaries, 2020, p. 1326)

Slip – is a small piece of paper, typically a form for writing on or giving printed information; his monthly salary slip; complete the tear-off slip below (Collins English dictionary, n. d., p. 1556). In the Thesaurus of Traditional English Metaphors edited by P.R. Wilkinson, an example illustrating financial fraud, deceiving is found: „give three slips [forged coins, ostensibly worth twopence] for a tester [sixpence]." *(Wilkinson, 2002, p. 115).*

Many examples illustrate political deception. So, the election that takes place immediately after the hostilities actualized as "khaki elections." The khaki fabric – greenish brownish color has a perfect camouflage effect, used to sew a soldier uniform. Clothes stitched from such materials entirely disguise a fighter in the forest, in the field, and against the urban landscape background.

The metaphor represented in the sentence based on the adjective khaki core seme "strong cotton or wool fabric of a dull brownish-yellow color, used especially in military clothing" (Oxford living dictionaries, 2020, p. 883). The political processes are compared, by analogy, with such fabric characteristics. The metaphorization process took place in the associative plane "to hide, disguise, falsify."

Thus, the emphasis made on the fact that such vote results are not objective. Since citizens, experiencing the post-war euphoria, cast their votes on the "heroes" of events:

He won the khaki election, and no one would reject him (Collins English dictionary, n. d., p. 745)

Metaphors group "to betray - to reveal the secret."

The mystery – hidden from others, not known to everyone; secret; something that is not subject to disclosure; information, knowledge about something, ways to achieve something, unknown to others (Busel, 2005).

Man as a subject of betrayal, the confidential information disclosure by analogy compared to a physical object with a damaged structure.

The news leaked out despite his secrecy (The Free Dictionary by Farlex, n. d., p. 1153)
Trump Is Right: Intelligence Agencies Leak Like a Sieve (Hinderaker, 2017)
The report was immediately leaked by Democrats in the Obama administration (or else Democrats in the intelligence agencies) to Democrats at the Washington Post, so they could slant the story to influence those who will never actually see the report (The Washington Post, 2017)

It is interesting, that a considerable part of these metaphors is created with adverbs *out, away,* which points to the "exit" of the secret from some container, place. In this way, the secret is compared to the specific object of the surrounding reality, which leaves, goes outside the boundaries.

I wish that John would keep quiet. He's telling tales out of school again   (McGraw-Hill, 2002, p. 254)

We knew then that he was expecting someone to arrive. It's a secret. Try not to let the cat out of the bag (McGraw-Hill, 2002, p. 263)
Each storage building was 'mounded' to simulate the actual dunes, and only the entrance and the dispersal arrangements of the units gave the whole show away (Oxford living dictionaries, 2020, p. 721)

Disclose the secret or tell something that concerns only a limited family circle is actualized as "putting out dirty laundry":

If Nancy would stop nagging me so much, I might be more inclined to help around the house. … John, don't alit you and your wife's dirty laundry. We don't want to hear it (The Free Dictionary by Farlex, n. d., p. 397)

Strategy – is the plan of actions, moves, techniques, someone's behavior, for military operation or sports game designed to achieve a particular aim (Busel, 2005).

The secret is a piece of "strategic" information in the native speakers' language consciousness is associated with the disclosure of the game strategy:

We were trying to pretend we didn't know it was her birthday, but Sam gave the game away (Cambridge Idioms Dictionary, 2006, p. 662)

The mystery is not always deliberately disclosed for a particular purpose. Sometimes it happens by accident, as a careless speech result. Thus, the secret information message is actualized as "to cackle – blab; reveal secrets in thoughtless or indiscreet conversation" (Wilkinson, 2002, p. 290), which appeals to the animal world representatives. Such voice message characteristic features are the volume and multiple repetitions. Moreover, such a comparison emphasizes that the subject of such behavior is a person with a low intellectual coefficient, whose range of interests is limited to discussing other people's problems.

She cackled on about the places we were about to see while with one aged hand she tiredly, and with excruciating slowness, tried to open the envelope that held the key to the first apartment (Oxford living dictionaries, 2020, p. 274)

In the following example, the traitor compared to a parrot, that thoughtlessly repeats certain information – almond:

The parrot must have an almond (A Dictionary of American Proverbs, n. d., p. 13)
The next metaphor actualized with the help of the verb *to blow*, used here in its primary meaning "be carried, driven, or moved by the wind or an air current" (Oxford living dictionaries, 2020, p. 152). The process of symbolic connection created between the material and abstract spheres took place by comparing the mystery with hidden objects from direct observation:

Someone recognized him and phoned the newspapers, which blew his cover (Cambridge Idioms Dictionary, 2006, p. 135);
He's a good bloke – he wouldn't blow the gaff on us (Cambridge Idioms Dictionary, n. d., p. 214).

In 1972, during the Nixon election campaign, a scandal arose due to the invasion of the headquarters in the Watergate construction complex in Washington. Today, in the English language consciousness, any scandals related to corruption are associated with Watergate.

>*"Without the Vietnam War there would have been no Watergates" – says Bob Haldeman, who went to prison for that (Emery, 1995, p. 8)*

To the same group, we included examples with the opposite meaning – to hide the truth, compared with irrelevant action:

>*You must not think to dance in a net before old Jack Hildebrod (Scott, 2004, p. 54)*

To hide intentionally flaws, shortcomings, adorn reality, the real situation metaphorized as "to conceal the truth - to blear the eyes, hoodwink":

>*Cabinet advice, says Hide, showed the public had been hoodwinked into investing a project that makes billions for a Hollywood studio (Pratt, 2005, p. 133)*

One way of hiding the truth is the so-called "fake showpiece," that is, "showing something in a decorated form that does not reflect the true essence of the case" (Busel, 2005, p. 635). This phenomenon in English is expressed with financial slang – window-dressing. However, in the given context, the balance veiling indicates the high liquidity appearance:

>*The realignment ... may be more window-dressing than a substantive change in the company does business (Pratt, 2005, p. 450)*

Message as a phenomenon of speech activity contains in its structure a slot to inform-denounce, that is, "to provide secret information to someone (mainly to executives) with an accusation of someone in something" (Busel, 2005, p. 509). In the English slang, this is actualized as to shout, whine. Such an association is predetermined by the fact that the sharp sound gives the enemy's or offender's location. As a rule, emotional excitement accompanies the reports of offenses. As it is well-known in these circumstances, the subject behavior is characterized by mimic and general motion activity, psychomotor excitation (Busel, 2005). So to denounce means to betray and is actualized as to squeal:

>*There was no question of squealing to the police (Collins English dictionary, n. d., p. 1660)*

To behave treacherously, meanly, dishonestly is actualized in English using the verb *to rat* (1864) (Murray, 1928, p. 1363), derived from the noun *rat* (1000) (Murray, 1928, p. 1362) derivative. Such a transition of the basis to another paradigm occurred due to the need for an accurate description of the subject. So, the rats steal food from their masters, hence "to rat – to desert one's party, side or cause, especially in politics" (Murray, 1928, p. 1362). In the following example, to denounce, one's parent is illustrated to betray common interests with one's behavior:

>*They were accused of encouraging children to rat on their parents (Collins English dictionary, n. d., p. 1392)*

Metaphors group "to betray relations."

In this group, in particular, we referred to examples illustrating the relationship between the supervisor and its subordinates. So, to keep workers busy with inadequate tasks that do not correspond to their official duties, are actualized as "to throw to the wolves":

> *Officer Friendly was returned to duty, but had been so traumatized by his department throwing him to the wolves that he felt he could no longer effectively function in law enforcement (Oxford living dictionaries, 2020, p. 1846)*

Slaves who created problems were sold on a plantation down the Mississippi River, masters oppressed them. From here, "betray subordinates" is actualized as "to sell down the river":

> *And they say they feel they have been sold down the river by their union leaders, who last week accepted a pay settlement involving changes in shift patterns and working practices (Oxford living dictionaries, 2020, p. 1482)*

Rats, the animal world representatives, are peculiar "danger signalers." It is known that they feel the impending earthquake; they predict a collapse in the mine. Each sailor knows that if the rats leave the ship – wait for danger. Scientists explain these animals' physiological characteristics – the ability to distinguish low-frequency oscillations, hear the infrasound. The mentioned animals behavior projected onto humans, and, as a rule, appeals to malicious, unworthy, treacherous behavior. So, employees who are released because they are aware that the company is on the verge of bankruptcy compared with rats. Thus, a man appears to be a treacherous, mean one:

> *Jill: The company next door must be going bankrupt.*
> *Jane: How do you know?*
> *Jill: All its employees are resigning. Rats abandon a sinking ship (McGraw-Hill, 2002)*

The original Biblical story of Judas betrayal in modern English illustrates treacherous behavior (concerning the leader, mentor), which is masked by false love, affection, and admiration. According to legend, Judas kissed Jesus to show him to the authorities who came to arrest him.

> *Don't try to be my friend now; it's, just the Judas kiss! I know you're trying to get more information out of me so you can report it to the headmaster! (The Free Dictionary by Farlex, n. d., p. 877)*

The story of *drop the pilot* (Oxford living dictionaries) quotation dates back to 1890. It was first used as a metaphor to a caricature in the satirical magazine Punch, by Ser John Tennil, who commented on the young King William II, who plundered Bismarck in 1890.
> *In face of these signs Charles decided to 'drop the pilot.' It was indeed tempting to make a scapegoat of Clarendon, for he was regarded by the nation as responsible for all that had gone wrong (Trevelyan, 2000)*

In this case, the ship, not the plane pilot meant. When sailing a dangerous area in inland waters, the captain of a vessel hires the local pilot who knows the terrain very well to carry them out. However, as soon as he reaches the open waters, he throws the assistant and follows the father. Today, this phrase is used in situations where someone feels that he knows enough to act on his own and neglect a mentor, the faithful counselor.

Friendship is a relationship based on mutual commitment, trust, devotion, social solidarity, spiritual intimacy, a commonality of interests, etc. (Busel, 2005). As it is known, the strength of friendly relationships is tested under challenging situations. No wonder the English people say: "A friend in need is a friend indeed." To leave, to drop in a problematic situation is actualized as to go with defeat:

> *They all cleared out and left me in the lurch (The Dictionary of American Slang, n. d., p. 945)*

The story of this expression dates back to the middle of the 16th century. The roots of which go from the French *lourche*, the game's name, which resembles backgammon, and was used in the phrase *demeurer lourche* – to be defeated (collapsed) (Collins English dictionary, n. d., p. 398).

To betray, leave friends who helped to reach success, in some metaphors, actualized as to eliminate purchase. Thus, reliable comrades on analogies compared with a particular object of the surrounding reality, which is used as a means necessary for raising or descending something (Busel, 2005): "kick down the ladder" (Macmillan English Dictionary, n. d., p. 881). That is, "to betray associates - to deprive oneself of the opportunity to return, to get rid of support."

> *She has struggled so gallantly for the polite reputation that she has won it: pitilessly kicking down the ladder as she advanced degree by degree. (Thackeray, 2006)*

"To betray friendly relations – to leave in a difficult position," in some cases is associated with space position change, with the return to the original position requiring outside assistance. Thus, it is emphasized on the critical situation, the hopelessness:

> *My little brother was a real pest around my friends and me, so we decided to ditch him in the mall. I can't believe she ditched me to go hang out with her friends! (The Free Dictionary be Farlex, n. D., p. 997)*

Escaping from military service or leaving a hostilities place is called desertion (Busel, 2005). Becoming a deserter means breaking the oath that every warrior makes, and thus betray the state. In the English slang, it is actualized as to go over the hill, which is "an eminence, elevation over the surrounding area, often with slopes" (Busel, 2005, p. 589). Overcoming such a landscape unit involves considerable effort. The mountain symbolizes the promise, and its geographical features illustrate the complexity of the decision.

> *Jed and Tom planned to go over the hill last night. What happened?*
> *Rumor has it that her husband has gone over the hill (A Dictionary of American Proverbs, n. d., p. 554)*

Adultery – a voluntary sexual act between a person who is married and a person who is not her husband or wife (Oxford living dictionaries, 2020, p. 82). Although in different legal systems, the definition of adultery varies, common to all is sexual intimacy outside the marriage in one form or another. Historically, adultery in almost all world cultures was severely punished, up to execution.

As a rule, the subject of adultery is a person with bright sexuality, that is, "a combination of biological, psychophysical and emotional reactions, experiences and actions of a man associated with the sexual desire manifestation and pleasure" (Mosby's Medical Dictionary, 2016, p. 1020).

Expressed in the continuous passion object search. As a rule, sexual men are well-versed in female psychology and are successful among them. In English, such men compared with the killer. Emphasis made on the tempter which charm no woman can resist:

> *Jack's wife doesn't know that he's a lady-killer who goes out with other women (The Phrase Finder, n. d., p. 890)*

About a man who often betrays his wife, the English say "he reeks of infidelity" (The Dictionary of American Slang, n. d., p. 1440). It means that constant betrayals become the norm of the person's behavior. And although the phrase is limited to the smell, it provides a detailed description because its scent is one of the most vital. Taking into consideration that an unpleasant smell provokes facial muscle distortion. Such mimic changes became a crucial force for the associative ligaments formation. Since the face of the wife, who learns about her husband's betrayal looks like this.

> If a married person plays around, it has sexual relationships with other partners:
> *He had played around with other women (Macmillan English Dictionary, n. d., p. 1268).*
> *Considering her grace and beauty, it was inevitable that Sheila would attract several men when she arrived on the scene in New York – and she did! She played around a lot, but as far as she was concerned, none of it was severe (Reynolds, 2007, p. 345)*

The verb '*to play'* express the basic idea of "enjoyment, pretense, amusement," "behavior or speech that is not intended seriously" (Oxford living dictionaries, 2020, p. 1269). Moreover, according to research, the structure of the concept PLAY consists of components – trick, not seriousness, deception (Min′kova, 2018), which actualized in the analyzed contexts. In the given above examples, with the help of this verb, conceptualized the extra-linguistic phenomena "to engage in extramarital sexual activity."

Metaphors group "to betray yourself."
One more group of metaphors compiles examples illustrating the person's behavior, activity against yourself.

Man is the subject of biological and social life. Man social quality – a set of interrelated elements, formed due to the individual peculiarities of social interaction with other people under specific historical conditions (Giddens, 2005). The socialization mechanism structure includes a projection on the Others, identity with Others, and the identity affirmation by certain symbols, provided the introjection (Zlobina, & Tykhonovych, 2001). The socialization process depends on the social relations nature and, accordingly, the individual self-perception.

For the sake of success in society, a man works hard on himself, seeks to show himself better. The person often tries to hide its origin, temperament, emotions, personal information. There are situations when traitors, the person's enemy is a person itself. Behavior, appearance, facial expressions, and gestures, utterances "give man away."

In different nations folklore the silence, little words considered to be the one of the basic man's virtues. So in English, there are well-known expressions: Hold one's tongue; Speech is silver, silence is gold; Who can not speak well that can not hold his tongue; One's tongue runs

before one's wit. Among the inventoried examples, we found some which illustrate how a person betrays himself with his rash statements:

> *A fish wouldn't get caught if it keeps its mouth shut (A Dictionary of American Proverbs, n. d., p. 637)*

The associative connection formed on the analogy with the fishing. The basis for such a comparison was both processes of physiological commonality. Fish gets into the fisherman's hands because it opens its mouth for food (hook). Then the person does it to speak.

The process of each other perception is an essential stage in interpersonal communication construction. Particular attention in these works is paid to the phenomenon of first impression formation, which for quite a long time, plays the role of original psychological installation on the individual perception (Matsko, 2009).

A significant role in shaping the first impression plays clothing. Bacon (2003) wrote: "The best person's characteristic is its attractive appearance." What can a man's clothing tell? First of all, its material wealth, taste, belonging to one or another subculture, a mode of life, perhaps, about the place of work or study (in fact, people in the military, police, doctor uniform stand out from the crowd). However, it is clear that the appearance does not provide complete information about the person, and often it is deceptive, treacherous:

> *A hood does not make the monk (Wilkinson, 2002, p. 576)*

Social origin – a feature that reflects the connection of the individual with one or another social group, class, layer. It arises at the moment of birth and is stored at the initial stages of social formation. Origin is based on parents' social status, property status, occupation, nationality (race), and place of residence (Kyzymenko & Byedna, 2000).

At any society level, it is difficult to conceal the social origin; it is traced in the person's behavior and manners throughout its life.

> *Clever clogs will not make fine ladies (Wilkinson, 2002, p. 365)*

The status is compared with shoes on a high wooden sole. Thus, an analogy: high rate in society – a high position in space.

The human face is the only reliable source, which expresses real emotions and experiences.
> *Guilt was written all over her face (Cambridge Dictionary, n. d., p. 674)*

In the analyzed example, the person's face is compared with a printed information medium. A prominent feature of this source is reliability and trustworthiness. Probably the significance of the written pattern is historically determined. In antiquity, the information, recorded in writing, attached great importance. "What is written with a pen cannot be cut out with an ax" (A Dictionary of American Proverbs, n. d., p. 367). Written becomes known to the general public – and, accordingly, it was impossible to change it.

Conclusion

The national specifics of betrayal as an extra-linguistic phenomenon is studied by analyzing the corresponding lexical units, phraseologies, metaphors, stable expressions, and case texts. The

analysis showed that betrayal in the English language consciousness actualized with the help of verbs which contain in their semantic structure semes "to send a beep" – to squeal, to cackle; "to move in space" – to lead; "to remove, to leave" – to throw, to drop, to kick, to blow, to wipe; "to put something over something" – to pull, to draw; "to leave" – to leak, to rat; nouns –"somatics" – eye, face, hair, beard; "flora, fauna" – pigeon, cat, dog, fish, rat, supple-jack; "geographical objects" – hill, river, path, clay; "artifacts" – hood, clog, sleeve, wax, wool, net, window; adjectives with the semantic "masking" – khaki; "imperfect" – dirty; with the help of adverbs – out, away.

As a result of our study, we managed to establish that the ethnocultural specificity of the attitude to betrayal-deceiving is that for the English speaking persons, it is primarily a self-perception of being more cunning and smarter than others. Hence the priority values – to be honest, decent, to respect others' interests. Thus, the English speakers condemn cunning, truth hush up, thirst for financial enrichment.

The analysis of betrayal metaphors has shown, that the English respect confidentiality, someone else's personal life, the ability to keep the secrets. Discussion of other people's problems, informing the government about someone, something – sharply criticized.

In human relationships, the English most appreciate loyalty, devotion, reliability, respect, tolerance. Ungratefulness, meanness, contempt, dishonesty is condemned.

The analyzed examples trace the personality traits, characteristics, features that the English speaking persons appreciate especially. These are wordless, sincerity, inner endurance, self-control, work on yourself, constant self-improvement.

About the Author:
Mariia Yu. Ivanchenko is an Associate Professor of philology at Lviv State University of Life Safety. She finished her PhD in philology at Odessa I. I. Mechnikov National University in 2012. Her research interests include cognitive linguistics, semantics.
ORCID: https://orcid.org/0000-0001-7363-4600

References
Advanced Vocabulary for English Language Learners (n. d.). Available at https://learningadvancedenglish.blogspot.com
Apresyan, R. G. (2001). Talion i zolotoye pravilo: kriticheskiy analiz sopryazhennykh kontekstov. *Voprosy filosofii*, *3*, 72–84.
Arutyunova, N. D. (1979). Yazykovaya metafora (sintaksis i leksika). *Lingvistika i poetika*, (pp. 47–173). M.: Nauka.
Bacon, F. *(2003). History of Life and Death. Whitefish, Montana: Kessinger Publishing.*
Busel, V. T. (ed.). (2005). *Velykyy tlumachnyy slovnyk suchasnoyi ukrayins'koyi movy*. Kyiv: Irpin. Available at https: //sum.in.ua
Cambridge Dictionary (n. d.). Available at http://dictionary.cambridge.org
Cambridge Idioms Dictionary (2006), (2nd ed.). Cambridge: Cambridge University Press.
Collins English dictionary (n. d.). Available at https://www.collinsdictionary.com

Darwall, S. (2006). Morality and practical reason: A Kantian approach. In D. Copp (Eds.), *The Oxford Handbook of Ethical Theory*. (pp. 282—320). Oxford: Oxford University Press.

The Dictionary of American Slang (n. d.). Available at http://www.dictionary.com/browse/leave-someone-in-the-lurch

A Dictionary of American Proverbs (n. d.). Available at https://books.google.com.ua/books?isbn=1469120933

Emery, F. (1995). *Watergate.* Available at https://books.google.com.ua/books?isbn

The Free Dictionary by Farlex (n. d.). Available at http://www.thefreedictionary.com

Geeraerts, D. (2017). *Conceptual Structure and Conceptual Variation*. Shanghai: Shanghai Foreign Language Education Press.

Giddens, E. (2005). *Sotsiolohiya*. Kyyiv: Nauka.

Gyuro, M. (2017). Humor and Metaphors in Medical Language. *Discourse and Interaction, 10,* 47-60. Available at https://katedry.ped.muni.cz/anglictina https://doi.org/10.5817/DI2017-2-47

Hinderaker, J. (2017). *Intelligence, Media Bias*. Available at http://www.powerlineblog.com

Jackendoff, R. (1990). *Semantics and Cognition.* Cambridge: The MIT Press.

Kecskes, I. (2014). Language, Culture, and Context. In F. Sharifican (ed.), *The Routledge Handbook of Language and Culture*. (pp. 107-122). London: Routledge. Available at https://www.routledgehandbooks.com

Khabirova, E. (2018). Metaphorical terms in the context of linguistic research articles. *XLinguae. European Scientific Language Journal*, *11,* 499-507. Available at http://www.xlinguae.eu/. http://doi.org/10.18355/XL.2018.11.02.40

Kobuta, S. (2012). Khudozhnya realizatsiya kontseptu «derzhavna zrada» v romanakh Ivana Bahryanoho «Sad het·symans′kyy» ta Dzhordzha Orvella «1984»: porivnyal′nyy aspekt. *Naukovi zapysky [Natsional'nyy universytet «Ostroz'ka akademiya»]*, *27,* 84-86.

Kryshchuk, V. (2015). Otsinka yak predmet movoznavchykh studiy. *Filolohichnyy dyskurs, 1,* 74-78.

Kyzymenko, L. D., & Byedna, L.M. (2000). *Slovnyk-dovidnyk sotsial'noho pratsivnyka*. L′viv: DZ MOU. Available at http://ipp.lp.edu.ua/Library/004/004.html

Lakoff, G., & Johnson, M. (2003). *Metaphors We Live By.* Chicago, IL: University of Chicago Press.

Lukyanenko, M. M. (2018). Tsinnisna sfera osobystosti yak problema filosofs′koyi ta psykholohichnoyi nauky. *Teoriya i praktyka suchasnoyi psykholohiyi, 2,* 145-149.

Macmillan English Dictionary (n. d.). Available at http://www.macmillandictionary.com

Matsko, L.A. (2009). *Osnovy psykholohiyi ta pedahohiky*. Vinnytsya: Nova Knyha.

McGraw-Hill. (2002). *Dictionary of American Idioms and Phrasal Verbs*. New York: The McGraw-Hill Companies, Inc. Available at http://english4success.ru

Min′kova, H.YU., Matihorova, D.S. (2018). Kontsept SPIEL /HRA i yoho mistse u kontseptosferi MEHSCH /LYUDYNA. *Naukovyy visnyk Mizhnarodnoho humanitarnoho universytetu. Seriya: Filolohiya, 33 (1),* tom 1, 169-171.

Mosby (2016). *Mosby's Medical Dictionary* (10th ed.). Available at https://www.elsevier.com/

Murray, A. J. (ed.). (1928). *A New English Dictionary on Historical Principles.* (Vol. I-XII). Oxford: Oxford University Press. Available at http://onlinebooks.library.upenn.edu

Oxford living dictionaries (2020). Available at https://en.oxforddictionaries.com

Panfilova, N. YU. (2010). Osoblyvosti verbalizatsiyi kontseptu Zrada/Treachery v ukrayinsʹkiy ta anhliysʹkiy movnykh kartynakh svitu. *Suchasni doslidzhennya z inozemnoyi filolohiyi*, *8,* 440-448.

The Phrase Finder (n. d.). Available at http://www.phrases.org.uk

Pratt, C. V. (2005). *American Heritage Dictionary of Phrasal Verbs.* Boston: Houghton Mifflin Harcourt Publishing Company.

Reynolds B. J. (2007). *Louisiana Coffee … with Lots of Cream.*
Available at https://books.google.com.ua/books?isbn=1469120933

Scott, W. (2004). *The Fortunes of Nigel.* Available at https://www.gutenberg.org

Tereshchuk, H. & Yuriy, M. (2016). Formuvannya movnoyi kartyny svitu ukrayinsʹkoho narodu na tli natsiotvorennya. *Ukrayina-Yevropa-Svit. Mizhnarodnyy zbirnyk naukovykh prats'. Seriya: Istoriya, mizhnarodni vidnosyny, 18,* 46-54.

Terskikh, M. V. (2018). Visual metaphorisation models in PSA discourse. *XLinguae. European Scientific Language Journal*, *11,* 68-94. Available at http://www.xlinguae.eu/ http://doi.org/10.18355/XL.2018.11.02.07

Thackeray, W. (2006). *The Book of Snobs.* Available at http://www.gutenberg.org

Trevelyan, O. M. (2000) *History of England.* Available at https://www.amazon.com

Vorkachev, S. G. (2012). *Anglica selecta: izbrannyye trudy po lingvokonceptologii.* Volgograd: Paradigma.

The Washington Post, June 23, 2017. Available at https://www.washingtonpost.com

Wilkinson, P. R. (2002). *Thesaurus of Traditional English Metaphors*. (2 nd ed.). London and New York: Routledge.

Wright, J. (ed.). (2011). *An English Dialect Dictionary*. Charleston: Bibliolife.

Yasnohursʹka, L. M. (2017). Paremiyna ta frazeolohichna reprezentatsiya kontsepta "ZRADA" v zistavlyuvanykh linhvokulʹturakh (na materiali ukrayinsʹkoyi ta anhliysʹkoyi mov). *Odes'kyy linhvistychnyy visnyk, 10(2),* 93-97.

Zlobina, O., & Tykhonovych, V. (2001). *Suspil'na kryza i zhyttyevi stratehiyi osobystosti*. K.: Int. sotsiolohiyi NAN Ukrayiny.

Zykova, I. (2016). The phraseological meaning construal in traditional vs. cognitive culture-oriented perspectives. *Lege Artis. Language yesterday, today, tomorrow, I (2),* 253–286. Available at http://doi.org/10.1515/lart-2016-0015